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Per. 11135e 97
1844

even your affectionate Pupil
John Clarke

THE

BAPTIST MAGAZINE

FOR

1844.

THE PROFITS ARISING FROM THE SALE OF THIS WORK ARE GIVEN TO THE WIDOWS OF BAPTIST MINISTERS, AT THE RECOMMENDATION OF THE CONTRIBUTORS.

VOLUME XXXVI.

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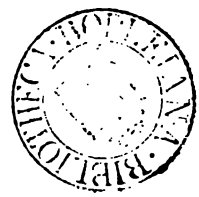

"Speaking the truth in love."—EPH. iv. 15

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PREFACE.

THE volume to which this leaf is prefixed is the thirty-sixth of a work that has yielded more than five thousand pounds to the necessitous widows of deceased ministers, among whom its profits have been divided.

It is also the seventh of a series intrusted to the superintendence of the present editor. He desires to acknowledge the candour with which his efforts to render it subservient to the highest interests of the baptist churches have been received by many of the most respected of their ministers and deacons, and to say that he values highly the expressions of approbation with which he is occasionally favoured.

To conduct the Magazine in accordance with the motto that has been for so many years on its title-page,—"speaking the truth in love;" to cherish a spirit of harmonious co-operation among all who are of one mind in reference to that divine institution by which believers "put on Christ;" and to promote the consistency, the spiritual-mindedness, and the efficiency of those churches which are formed on New Testament principles, are objects which the editor wishes to keep continually in view, and for which he labours night and day. How far his endeavours are successful, it is for others to determine.

WILLIAM GROSER.

London, November 25, 1844.

THE

BAPTIST MAGAZINE.

JANUARY, 1844.

MEMOIR OF THE LATE REV. JOHN FOSTER.

It is presumed that any account of so eminent a person as Mr. Foster, will be read with avidity, provided it contain some facts and incidents in his history. The difficulty of furnishing many details in a life so little varied as his, must be obvious. We await with much interest the appearance of a memoir, preparing, we hear, under the eye of his family. Meanwhile, to allay the eager expectation of our readers, we shall attempt such a brief account of him as our opportunities have enabled us to prepare. In venturing on such a sketch we must bespeak the lenient judgment of our readers. We approach, with unfeigned diffidence, a task which only one friend of Mr. Foster's, of all persons living, is perfectly competent for, or could engage in, without risk of failure. Ours will be little more than a brief outline of his life in its few dates and movements, in which we shall avail ourselves freely of the information supplied in the excellent discourse of the Rev. T. S. Crisp, preached on occasion of Mr. Foster's death, and which we earnestly recommend to the perusal of our readers.

John Foster was born in September, 1770. His parents were persons in humble life, residing on a small farm at Wadsworth, near Hebden Bridge, Yorkshire. His father was a weaver by trade, and brought up his son John at first to his own occupation. Both his parents were eminently pious, and converts, we have heard, originally of Mr. Whitefield's preaching, but were subsequently baptized and united to the church under the care of the Rev. Dr. Fawcett, the author of the celebrated essay on Anger. They were also persons remarkable for masculine sense, and, without superior advantages, commanded the respect and esteem of their pastor and fellow-members. Their piety was exempt from those weaknesses, which the youth now growing up under their eye was afterwards to describe so forcibly, but which he must have observed elsewhere than under the parental roof. He ever referred to his parents with gratitude, as persons of the truest worth, and instances of the happiest union of piety and good sense.

Under the prudent care of this pious

couple, the future essayist, together with one little brother, his sole companion, rose up through the stages of childhood and youth. The scene around was rural. The neighbourhood had then no trace of those factories and other buildings which have since filled the valley of his birth, and which, if they increase our wealth, deface our scenery. So strongly had Mr. Foster this impression of the mortifying obliteration of the whole landscape, that it gave him a strong aversion to revisiting the abode of his infancy. In his childhood he manifested that intense fondness for reading which minds destined to greatness invariably evince, and in which they find their earliest luxury. He attended, with his parents, the ministry of Dr. Fawcett, whose notice he early attracted, and whose masculine style of discoursing in the pulpit must have had no mean influence in exciting and strengthening such a mind as that of young Foster. Had the essayist left to us a "memoir written by himself" of his early training, mention would doubtless have been made of his pastor, not only in respect of his kindness and generosity as a friend, but also of the influence of his character and ministry, on the mind of one destined to rival the noblest intellects of his age. Not that a mind of Fawcett's order could have much in common with Foster. His influence is chiefly to be traced in that entire hold which evangelical truth had upon the faculties of his young hearer,—a hold which betokened the deep and perfect conviction produced by fair and manly proof. In this quality, of the judicious, intelligent statement, and convincing proof of scripture doctrine, the ministry of the author of the essay on Anger could have been inferior to none of his own day. Under a mental and religious training not dissimilar, young Hall, about the same period, was rising up at Arnsby, a hearer of his excellent father's sound and powerful demonstrations of the truth as it is in Jesus. Mr. Foster, any more than his great equal Hall, never betrays, through the whole range of his subsequent speculation, the misgiving of one who had an imperfect grapple of the truth, or who had defectively adverted to the evidence by which each doctrine can be scripturally evinced. For this result we are surely indebted to the vigorous character of Dr. Fawcett's ministry. The world is indebted to him, under the blessing of the Spirit, for that element of evangelical truth which pervades and sanctifies the writings of one whose genius, whether for good or evil, could not exert itself without producing a vast effect on the literature of the age, not only in his own, but in other countries. Let it be imagined that a mind of Foster's order, had risen to its final gigantic energy, exempt from the control of the truth as it is in Jesus, and from that reverence for real piety as springing from faith in Christ, which he had the early privilege of appreciating! We could have no fear, of course, for the truth itself; but what a mind had been lost to the Christian cause, and what an influence of, at least, doubtful, if not fatal, tendency, might the brilliant pages of Foster have been now exerting! Probably, under no adverse or irreligious training, could he have become a decided infidel, either of the metaphysical, or of the sensual class. His force of intellect and sympathy with the grand and noble, would have spurned the sophistry of Hume. His moral taste would have despised the modern infidelity of the socialist. But the midway, aerial region was open to his fancy, betwixt earth and heaven, betwixt the base and the spiritual, betwixt grovelling folly, and inspired truth,—the land of imaginative forms and phantoms, principles, and spirits, and emanations of nature,—without substance, without certainty, without basis, to which more

than one eminent writer of our day, are beckoning the aspirant minds of the age. Instead of which we have in Foster exertions of intellect and fancy, which are never more safe than when they are most beautiful, never more healthful than when they are most enchanting. We have no warning to send on with the young reader into his writings. His speculations have a basis of truth on the rock of ages, and if they rise often, and tower higher than the air-built castles of Mr. T. Carlyle, their elevation is never perilous; their loftiest pinnacles rise on true principles, and in just gradation, from the foundation.

If we have dwelt longer than seems in fair proportion to our limited plan, upon this early period of the essayist's history, let it be remembered that this period was, in respect of the all important element religion, the most influential of the whole, and most decisive of his future course. At this time, the grand outline both of right speculation and right purpose, was definitely laid. Now, in his youth, the mind became fixed to its moorings, from which, exposed to many a gust, it never drifted away. Now he acquired that wisdom from above, which was to imbue his writings with truth, purity, and benevolence. On this period, surely, the great essayist himself would lay greatest stress, and linger longest.

Nor have we made the above remarks in forgetfulness of the necessity of the divine influence to renovate the heart, or of the fact that such influence descended on the mind of Mr. Foster during the period now adverted to. The Spirit of God alone, as he emphatically and ever testified, can imbue the soul with the love of the truth, can break the heart, can humble its pride, and bring every thought into perfect subjection to Christ. How interesting it is to know that before he was seventeen, probably long before, young Foster had experienced this great change. At seventeen, we behold the youth who was afterwards to startle the world as by the appearance of a new and brighter planet in the intellectual hemisphere, offering himself as a candidate for baptism before the church at Hebden Bridge; and, after testifying his faith in the Saviour in that ordinance, uniting with his delighted and grateful parents, and the rest of the church, in celebrating the dying love of Jesus! What an example should this be to the intelligent youth of Britain! Who can plead that the religion of Christ cramps the powers, or diminishes the lustre, of genius? The mind of Foster was from the earliest period in the keeping of religion, and hence will arise the permanence of his usefulness and fame. Let it never be forgotten that he was an example of *early piety*.

Very soon after his baptism, his friend and pastor, aware of his singular powers, and wishing to turn his attention to the ministry, received him generously under his roof, that he might obtain a classical education under his own eye. Here he remained for four years, till he was one and twenty; and then, under the patronage of Dr. Fawcett, he entered the baptist college at Bristol. Here his stay did not extend beyond a twelvemonth. What were the reasons of his leaving so soon, we have not heard. It could not be dissatisfaction with his tutor, for at this time commenced that friendship betwixt the pupil and the Rev. Joseph Hughes, then sole tutor, which was suspended only at the death of the latter. Nor is it probable that Foster's classical attainments were in advance of the instruction communicated at the college. We have never heard that he read profoundly in the classics, and for mathematics it is said he had no relish. He probably became impatient of the uniform routine of academical study, and preferred the freedom of consulting the bent of his

own genius. His reading lay largely in English literature, history, travels, memoirs, the essayists, treatises on mental and moral philosophy, and divinity. This enumeration does not necessarily announce anything very decided, as study. Yet all Mr. Foster's reading became study. It involved mental exertion, not to understand his authors, but to correct or improve upon them; to push further their most recondite conclusions; to refine upon their most striking remarks. Much as Mr. Foster read, and he was almost always so employed, reading was the least part of the process going on. What would the literary world give to possess itself of the trains of thought, corrective or imaginative, which rapidly formed themselves in his mind, and accompanied the course of his silent attention over the pages of our profoundest and most brilliant writers!

On leaving Bristol College in 1792, he proceeded to Newcastle-upon-Tyne, where he supplied, for a short time, as well as in some places in the neighbourhood. His movements at this period are difficult to be traced. All the information we are able to supply for the next ten years is the following:—that he resided some time at Dublin, and gave instruction to pupils, some of whom are still living, as well as probably attended some of the lectures at the university; that he thence came to Chichester and supplied the baptist church there; that after, not many months, he became stationed at Downend, near Bristol, and was pastor of the church there for several years. During his residence in that neighbourhood, he most probably became acquainted with the lady to whom he was afterwards married, and whose influence did so much to draw forth the resources of his mind in the essays which, not long after, he began to meditate.

We now reach a period from which his history is more easily followed. In the summer of 1804, on the recommendation of Mr. Hall, he became pastor of the church at Sheppard's Barton, Frome. In one respect his position at Frome singularly resembled that of his friend Mr. Hall at Cambridge; Mr. Foster followed the Rev. Job David who had embraced Socinianism, as Mr. Hall had become successor to the celebrated Robinson. As the settlement of the latter at Cambridge was the instrument in the hand of providence to preserve that church from the infection of their pastor's errors, so by the coming of Mr. Foster to Frome, everything was done to counteract the effect of Mr. David's later ministry. All the members of the church, who had left Mr. David the moment his views became declared, and had dispersed, some to hear Mr. Saunders, and others Mr. Sibree, returned gladly to their own place of worship, to listen to the strains of evangelical truth from such a man as Mr. Foster. In his discourses he was very far from setting himself formally to refute the errors of his predecessor. Only a very few had imbibed those errors, and their influence died silently away. Yet it is in the recollection of some of his hearers that nothing could be more effective than his incidental references to Socinian views when they came in his way. Often would his scathing rebukes fall like lightning, and as instantaneously, on the tenets in question. This was always incidentally, but it was with so sure an aim at some vital part, and with such resistless effect, that if any persons infected with those opinions remained, they must either soon have retired from so terrific a battery, or have yielded to the force of truth.

Mr. Foster's continuance as pastor at Sheppard's Barton, was only for a period of two years, but they were years of the prime and vigour of his preaching. He was now forty-three years of age, and his powers at their most brilliant pitch.

His congregation, though not large, numbered many families of respectability and opulence, for whom his preaching would of course be more calculated, than for the poorer part of his audience. Yet no one laboured more than he, to reduce the expression of his thoughts to the level of the most uninformed, without sacrificing the thoughts themselves. This was a grand characteristic of Mr. Foster's preaching. Whatever was the language employed, the hearer, if competent to judge, would perceive it was the simplest in which the thought could endure to be expressed. He would often be most successful in seizing and kindling the attention of the least intelligent of his hearers. Yet his ministry, amid the population of a provincial town, and unaided by what is attractive to such a population, a loud and powerful delivery, was not adapted to draw a large audience. By those who heard him, he was appreciated and beloved. It may be added, that he was singularly endeared to the poor of his flock, and often gave them his society. Nor did he practice this as a sort of condescension. He had no idea there could be condescension in the case. He revered man as man, and the distinctions of rank or opulence which overbear the self-respect of ordinary minds, never probably excited any feeling in his, but were contemplated with simple indifference. It will be easily believed that his society was valued in those cultivated circles, where his unequalled powers were appreciated and admired. But the greatest satisfaction of his friends was to witness the piety of his character, a piety which was not eclipsed by his genius, but which controlled and directed its exertions. Yet had he his friendship also among persons in moderate or humble circumstances, and amongst the poor of his flock. Letters are now before us written in a strain of tenderness and sympathy to the family with whom he lodged, such as friendship alone dictates. It would be a singular treat unquestionably to meet Foster at the table of one of his wealthier friends, listened to with avidity by all, yet not without some apprehension, if strangers were of the party, lest he should sport some of his occasional sallies, on politics civil or ecclesiastical, and by some unanswerable stroke of satire or wit, assail the whole fabric of "things as they are" in church or state. But it would be more interesting still to follow him to one of the abodes of his poor people, where he would be seated at the round deal table taking his tea with an aged couple! To witness the perfect content of the mighty magician of thought with these poor members of his church! The entire enjoyment of his talk or rather gossip with them! His interest in their little affairs, not affected, but sincere, and for the time, engrossing! His respectfulness and kindness! His sympathy in their trials and griefs! He commonly took a small parcel of tea with him, and requested his poor friends to make him a good cup; and after spending great part of the evening with them, wholly as one of themselves, he would slide a half crown piece under the cup, and kindly take his leave. These details may seem insignificant or undignified, but to us they throw so true and genuine a light on the heart of such a man as Mr. Foster, that we cannot but attach a value to them. The great writer with whom Dugald Stewart, or Sir James Mackintosh, or Parr, would have coveted to spend an evening, was one of the most simple-hearted and accessible of beings, familiar as a brother with any member of his flock, in whose piety he had confidence. It may be mentioned, as further evidence of this feature of his character, that to the last, and after nearly forty years separation, he remembered the names and circumstances of his poor friends, and would ask in the

most kind manner respecting their affairs. Whenever he visited Frome in later years, one whole day or more would be devoted to visiting his poorer acquaintance; and to each, if necessitous, he usually made some present.

During this period of Mr. Foster's pastorate at Sheppard's Barton it was that he composed his essays, which first made him known as an author to the world. He then lodged at the ancient looking house near Rook Lane Chapel, where the excellent Sibree preached. To the vestry of the chapel he had free access, and there, removed from interruption and noise, he composed much of his essays. The history of these essays is generally known. They were addressed, in the form they now appear in, to the lady to whom he had been some time engaged; and, in fact, were written at her request. When completed, he took a journey to London, and negotiated with Longman for their publication. Their appearance speedily drew the attention of the literary world. They gave example of a new and profounder vein of thought than had of late been current. Retaining the free and variable form of essays, they gave specimens of sustained investigation worthy of the elaborate treatise, blended with a colouring of fancy richer than the poetry of any author since Milton. A sort of classical style, wordy but not inelegant, had become so current, since the publication of Johnson's writings, that as Cowper says of Pope, every writer had his tune by heart. It seemed impossible to write after any other manner. The native freedom and fire of Hall's own genius seem, at times, arrested by the prevailing influence. Confessedly the greatest master of composition this nation has produced, and placed at the head of English writers, by the suffrage of the most consummate judges, his style of composition yielded not a little to the Johnsonian manner and march of sentences. This remark applies, however, not to his first compositions, nor his very last, but to some of the intermediate productions of his pen. Mr. Foster more effectually broke through the spell. Without discarding the classical use of single words, he broke through the dull uniformity of the established structure of sentences, and of the iambic rhythm at the close, as exemplified by such rhetoricians as Blair. He permitted his thoughts to cast themselves in any form or measure they chose, consistent with the perspicuous and forcible expression of his meaning. He had a hearty aversion to what he called the making sentences by rule. Whether he carried this negligence to an extreme hurtful to perspicuity and compactness of expression, on some occasions, may admit of question. The style of composition in his treatises on Popular Ignorance, and Missions, is far more uncontrollably vagrant without rule, than that of his first publication; or of his last, the preface to Doddridge, and even the character of Hall.

The essays on "Decision of Character," &c., came out in 1805, in two volumes, duodecimo. Nor was it long before reviewers began to give the note of applause to the public. But one review outweighed all others in Mr. Foster's estimation, not merely on account of the generous eulogium it bestowed, but on account of the superior beauty of the piece itself, as well as the eminence of the critic,—a consummate judge, if ever there was one, of fine writing. This was the article written by Mr. Hall in the Eclectic, an article which Foster read with unsuppressed exultation, observing to a friend at the moment, "if one had done nothing else but draw such an article from Hall, it would be something." Such were the feelings of mutual admiration which possessed these great men. Nothing can be more noble than the tone of Hall's review, in which the exceptions taken

to parts of the last essay (on the use of scripture language) attests the sincerity and value of the reviewer's praise. When, at the distance of five and twenty years, on the death of Mr. Hall, his great rival in the lists was solicited to pronounce on his "character as a preacher," he raised a monument to his fame which, notwithstanding, and almost in consequence, of the strictures at the close, surpasses in effect all the vocabulary of unmeasured eulogy.

(To be continued.)

NOTES OF A NEW YEAR'S SERMON.

BY THE LATE REV. JOHN FOSTER.

Preached at Frenchay, January 6th, 1833.

"Boast not thyself of to-morrow."—Prov. xxvii. 1.

We have too many occasions for observing how men will most readily acknowledge a thing to be true, and very important, and yet are not practically influenced by it—

—But, how *wrong* this is!—

—Yes, and they will acknowledge THAT too; and still—still—

Nothing more instantly admitted, and by every one, than the uncertainty of future events. Does any body deny it? [Does any one say], There can nothing happen to me this day, week, month, or year, of any consequence, but what I know of before hand? And yet, with what a strange confidence we are apt to *reckon* on future time; i. e. on *to-morrow*, in the large sense (for we are not to confine it strictly). Many do not hesitate to boast literally—SAY expressly, without any thought of a doubt, what they shall do, or obtain; would make light of any one's admonition, "Say, if the Lord will, if you shall live, if providence permit or assist, *if* no one thing happen of a hundred that might happen, to prevent you." Thus there is the plain direct boasting in words.

Struck at hearing instances! How often it happens that men have occasion to *remember* those vain words!

† But there may be the sin of boasting when it is not in words—

—The vain *presumptuous feeling*. Now all have entered on a new year—it would be a striking thing to know *what proportion* of people confidently reckon seeing the *end* of it, in a city, village, large assembly, but almost *all* do so—few excepted, but those who are in the very last feebleness of old age; and those in extreme illness—not more than *one* in *many hundreds*. How is it, as to this, in the present assembly? Now if we could know how many will, at the end of the year, have been deceived in this their confidence!—Think of the beginning of the *past* year (when the *cholera* had not come). At the end of *this* year, there will be a very serious difference between the number of those who *will* see it, and those who are now confident they shall. Will any one say, "Those who are appointed *not* to see it *should* not be confident that they shall."—

—True; but *who is* to *know*?—

—On many of them there is no sign or mark to foretell the one thing or the other; nor is the book of divine appointment open to us. God has set *his* positive *mark* on a certain number, though invisible to us, not to see the end of the

year. And since no one can *know* but he may be one, no one should live as if he were sure he should see the end of the year—

—Young persons especially are very apt to quite secure in this confidence.

—There is many a young person *now* looking with almost a *contemptuous* pity on some poor feeble old person, while yet the appointment is, "*you* are to go, he to stay."—Instances within each one's knowledge, yet the confidence not shaken—

—Just as assured as if God had sent forth a declaration, the 1st of this year, that every young person who sees the beginning shall see the end.—

—How many will prove to have been mistaken, of fifteen, or eighteen, or twenty, or twenty-five? And then what becomes of that which they *think they shall* do next year?—

†† Persons in strong health are very prone to this feeling that *boasts;* i. e. make quite sure of its long continuance; and confidently on activity and pleasure *ever so long!*—

—And *they* do so, *though* nobody wonders if the *contrary should happen*—

—For how easily a cold, fever, sad accident; and sickness, pain, languishing, death!—

—Let the persons now in high health *recollect* the instances they have themselves known or heard of during the past year, and boast;—and then consider that they are so liable to the same that *nobody will wonder* if it happen to any of them.

In *worldly pursuits* there is the same thoughtless confidence which amounts to the sin in the text.

—Confident of what they shall perform or gain within the year—

—Complete some plan, successful in some employment or undertaking, get full possession of some desired advantage, make some journey of profit or pleasure.

Many are in this full confidence at the beginning of this year. Now consider, many were so at the beginning of the past year, AND! what are *now* the reflections of no small number of them?

—Some who were grasping at more, have lost all—

—Some who were prosecuting a business find it all broken up—

—Some fallen sick, and can do nothing—

—Some lost the friends on whose aid they depended—

—Some obliged to leave their convenient places of abode—

—Some suffered by the craft, or wickedness, or carelessness of others—

—Some gone on journies and never come back—

—Some gone on the sea and perished—

—Some had their property destroyed by fires—

—Some were building houses, and died before they were finished.

—Now, with all this in remembrance, shall any man look with a bold perfect confidence to the end of *this* year?

No disappointment or calamity *can* happen to *me*. Why cannot it?

†† Shall name only one more thing which partakes of the same sin—

Many who disregard their best interests, religion, *now*, are quite confident they shall at a future time *do the contrary*—

—But what *makes* them so sure of that? Will they *better like* seriousness, repentance, prayer, self-denial, &c.?

—Better informed of the worth and danger of their souls?

—Less regard the ridicule of the worldly and profane?

—Be more convinced of the uncertainty of life?

But besides, if life should be cut off before the promised time shall come—what then? What sort of plea will it be before the bar of the Judge? *I would*

have repented, &c., if I had but lived a little longer.

†† Such considerations *should* suffice to persuade us out of the sin and folly in the text.

—Should enforce on us,

—Not to forget or disregard the sovereignty of God—

—An habitual humble reference in all things to his providence, a sense of dependence—

—An immediate, serious, resolved attention to our highest duty—

—Repentance and shame for our past presumption—

—An anxiety to be *each day* in such a state that *whatever* may happen, "to-morrow" it may be well with us—

—That we should never throw on to-morrow, the duty which belongs to to-day.

THE CELESTIAL RAILROAD.

BY NATHANIEL HAWTHORNE.

Not a great while ago, passing through the gate of dreams, I visited that region of the earth in which lies the famous city of Destruction. It interested me much to learn that, by the public spirit of some of the inhabitants, a railroad has recently been established between this populous and flourishing town and the Celestial City. Having a little time upon my hands, I resolved to gratify a liberal curiosity by making a trip thither. Accordingly, one fine morning, after paying my bill at the hotel, and directing the porter to stow my luggage behind a coach, I took my seat in the vehicle, and set out for the station-house. It was my good fortune to enjoy the company of a gentleman — one Mr. Smooth-it-away—who, though he had never actually visited the Celestial City, yet seemed as well acquainted with its laws, customs, policy, and statistics, as with those of the city of Destruction, of which he was a native townsman. Being, moreover, a director of the railroad corporation, and one of its largest shareholders, he had it in his power to give me all desirable information respecting that praiseworthy enterprise.

Our coach rattled out of the city, and, at a short distance from its outskirts, passed over a bridge of elegant construction, but somewhat too slight, as I imagined, to sustain any considerable weight. On both sides lay an extensive quagmire, which could not have been more disagreeable either to sight or smell, had all the kennels of the earth emptied their pollution there.

"This," remarked Mr. Smooth-it-away, "is the famous Slough of Despond —a disgrace to all the neighbourhood; and the greater, that it might so easily be converted into firm ground."

"I have understood," said I, "that efforts have been made for that purpose, from time immemorial. Bunyan mentions that above twenty thousand cartloads of wholesome instructions had been thrown in here, without effect."

"Very probably!—and what effect could be anticipated from such unsubstantial stuff?" cried Mr. Smooth-it-away. "You observe this convenient bridge. We obtained a sufficient foundation for it by throwing into the Slough some editions of books of morality, volumes of French philosophy and German rationalism, tracts, sermons, and essays of modern clergymen, extracts

from Plato, Confucius, and various Hindoo sages, together with a few ingenious commentaries upon texts of scripture; all of which, by some scientific process, have been converted into a mass like granite. The whole bog might be filled up with similar matter."

It really seemed to me, however, that the bridge vibrated and heaved up and down, in a very formidable manner; and, in spite of Mr. Smooth-it-away's testimony to the solidity of its foundation, I should be loth to cross it in a crowded omnibus, especially if each passenger were encumbered with as heavy luggage as that gentleman and myself. Nevertheless, we got over without accident, and soon found ourselves at the station-house. This very neat and spacious edifice is erected on the site of the little Wicket-Gate, which formerly, as all old pilgrims will recollect, stood directly across the highway; and, by its inconvenient narrowness, was a great obstruction to the traveller of liberal mind and expansive stomach. The reader of John Bunyan will be glad to know, that Christian's old friend Evangelist, who was accustomed to supply each pilgrim with a mystic roll, now presides at the ticket-office. Some malicious persons, it is true, deny the identity of this reputable character with the Evangelist of old times, and even pretend to bring competent evidence of an imposture. Without involving myself in the dispute, I shall merely observe, that, so far as my experience goes, the square pieces of pasteboard now delivered to passengers, are much more convenient and useful along the road than the antique roll of parchment. Whether they will be as readily received at the gate of the Celestial City, I decline giving an opinion.

A large number of passengers were already at the station-house, waiting the departure of the cars. By the aspect and demeanour of the persons, it was easy to judge that the feelings of the community had undergone a very favourable change, in reference to the celestial pilgrimage. It would have done Bunyan's heart good to see it. Instead of a lonely and ragged man, with a huge burden on his back, plodding along sorrowfully on foot, while the whole city hooted after him, here were parties of the first gentry and most respectable people in the neighbourhood, setting forth towards the Celestial City, as cheerfully as if the pilgrimage were merely a summer tour. Among the gentlemen were characters of deserved eminence, magistrates, politicians, and men of wealth, by whose example religion could not but be greatly recommended to their meaner brethren. In the ladies' apartment, too, I rejoiced to distinguish some of those flowers of fashionable society, who are so well fitted to adorn the most elevated circles of the Celestial City. There was much pleasant conversation about the news of the day, topics of business, politics, or the lighter matters of amusement; while religion, though indubitably the main thing at heart, was thrown tastefully into the back-ground. Even an infidel would have heard little or nothing to shock his sensibility.

One great convenience of the new method of going on pilgrimage I must not forget to mention. Our enormous burdens, instead of being carried on our shoulders, as had been the custom of old, were all snugly deposited in the baggage-car, and, as I was assured, would be delivered to their respective owners at the journey's end. Another thing likewise, the benevolent reader will be delighted to understand. It may be remembered that there was an ancient feud between Prince Beelzebub and the keeper of the Wicket-Gate, and that the adherents of the former distinguished personage were accustomed to shoot deadly arrows at honest pilgrims,

while knocking at the door. This dispute, much to the credit as well of the illustrious potentate above mentioned as of the worthy and enlightened directors of the railroad, has been pacifically arranged on the principle of mutual compromise. The Prince's subjects are now pretty numerously employed about the station-house—some in taking care of the baggage, others in collecting fuel, feeding the engines, and such congenial occupations; and I can conscientiously affirm, that persons more attentive to their business, more willing to accommodate, or more generally agreeable to the passengers, are not to be found on any railroad. Every good heart must surely exult at so satisfactory an arrangement of an immemorial difficulty.

"Where is Mr. Great-heart?" inquired I. "Beyond a doubt, the directors have engaged that famous old champion to be chief conductor on the railroad!"

"Why, no," said Mr. Smooth-it-away, with a dry cough. "He was offered the situation of brake-man; but to tell the truth, our friend Great-heart has grown preposterously stiff and narrow in his old age. He has so often guided pilgrims over the road on foot, that he considers it a sin to travel in any other fashion. Besides, the old fellow had entered so heartily into the ancient feud with Prince Beelzebub, that he would have been perpetually at blows or ill language with some of the prince's subjects, and thus have embroiled us anew. So, on the whole, we were not sorry when honest Great-heart went off to the Celestial City in a huff, and left us at liberty to choose a more suitable and accommodating man. Yonder comes the conductor of the train. You will probably recognize him at once."

The engine at this moment took its station in advance of the cars, looking, I must confess, much more like a sort of mechanical demon that would hurry us to the infernal regions, than a laudable contrivance for smoothing our way to the Celestial City. On its top sat a personage almost enveloped in smoke and flame, which—not to startle the reader—appeared to gush from his own mouth and stomach, as well as from the engine's brazen abdomen.

"Do my eyes deceive me?" cried I.—"What on earth is this! A living creature? if so, he is own brother to the engine that he rides upon!"

"Poh, poh, you are obtuse!" said Mr. Smooth-it-away, with a hearty laugh. "Don't you know Apollyon, Christian's old enemy, with whom he fought so fierce a battle in the Valley of Humiliation? He was the very fellow to manage the engine; and so we have reconciled him to the custom of going on pilgrimage, and engaged him as chief conductor."

"Bravo, bravo!" exclaimed I, with irrepressible enthusiasm, "this shows the liberality of the age; this proves, if anything can, that all musty prejudices are in a fair way to be obliterated. And how will Christian rejoice to hear of this happy transformation of his old antagonist! I promise myself great pleasure in informing him of it, when we reach the Celestial City."

The passengers being all comfortably seated, we now rattled away merrily, accomplishing a greater distance in ten minutes than Christian probably trudged over in a day. It was laughable while we glanced along, as it were, at the tail of a thunderbolt, to observe two dusty foot-travellers, in the old pilgrim guise, with cockleshell and staff, their mystic rolls of parchment in their hands, and their intolerable burdens on their backs. The preposterous obstinacy of these honest people in persisting to groan and stumble along the difficult pathway, rather than take advantage of modern improvements, excited great mirth among our wiser brotherhood. We greeted the two pilgrims with many

pleasant gibes and a roar of laughter; whereupon, they gazed at us with such woful and absurdly compassionate visages, that our merriment grew ten fold more obstreperous. Apollyon also entered heartily into the fun, and contrived to flirt the smoke and flame of the engine, or of his own breath, into their faces, and envelope them in an atmosphere of scalding steam. These little practical jokes amused us mightily, and doubtless afforded the pilgrims the gratification of considering themselves martyrs.

At some distance from the railroad, Mr. Smooth-it-away pointed to a large antique edifice, which, he observed, was a tavern of long standing, and had formerly been a noted stopping-place for pilgrims. In Bunyan's road-book it is mentioned as the Interpreter's House.

"I have long had a curiosity to visit that old mansion," remarked I.

"It is not one of our stations, as you perceive," said my companion. "The keeper was violently opposed to the railroad; and well he might be, as the track left his house of entertainment on one side, and thus was pretty certain to deprive him of all his reputable customers. But the footpath still passes his door; and the old gentleman now and then receives a call from some simple traveller, and entertains him with fare as old fashioned as himself."

Before our talk on this subject came to a conclusion, we were rushing by the place where Christian's burden fell from his shoulders at the sight of the Cross. This served as a theme for Mr. Smooth-it-away, Mr. Live-for-the-world, Mr. Hide-sin-in-the-heart, and Mr. Scaly-conscience, and a knot of gentlemen from the town of Shun-repentance, to descant upon the inestimable advantages resulting from the safety of our baggage. Myself, and all the passengers indeed, joined with great unanimity in this view of the matter; for our burdens were rich in many things esteemed precious throughout the world; and, especially, we each of us possessed a great variety of favourite habits, which we trusted would not be out of fashion, even in the polite circles of the Celestial City. It would have been a sad spectacle to see such an assortment of valuable articles tumbling into the sepulchre. Thus pleasantly conversing on the favourable circumstances of our position, as compared with those of past pilgrims, and of narrow-minded ones at the present day, we soon found ourselves at the foot of the Hill Difficulty. Through the very heart of this rocky mountain a tunnel has been constructed of a most admirable architecture, with a lofty arch and a spacious double track; so that, unless the earth and rocks should chance to crumble down, it will remain an eternal monument of the builder's skill and enterprise. It is a great though incidental advantage, that the materials from the heart of the Hill Difficulty have been employed in filling up the Valley of Humiliation; thus obviating the necessity of descending into that disagreeable and unwholesome hollow.

"This is a wonderful improvement, indeed," said I. "Yet I should have been glad of an opportunity to visit the Palace Beautiful, and be introduced to the charming young ladies—Miss Prudence, Miss Piety, Miss Charity, and the rest—who have the kindness to entertain pilgrims there."

"Young ladies?" cried Mr. Smooth-it-away, as soon as he could speak for laughing. "And charming young ladies! Why, my dear fellow, they are old maids, every soul of them—prim, starched, dry, and angular—and not one of them, I will venture to say, has altered so much as the fashion of her gown, since the days of Christian's pilgrimage."

"Ah, well," said I, much comforted, "then I can very readily dispense with their acquaintance."

(To be continued.)

THE STUDY OF THE SCRIPTURES.

Mr. G. B. Parsons, late missionary to India, having been whilst in his native land, more benefited usually by connected expositions of scripture, than by sermons on detached passages, commenced, chiefly for the benefit of the people to whom he ministered, the preparation of an expository course on the epistle to the Colossians. In this employment he spent a portion of every day, while his bodily health was declining. The exercise, says his biographer, had the most delightful effect on his own mind. Often would he exclaim, "If I am never to deliver these discourses to others, I am abundantly blessed in the light and joy which are daily poured into my own bosom."

A HINT TO THE READERS OF USEFUL BOOKS.

I will here mention, says the biographer of the Rev. Henry Venn, a striking instance of the wonderful manner in which God will sometimes supply the wants of his servants when they duly trust in him. At a period of very pressing difficulty, when a tradesman was importunate for the payment of his bill, Mr. Venn had no resource left but with earnest supplication to make his wants known unto God; and while he was upon his knees, a letter was brought enclosing a bank note of £50, with an anonymous address, saying, "Having received great benefit from your 'Complete Duty of Man,' (which was just then published), I beg you to accept this small acknowledgment." Mr. Venn could never discover to whom he was indebted for this seasonable benefaction.

TIME AND ETERNITY.

Hast thou number'd the drops of pearly dew
That shine in the morning's roseate hue?
Hast thou number'd the stars that nightly glow,
Or counted the leaves of the forest that blow?
Hast thou number'd the flowers of earthly bloom
That lade the breeze with their sweet perfume?
Hast thou gazed on the sun's departing beams,
And thought on thy childhood's golden dreams?
Hast thou walk'd 'mid the autumn leaves sear and dry,
Emblem of all that must fade and die?
Hast thou reckon'd the days of the years gone by,
Or number'd the dead that silent lie,
Wherever the foot of man hath trod,
In their graves underneath the verdant sod?
Hast thou gone far adown to those gloomy caves,
Where dead men sleep in their ocean graves?

Hast thou roam'd through the deep sea's wide domain,
And counted the links in the victor's chain?
Hast thou number'd the sighs that sad hearts have heaved,
Or the garlands of cyprus that grief hath weaved?
Hast thou counted the drops of the deep, deep sea,
Or number'd the billows, how many they be?
Hast thou reckoned the living and called them o'er,
Of every nation, and tribe, and shore?
Hast thou counted the sands that have yet to run,
Ere earth shall see her last rising sun?
Now add together the mighty sum
Of things past, present, and yet to come.
But fast as the gathering numbers swell,
There are numbers yet that no tongue can tell.

No, not by earth, or air, or sea,
Can ye measure the days of eternity;
The time of all that hath ever been,
Which the ear hath heard, or the eye hath seen;
Not a seraph's eye with its piercing *sight*,
Can glance to the verge of that realm of light;
No wing can that region wide explore;
No tongue count its mighty wonders o'er;
Its circumference compasses all things round,
But in God alone is its centre found;
No arm its length or its breadth can span,
Its measureless height no eye can scan;
No line its fathomless depth can sound,
Nor measure its mighty circle round.
Go ask its age of the years gone by,
"From eternity past," is the stern reply;
Go ask what its future age shall be,
And the voice re-echoes "Eternity."
This, this is the chorus deep, loud, and strong,
Of Heaven's high and majestic song,
While the regions of darkness from shore to shore,
Unceasingly echo, "for evermore!"

It comes, it comes, for in yonder sky
Are signs that proclaim its coming nigh;
And the silent years as they onward glide,
Bear us along on their rapid tide,
And soon the waters of Time will be
Lost 'mid the waves of Eternity.
Where is the year just now pass'd away,
Whose funeral knell seems yet to say,
"We shall meet again at the trumpet's call,
When the rocks shall flee and the mountains fall?"
At that great dread hour of destiny
We yet shall meet, when from land and sea
The dead shall arise and together stand
With the living of every tribe and land,
A countless host, near the great white throne,
And be judged by Him who sits thereon;
We there shall meet—the hour is nigh,
For perchance "this" may be thy year to die!

W.

REVIEWS.

Anglo-Catholicism not Apostolical. Being an Inquiry into the Scriptural Authority of the leading Doctrines advocated in the Tracts for the Times, and other Publications of the Anglo-Catholic School. By WILLIAM LINDSAY ALEXANDER, M. A. Edinburgh: 8vo. pp. 445. Price 8*s*.

IN the autumn of 1833 a penny tract was published, entitled, "*Thoughts on the Ministerial Commission, respectfully addressed to the Clergy.*" This was the first appearance of that bubbling fountain of theology, which has since sent forth its streams so copiously as to overspread the land. There had, however, been some preparation made for this harbinger of the new movement; the cry had been sounded loudly in ecclesiastical ears, "The church is in danger." A few enterprising, energetic, and influential individuals, belonging to the university of Oxford, had frequently met, and deliberated, and determined to make an effort to awaken the whole "church as by law established," to a united and mighty effort in resistance of all the innovations which, it was feared, might ultimately divest the church of its few millions of annual income, deprive the successors of the apostles of their peerages and their palaces, abolish all clerical braminism, open the universities to the nation at large, and place that church on its own resources, like other communities of Christians. Missives were sent throughout the kingdom, meetings of clergy were held, addresses were presented to episcopal authorities to bring them forward as leaders of the host; and it was resolved that so powerful an agent as the press should not be neglected. The first tract was widely distributed; its contents fell like seed into ground prepared for it, and it was soon followed by others, till more than six volumes had been produced, and No. 90 crowned the whole.

Gradually the theological system of the tracts and their authors was unfolded. The bishops were flattered by the extensive powers and the profound obedience which were claimed for them; the clergy could scarcely look with indifference on a system one great object of which was to exalt the priesthood, as the only dispensers of God's grace; all the members of the Church of England were assured that they and they only, as far as these realms are concerned, constitute the church of Christ; sacraments which could be duly administered only in the Church of England, were declared to be the source of all grace; from the neglected folios of patristic lore authorities were produced for doctrines and practices which had long been rejected as popish, and tradition was placed by the side of scripture as its necessary expositor and a joint rule of faith. And as the development of the system proceeded, fasts, and penances, and ritual observances, and the honour of saints' days, were strongly urged; the Roman catholic church was recognised as a sister or mother, and though blamed for carrying some things too far, was extolled as possessing advantages of which the Reformation had deprived the English church, while protestantism was denounced in unmeasured terms, and fierce anathemas were poured upon it.

In the rubric, the church services, and the catechism, a great many of the elements of this system were found; but other principles were drawn from the Nicene church, and it was an avowed object, not to bring back the English church to the standard of the reformation, but to modify and alter the reformed church till it should resemble the church of the fourth or fifth century.

But all this while the new, or the revived system, was without an appropriate name. It was not high churchism, nor low churchism, nor Erastianism, nor evangelicalism, nor popery. Some called it "church principles;" but this was not sufficiently specific; it was "tractarianism," as being the theology of the Oxford Tracts, but this was rejected by many of its advocates and leaders; it was "Puseyism," and perhaps it has been more generally known by this appellation than any other. But though Dr. Pusey has appeared prominently among its defenders, he was neither one

of the originators of the movement in its favour, nor has he been at any time the master spirit by which it is animated and guided. Mr. Alexander has adopted a term perhaps as unobjectionable as any, that of "ANGLO-CATHOLICISM," which, though some objections may be against it, has this advantage, that it may be used by an opponent without offence. It is intended to specify a system, which assumes as its basis the existence of a visibly organized society, within which only grace is dispensed, and the blessings of salvation are enjoyed, of which great confederation the English church forms an integral part.

But whatever be the name by which this ecclesiastical system is to go down to posterity, its appearance on the great theatre of human affairs, what it has already done, and what it promises yet to accomplish, is an event which may justly be considered among "the signs of the times." Within the course of ten years it has produced a change in the spirit and working of the established church, unequalled in its importance and probable results by any ecclesiastical movement of modern times. Its influence is not confined to England; it extends to our most distant colonies, and in every part of the world where British residents are found or our language is known, its effects are seen and felt. Across the Atlantic, throughout the United States, in Canada, and the islands of the west; beyond the Pacific, in Hindostan, and in the Asiatic isles; in the highest latitude of the north occupied by British colonists, and in the most distant portions of the southern hemisphere to which our population has emigrated, its working is apparent. The attention of all Christendom is excited by it, from the triple-crowned dignitary of Rome to the humblest village pastor. Protestants of all denominations and all countries regard it with amazement as a fearful portent, and Roman catholics, hailing it as the morning star of a bright and glorious day of papal splendour, in which, as in times of yore, England yet shall shine, take new courage, and redouble their efforts and their prayers for the recovery and restoration of this long-lost province to the dominion of the pope.

We perfectly agree, therefore, with Mr. Alexander in the importance which he attaches to this great controversy.

"The influence of the struggle does not terminate with the church of England; it touches every sect and party in the empire; it affects the substance of our religion, and the dearest of our civil rights. Divested of circumstantials, the great question at issue is simply this: Does Christianity depend upon the church as a visible body, or does the church depend upon Christianity? In other words, is it the church—existing by the preserving care of God, endowed with mysterious and supernatural power over the destinies of men, and whose ever-vital nucleus is found in the clerical order, by the members of which her order is preserved, her unity manifested, and her power dispensed—Is it the church thus constituted, which conveys salvation to man? Or do men, by obtaining salvation, each one for himself, by the reception of God's offer of mercy through Christ, constitute, by their spiritual union with Christ, the church of God, which is holy, catholic, and invisible, and by their outward fellowship with each other, such churches as Christ has appointed to exist visibly on the earth? This is the great question at issue, which must be justly apprehended, and fairly dealt with, before this controversy can even approximate to a close. Now a question like this goes obviously to the very bottom of our religious and ethical systems. Upon the decision of it rests the entire complexion of our Christianity, as well as of our views of society and life. The questions, How may I know religious truths? How may I be saved from guilt? How may I serve God? What are my duties as a man, as a relation, as a subject? What should be the main object of my thoughts and pursuits here? These and other questions, no less important, will all receive different answers, according as we adopt the one or the other of the two views of the church as above indicated. Where such questions are involved there is no party, there is no individual who is not interested in the discussion."—*Preface, pp.* iv.,v.

We were very much surprised at the singular want of his usual sagacity and discrimination, in the author of Ancient Christianity, in a remark made by him respecting the opponents who might effectively attack the errors of tractarian theology. It is not merely that he supposes that but few of the nonconformists have "any direct acquaintance with the Greek and Latin divines," but there is, he states, an "unfitness of any class of dissenters to engage in controversy with the writers of the Tracts for the Times," inasmuch as their own system is so assailable that they are "more likely to get

credit by standing off from the fray, than to reap advantage by taking a part in it."* If it were a question which merely affected the interests of the establishment, dissenters might with propriety stand aloof, but if the most sacred interests of truth, and the spiritual welfare of their fellow-creatures, are deeply involved in the controversy, is it not an imperative duty on all who possess the requisite learning and talent to stand forth for "the defence of the gospel?" If any persons are disqualified from grappling with this heresy, it is surely those who are bound down to those creeds, and services, and rubrics, and to that catechism, on which in a great measure the Anglo-Catholics rest their defence, and which, in the judgment of most impartial persons, give them an advantage over their opponents in the same church. What has the conscientious dissenter to fear in any conflict of this kind? Why, forsooth, that the "unchecked democracy" of his "church government" will suffer! Not that he is likely to lose a snug rectory, or comfortable fellowship, or the prospect of a second living, or the hope of a deanery, or a prebendal stall, or, as seen in the distance, a mitre and a palace, but that some part of his church polity will be found to be unscriptural. If this can be proved, the sooner the better; if the Oxford divines can show that those principles which place us in an inferior caste, expose us to perpetual annoyances from a haughty priesthood, shut out our children from the advantages of Oxford and Cambridge, and compel us, in addition to all the burdens of a state church, to support our own ministers and religious institutions of every kind—if they can show us that these principles are incorrect, and all our scruples about religious establishments needless,—and if this is to be the issue of entering into controversy with the errors of tractarianism, then there is the strongest inducement at once to commence the conflict, as gain,—temporal and spiritual gain,—will be the result. We should like to know what advantage the author of "Ancient Christianity" has gained in this controversy by having quitted the ranks of dissent to enter the precincts of a state church; we look for it in vain in that work for which we sincerely thank him, and on which probably he expects that his future fame will principally rest. And equally in vain do we look for any disadvantages which Mr. Alexander sustains in this controversy in consequence of his nonconformity; it deprives him of no lawful weapon, it does not in the least unnerve his arm in wielding "the sword of the Spirit, which is the word of God," nor does it disturb the free exercise of his logic.

Mr. Alexander is, in many respects, just such a man as should enter this arena; his temper is candid, his spirit truly Christian, his acquaintance with the fathers and with ecclesiastical antiquity considerable, his style clear, and his logic close and searching. Unlike some who declaim strongly against "Puseyism," he well knows what it is, not from report, but from a personal and extensive examination of the writings of its leaders. It is not the design of our author to notice all the minor peculiarities of this system, his attention is directed to its great fundamental points, which he thus announces.

"The questions which will fall to be discussed respect the following points:—The rule of religious faith and practice; the catholic church; the functions and claims of the clergy; the means by which men become Christians, and especially the ground of a sinner's acceptance with God; the end of the Christian life, and the means best adapted for securing that end. On all these vital points, errors of a most pernicious kind seem to me to be entertained by the advocates of Anglo-catholicism, as I hope to be able to show in the course of the present inquiry."—*Page* 17.

On the rule of religious faith and practice Mr. Alexander enters at large; to this portion of his work upwards of one hundred pages are devoted; and in it he proves, we think, with great clearness and success, that in the apostolic church there was no creed or formula by which the scriptures were interpreted, and that the early Christian fathers are entitled to no such deference as that which is claimed for them. The authority of tradition is also ably disposed of, and the right of private judgment fully established.

The nature of "the church" is then ably discussed. Mr. Alexander sets out with discriminating between "*a* church" and "*the* church;" and proceeds to show that there is no visible church in the

* Ancient Christianity, p. 10.

sense in which catholics use the term; that is, that there is not, that there cannot be, any perceptible organized society, any visible confederation of men on earth, entitled to the appellation of *the* church.

In investigating disputed passages of scripture, Mr. Alexander generally appears to great advantage; his criticisms are for the most part valuable, his reasonings clear, and his conclusions satisfactory. In some instances, however, we must confess he has failed to produce conviction in our minds. In this chapter, among other passages of scripture, he examines the words of Paul in 1 Tim. iii. 15, which are adduced by catholic writers to prove that the church is a visible incorporation: "That thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth." The former part of this passage, and the argument founded on it in favour of catholicism, Mr. Alexander disposes of in a very satisfactory manner. The same may be said of the first part of his reasoning on the latter clause. He shows that, admitting that the apostle here speaks of the church as "the pillar and ground of the truth," it does not follow that an outward and visible incorporation is intended by it. "It will still be competent for us to affirm, that what the apostle here refers to is the body of Christians as such, really though invisibly united to each other, and concerned in common for the principles which in common they hold."—*P.* 159. But when our author endeavours in the next place to prove that these words have no reference at all to the church, we certainly hesitate to adopt his conclusions. We are aware that some critics of high reputation, principally among the moderns, have proposed to alter the punctuation, and by connecting the last clause of the 15th verse with the next, to make "the pillar and ground of the truth" to be "the great mystery of godliness, God manifest in the flesh," &c. "The sense," says Bloomfield in his Recensio Synoptica, when referring to the proposed alteration, "yielded by the ancient punctuation is better; and it is surprising that any who have any knowledge or experience in Greek literature, would tolerate so harsh a construction." But Mr. Alexander doubts whether it is "correct," or "intelligible," or "accordant with scripture," to represent the church "as the basis and support of Christian truth." To us it seems perfectly intelligible that the church of Christ, the whole body of those who believe, are the maintainers and supporters of the truth. Nor do we see any obvious incorrectness in such a representation. What existence can Christian truth have in the world without minds by which it is received, and in which it dwells? Are not believers the repositories of the truth, the selected instruments of maintaining and propagating it? And is not this "perfectly in accordance with the whole testimony of scripture?" We know not a single passage which is opposed to it. Were not the seven churches in Asia presented in vision to John by the emblem of seven golden candlesticks, intended to sustain a light? Were not the Philippians exhorted to "shine as lights in the world," by "holding forth the word of life?" And is it not the duty of the church, and of all the followers of Christ, to appear as the light of the world?" And what is the light which they hold forth, but the truth and purity of the gospel? We see not in this interpretation the least concession to those who contend that the church of God is a visible incorporation; it is the whole body of believers in whom the truth is found, and by whom it is maintained and extended; and in our author's own words we say, that "this may be realized without resorting to the expedient of a vast outward confederacy." Nor do the philological reasons advanced appear to us to be at all sufficient to disturb the present reading, and by altering the punctuation to change the meaning of the words. And without this superfluous criticism, we are "justified in concluding that this vaunted bulwark of the doctrine, that the catholic church of Christ is necessarily one visible body, gives that doctrine no real sanction or solid support."—*Page* 163.

Our author has also, we think, signally failed in some of his criticisms, when disproving the doctrine of baptismal regeneration. There is frequently a confounding of the literal and metaphorical meaning of a term, which is somewhat surprising in a writer of so much perspicacity of mind. "*Real*" baptism and "*ritual*" baptism are placed in opposition. That is, the administration of the ordinance is *not* real baptism, but the renewal of the soul by the influence of the divine Spirit is! Now we venture to

affirm, that the *latter* is not real baptism, but the *former* is. It is most assuredly the rite that is baptism; and whenever the term is applied to anything else it is only in a metaphorical sense. It is probably owing to this logical legerdemain, by which the literal and the metaphorical seem to change sides, that Mr. Alexander feels obliged, when speaking of the Christian ordinance, to use some additional term of description; it is *ritual* baptism, or more frequently "*water* baptism." Such a mode of speaking, however, was quite foreign to the sacred writers; by baptism they meant the ritual use of water, unless when they employed the term in such circumstances as required a metaphorical application of it. But Mr. Alexander has, it seems, adopted the new hypothesis of Dr. Beecher, and he affirms that "βαπτιζω, as used in the New Testament, denotes to *cleanse* and *purify* generally, in whatever way, and by whatever means, that may be effected." And he sets out with laying it down as a fundamental point, that "the word (βαπτιζω) as used by the sacred writers, does not necessarily imply *the application of water to the person.*"—P. 293. It might just as well be said that eating, as used by the sacred writers, does not necessarily mean the reception of food into the body. Who does not know that baptizing, and washing, and eating, and drinking, and a thousand other words, are sometimes used in a metaphorical sense. So that this leading position, unless it contains a concealed fallacy, is only a pointless truism.

On the subject of baptism Mr. Alexander makes concessions, in honour "of the Christian fathers," which not even his Catholic opponents will thank him for or receive. This Christian ordinance he ranks among the things which he thinks, "no man will affirm that they are *prescribed* in the New Testament," p. 73. But have not the great majority of the Christian world always believed and affirmed this? Do they not now believe it? When our Lord, giving commission to the apostles to evangelize the world, enjoins on them to "teach all nations, baptizing them in the name of the Father, the Son, and the Holy Ghost" — when, authorising them to "preach the gospel to every creature," he declares that "he that believeth and is baptized shall be saved"—when he adds in immediate connexion with the injunction to baptize, "teaching them to observe all things whatsoever I have commanded you," does he not prescribe baptism as a standing ordinance in his spiritual kingdom? Will Mr. Alexander find many who will concur with him that "all that we can say concerning them (including among "*them*" the ordinance of baptism) is that we can trace them up through the early church to the days of the apostles," &c., and that "for the first step of this process we are obviously indebted to the fathers?" *Pp.* 73, 74. If Mr. Alexander has in his eye the baptism of infants we can understand him, and there are many catholics as well as protestants who will agree with him; but as he has stated it, it appears to us a very strange assertion. He might, we think, even as a pædobaptist, have taken better ground; but, in our opinion, he has injured his argument by unnecessarily employing ingenious plausibilities, the fallacies of which his acute and learned opponents will not be backward in detecting.

The criticism on Acts xxii. 16, respecting the baptism of Paul, is also very unsatisfactory. Our author must permit us to say, that it is unworthy of himself. "Paul had, before his conversion to Christianity, been a pious Jew, and doubtless had both sought and found forgiveness of his sins, through the same channel by which, to the saints before Christ's appearance, that blessing had flowed," p. 312. This is astounding! Saul of Tarsus, the bitterest foe which either Christ or Christianity had, "a blasphemer, a persecutor," an incarnation of furious bigotry, "breathing out threatenings and slaughter,"—in a state of justification and acceptance with God, "having both sought and found forgiveness of his sins!" We could as easily suppose the conductors of the inquisition, or those who lighted up the fires of Smithfield, to be devout men who "had both sought and found forgiveness of their sins," at the very time that they were perpetrating their inhuman atrocities. The object of Paul's baptism, according to Mr. Alexander, was this; by his blasphemy and persecution he "had brought a grievous stigma upon his character in the estimation of the Christians," and this it was desirable that he should remove by being baptized!

We have made the preceding remarks with regret, but justice required the frank and candid expression of our opi-

nion. And we have made them with the less regret, as there is so much of real excellence in Mr. Alexander's general style of writing and reasoning, and his reputation as an able theologian is so well established, that he is in no danger of material injury from the friendly notice of a few defects. And we trust it will be considered no breach of charity when we say that the practice of pædobaptism is and must be a disadvantage to those who enter the lists with catholicism.

Mr. Alexander scarcely ever appears to more advantage than in detecting a latent fallacy, and in unravelling a web of sophistry. Numerous instances of this might be quoted; and as an exemplification of the skill and sagacity with which this is done, we might refer to the manner in which he disposes of an argument brought forward with much ingenuity by Mr. Keble to the effect, that "the practice of our courts of justice in regard to the common or unwritten law of the realm" is "analogous to the unwritten tradition of the church." *Pp.* 87, 88.

The whole chapter on "The Claims and Functions of the Christian Ministry," occupying nearly one hundred pages, is most ably written. Under the searching scrutiny of our author, the apostolical succession becomes a mere figment of a superstitious fancy and an over credulous mind, greedily caught at by clerical ambition; and the priesthood of the clergy, an ecclesiastical vanity, indicating childish weakness, pitiable ignorance, or religious imposture. With an extract from the close of this chapter we shall conclude our notice of a publication which has given us much pleasure, and which we cordially recommend to the attention of our readers, as one of the very best works that have yet been produced on the subject.

"Satisfied of the utter futility of those high pretensions which the catholic clergy advance, I fall back upon the simple institutions of the apostles regarding the pastoral office, and claim for all who, according to these institutions, have the oversight of Christian congregations, whatever of dignity, of authority, and respect, belongs to the Christian minister. Did we not know the strong bias of the human mind towards that which is outward and carnal, in preference to what is spiritual, we should deem it strange that any should be found inclined to add to that office authority and sanctions of the kind we have been endeavouring to invalidate. To occupy the first place in a congregation of Christian men; to be trusted with the oversight of their individual and collective spiritual interests; to be looked up to by them as their instructor in the truths of the Bible, their adviser in questions of duty, their leader in every good, virtuous, and holy enterprise; to be confided in as their friend and director in the hour of difficulty, adversity, or danger; to be appealed to as the arbiter of their differences, or the composer of their quarrels; to be a privileged partaker in almost every occasion among them of domestic happiness, a welcome sympathizer in every occasion of domestic grief; to be in many cases the first human being to whom the soul stricken with a sense of sin, unfolds its anxieties, and prefers its entreaty for counsel; to be the last to whom, in many cases, the departing spirit reveals its feelings, and the tongue that is soon to be silent for ever tells its thrilling tale of triumph or of dread:—to be all this is surely enough for ambition, if it be not more than enough for responsibility. To an office such as this it can bring no additional importance that the person who sustains it should be surrounded by the trappings of sacerdotal pomp, or venerated as the awful possessor of an invisible and spiritual power. By all such additions, the entire character of the office is altered, its real dignity impaired, and its main usefulness destroyed. A vague feeling of awe comes in the place of that intelligent respect with which the people should regard their minister; a slavish and demoralizing dependence on the office of the priest is substituted for enlightened and purifying submission to the lessons of the instructor; whilst the pastor himself sinks from the honourable place of the friend and counsellor of his flock, to that of a mere religious martinet, whose business it is to see that they go regularly through their appointed discipline, and whose grand aim is to maintain a dominion over their superstitious fears, which, after all, he must be content to share with the fortune-teller and the conjurer."—*Pp.* 274—276.

The Wives of England, their Relative Duties, Domestic Influence, and Social Obligations. By the Author of "The Women of England." Dedicated, by permission, to the Queen. London: Fisher, Son, and Co. 12mo. pp. 370.

The English Wife: a Manual of Home Duties. By the Author of "The English Maiden, her Moral and Domestic Duties." London: Clarke and Co. 18mo. pp. 226.

The Duties of the Married State: to which are prefixed, Observations on the True Ground of the Duty of Parents to their Children, and on its general nature and offices; with valuable Hints on the Education of a Family. By JAMES FOSTER, *D.D.* London: Lover; and Ward and Co. 24mo. pp. 137.

The greatest of all earthly blessings is a wife. Without a wife, Adam could not have enjoyed all the happiness of which his nature was susceptible, even in paradise; and, without a wife, none of his sons can know the full extent of that approximation to happiness, which fallen man is permitted to enjoy in our less fertile regions. "He that findeth a wife findeth a good thing," said the late Andrew Fuller to a younger minister with whom he was travelling. "That is, a *good* wife," rejoined his companion. "No," replied Mr. Fuller, "you spoil the text: it is, He that findeth a *wife;* but it is not every woman that a man marries who proves a *wife.*"

Sorrowful experience has impressed this last fact on the minds of many who entered into the marriage state full of hope. It is of importance, therefore, that young ladies should be so trained, that when they are married they should become wives,—assistants to their husbands in the duties of life, and in the endurance of its trials. Many who occupy the honourable position, also, feel their need of guidance in the discharge of the onerous and sometimes perplexing duties of the married state, and are ready to welcome the counsels of wisdom flowing from the pen of a kind and faithful adviser. With these views the works have been written, some account of which we now propose to furnish.

The first, and by much the largest of the volumes, has this great advantage over the others, that it is the work of a lady, that lady being herself a wife. The advice she gives will be received the more readily, as it cannot be supposed to be the advice of one who is inexperienced in the feelings of a woman's heart, or whose prejudices would lead to the exaction of more than husbands have a right to expect. At the same time we can assure every good husband that it is a book which he may put into the hands of his wife with the greatest safety. Whether it would be well for him to read it himself before he consigns it to his partner, is a question on which we have thought much; and, if we may be permitted to say so, we incline to the opinion that it would be wiser to confide in the recommendations of reviewers, and abstain from personal examination of its contents, at least till after it has been perused by the wife. Mrs. Ellis's views of the relationship, respecting which she writes, are scriptural, and consequently just. She is ready to demand for the husband all that experienced and considerate husbands would think should be required. She may be trusted to converse with the lady alone. We should not urge a husband to read the book at all, except it were at his wife's request. It has in it much of the nature of a confidential communication from a judicious female friend, on subjects of great delicacy, containing suggestions which it will be for the husbands' interest should be regarded, but which will be acted upon more freely if it be known that they have not met his eye, and that he has not been taught to look for their fulfilment as matters of duty. Good wives will, however, gain from it both pleasure and advantage. The nearer they approach to perfection, the more will they appreciate its counsels. By all young ladies who are looking forward to marriage, or deliberating on the propriety of forming a matrimonial engagement, it should be diligently studied. The topics on which it treats, principally, will be indicated by an enumeration of the titles prefixed to its chapters. They are these: Thoughts before Marriage—The First Year of Married Life—Characteristics of Men—Behaviour to Husbands—Confidence and Truth—The Love of Married Life—Trials of Married Life—Position in Society—Domestic Management—Order, Justice, and Benevolence—Treatment of Servants and Dependents—Social Influence.

"The English Wife" is a work of very different character from that entitled "The Wives of England." The topics of discussion are in many cases the same, but the manner in which they are treated is so dissimilar, that acquaintance with one does not at all supersede

the perusal of the other. We scarcely know which of the two to prefer; but we should wish every new married lady especially, to read them both. In both, opinions are occasionally expressed in which we differ from their respective authors; but it is not necessary to point them out: they relate to matters of detail, and debatable points. The principal topics of this volume are, Bridal Hopes and Joys—Family Arrangements —Domestic and Social Duties—State of Mind necessary for the due discharge of Domestic Duties—on the Care of Health —on Healthful Food and Drink—on the Care of Infants — on the Training of Young Children — Leisure Hours. Of the author we know nothing: but we imagine that he is a gentleman of leisure, who has read a good deal and thought yet more, and has been led by taste, rather than professional duty, to the study of physiology and medicine. In his observations generally, there is great good sense; and he is especially careful to caution his readers against those errors which would be physically injurious to themselves and their families. The book deserves not only to be read once, but to be placed where it may be frequently consulted.

The small neat volume consisting of selections from the writings of Dr. Foster, after an introduction on the Social Nature and Character of Man, treats, first, on the Duties of Husbands, showing that they are under obligation to yield to their wives, Love, Fidelity, Maintenance, Respect, and Instruction; and then on the Duties of Wives, namely, Scriptural Submission, Love, Fidelity, Frugality, Meekness, Modesty, and the Adornment of the Person, concluding with suggestions respecting the Education of Children.

The view of domestic felicity, and the means of its attainment presented in these volumes, should lead us to give glory to Him who made originally such excellent arrangements for the welfare of man,—arrangements which nothing but human folly has frustrated. The habitual submission of the will to divine authority, and the consequent regulation of the conduct by scriptural principles, are now, it is evident, the true remedy for the worst evils of our social state: thus it appears that "godliness is profitable unto all things, having promise of the life that now is, and of that which is to come."

BRIEF NOTICES.

A Pastor's Memorial of Egypt, the Red Sea, the Wildernesses of Sin and Paran, Mount Sinai, Jerusalem, and other principal localities in the Holy Land, visited in 1842; *with Brief Notes of a Route through France, Rome, Naples, Constantinople, and up the Danube. By the Rev.* GEORGE FISK, *LL.B., Prebendary of Lichfield; Rural Dean and Vicar of Walsall.* London: 8vo. pp. 461. Price 10s. 6d.

The journey in which the places enumerated in the title page were visited, was undertaken in consequence of the author's impaired health, and is published, he tells us, in order to give his congregation an idea of the way in which the eight months, during which he was absent, were spent. It will not be to his own people alone, however, that it will yield gratification and advantage; others will find in it a pleasing description of places with which it is desirable to be acquainted, given in an unaffected manner, and interspersed with such remarks as would be likely to occur, under the circumstances, to an educated and pious man. There is enough of adventure to enliven the narrative, and give it an aspect of freshness, even to readers who have been conducted in imagination over the same ground before; and we are happy to add that there is nothing in the spirit evinced, and very little in the sentiments expressed, to which we cannot yield cordial approbation. By far the larger portion relates to countries respecting which every student of the scriptures desires information; and its perusal is adapted to produce partially in the mind of the reader the result to which the author refers as produced on his own mind by his visit to Jerusalem, when, speaking of the bible, he says, "It is true, I do not *believe* any of its records the more for having been in Jerusalem; but I find an indescribable freshness and reality about every narrative as I peruse it, and as I suffer my recollection to bring the scene of it before me, whether it refer to the triumphs and the glory of David and of Solomon, the vengeance of Jehovah upon a favoured but faithless people, or the wonders of redemption effected for a fallen world."

History of the Church of Scotland. From the Introduction of Christianity to the period of the Disruption. By the Rev. W. M. HETHERINGTON, *A. M., Torpichen, Author of the "Fulness of Time," "History of the Westminster Assembly of Divines," &c., &c. Third Edition.* Edinburgh: Imperial 8vo. pp. 304.

This is a cheap reprint of a work, one portion of which alone reached us, about three years ago, when it was first published. It is surprising that till then no continuous history of the church of Scotland had been written, though voluminous records of several important periods were well known. In this performance, great care has evidently been taken in the selection of materials and their compression; and we doubt not that it will be regarded as a standard work of great value. It abounds with facts illustrative of the mischiefs and miseries that have arisen from the meddling of civil rulers with affairs relating to the worship of God, and arrangements for the maintenance of religion. A detailed account is given of the events of the last few years, ending in the disruption last May, and the formation of what is now termed the free church of Scotland; "in which," says the author, "are still preserved entire the constitutional principles, the unfettered freedom, the vital energy, the doctrinal purity, and the spiritual fervency, that have, in its best periods, always distinguished the testimony-bearing church of our fathers."

Prize Essay on the Evils which are produced by Late Hours of Business, and on the Benefits which would attend their Abridgment. By THOMAS DAVIES. *With a Preface by the Hon. and Rev.* BAPTIST W. NOEL, *M.A.* London: 8vo. pp. viii. 39. Price 6d., sewed, 1s., cloth.

It is proved conclusively in these pages that late hours promote vice, injure health, prevent the formation of good habits, and lead to the neglect of public worship. The subject demands the attention of all who take an interest in the welfare of society, especially of females, for, as Mr. Noel observes, "the customers have this matter chiefly in their own hands." Nearly connected with it, and partly arising from it, is a practice which requires the consideration of the heads of families and Christian ministers, namely, late hours for religious services and scientific meetings. The design with which these have been instituted was doubtless, in many cases, benevolent; but the inducements they afford to young persons to pass through the streets at unseasonable hours, and the domestic irregularities they occasion, are, to say the least, very serious drawbacks upon their usefulness, and unless care be taken will cause mischiefs for which their advantages will not compensate.

Psyche, or the Legend of Love. By Mrs. TIGHE. London: pp. 164.

Mrs. Tighe was an Irish lady, born in 1773, and removed from this world in 1810. Respecting her poem, Psyche, if we deal quite candidly with our friends we must confess, first, that we never read any former edition of it, and secondly that as it consists of more than 4000 lines we cannot find time to read it now. But the fact we wish to communicate is this, that it constitutes the first shilling volume of a series, coming out under the name of Clarke's English Helicon.

The Teacher's Manual. A Repository of Practical Suggestions and Biblical Illustrations. Volume I. London: G. and J. Dyer. 12mo. pp. 406.

Among the principal evils of our present social state, we reckon the extensive circulation of anonymous periodicals. Gradually acquiring an influence for the use of which no known individual or society is responsible, however inoffensively they may be conducted at first, they are always liable to be employed in a reckless manner, or perverted to injurious purposes. It is unwise to assist in getting up the steam till it be known that the conductor of the engine is a careful man, and competent to guide it.

RECENT PUBLICATIONS
Approved.*

Christian Baptism. A Sermon preached in George Street Chapel, Hull, August 31st, 1843, on occasion of the Baptism of the Rev. ANDREW JUKES, B.A., late Curate of St. Johns' Church. By CHARLES DANIELL, Minister of George Street Chapel. *London: 8vo. pp.* 14. *Price* 3*d.*

The Precious Blood of Christ; or, The Nature and Value of the Redeemer's Atoning Sufferings, set forth in a Discourse, founded on 1 Peter i. 18, 19, and delivered at Neath, Glamorganshire. By DAVID PUGHE. *London: 12mo. pp.* 64. *Price* 1*s.*

The Church and its Ministers. By JOHN BURDER, M.A. *London: 8vo. pp.* 47. *Price* 6*d.*

The Church Catechism Considered in its Character and Tendency, in a Series of Letters to a Clergyman. By JOHN KELLY, Minister of the gospel. *London: 12mo. pp.* 70. *Price* 1*s.*

The Eclectic Review. December, 1843. *London: Price* 2*s.* 6*d.*

The Baptist Children's Magazine, Vol. v. New Series. 1843. *Leicester: 24mo. pp.* 376. *Price* 1*s.*

My Sunday Scholars; or, A Female Teacher's Recollections of Her Class. With a few Practical Hints to Teachers. *London: (Tract Society) 32mo. pp.* 172.

The Country; or, Old Michael and Young Maurice. *London: (Tract Society) 8vo. pp.* 168. *Price* 1*s.* 6*d.*

More Kind Words for his Young Friends. By UNCLE WILLIAM. *London: (Tract Society) 24mo pp.* 108 *Price* 1*s.*

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* It should be distinctly understood that insertion in this List is not a mere announcement: it expresses general approbation—not indeed approbation of every sentiment, or form of expression—but approbation of the design and tenor of the works enumerated. The chief reason for publishing such a list is that it is utterly impossible to allow space for observations upon a great number of works, with the titles of which it is nevertheless desirable to make our readers acquainted. In many cases also the name of the author is itself a sufficient guarantee that the work is deserving of attention.

INTELLIGENCE.

AMERICA.

BAPTISTS IN CANADA.

A recent number of the Montreal Register contains the following condensed account of the statistics of the baptist denomination in Canada.

"THE OTTAWA BAPTIST ASSOCIATION is composed of nineteeen churches, containing 1161 members. According to the last report 112 persons were, during the year, added by baptism, thirty-two by letter.

"THE JOHNSTOWN ASSOCIATION contains eight churches and 455 members. During the last year twenty-six have been added by baptism, and five by letter.

"THE HALDIMAND ASSOCIATION is composed of fourteen churches and 767 members. Eighty-two have been baptized during the year, and twenty-two received by letter.

"THE GRAND RIVER ASSOCIATION consists of twenty-five churches, twenty ordained ministers, four licentiates, 1889 members. 575 were baptized last year. Two churches have not reported.

"THE BROCK AND TALBOT ASSOCIATION—*(Free Communion)*—contains six churches and 206 members. One church not represented.

"THE LONG POINT ASSOCIATION is composed of thirty-four churches and 1954 members. 363 have been baptized.

"Six or seven churches, probably not more, are not connected with any association.

NEW CHAPELS.

WOODSIDE, FOREST OF DEAN.

The new baptist chapel at this place was opened for public worship on Thursday the 9th of November. The Rev. Jenkin Thomas of Cheltenham preached in the morning and evening, and the Rev. Joseph Hyatt of Gloucester officiated in the afternoon. The collections at the opening and on the following sabbath, amounted to £47; which, with £13 promised by a friend, make the total proceeds of the opening services £60. This cause originated with the recently formed Gloucestershire association.

COTE, SHELBEAR, DEVON.

A neat little baptist chapel was opened in this village on Friday the 10th of November. Sermons were preached on the occasion by Mr. Facey of Ashwater, and Mr. Davey of Bridestow; and on the following Sunday by Mr. Rockey of Hatherleigh. The chapel, at these interesting services, was filled to overflowing. The weekly congregations continue to increase, and it is hoped that there are indications of an approaching harvest of precious souls.

RICKMANSWORTH, HERTS.

The new baptist chapel was opened on Wednesday, Nov. 29th. Sermons were preached, in the morning by Dr. Cox of Hackney, in the afternoon by Dr. Jenkyn of Coward College, and in the evening by Mr. Stamper of Uxbridge. The other parts of the services were conducted by Messrs. Salter of Amersham, Hull of Watford, Upton of St. Albans, Ayrton and Thomas of Chesham, Fernie of Bushey, &c. In the evening, to accommodate the numbers unable to gain admission, Mr. Payne of Chesham preached in the Wesleyan chapel. Upwards of £40 were collected during the day.

GRAVESEND.

This chapel of which the foundation stone was laid on the 29th of March last by the Rev. Dr. Cox, was opened on the first of August, when sermons were preached by the Rev. W. B. Bowes, the Rev. James Smith, and the Rev. Dr. Cox, to crowded congregations, many persons being unable to gain admission. The collections were liberal, and with those of the following sabbath (when the Rev. J. Mortlock Daniell preached morning and evening, and the Rev. D. Trotman in the afternoon) amounted to £154.

The building is forty-five by sixty, of handsome elevation, and substantially built, with large vestries behind (available for schoolrooms) upon freehold ground, in Windmill Street, one of the most public thoroughfares, and is vested in trust.

The contract was for £1921, besides some extra expenses for fitting up, lighting, and £315 the purchase of the ground, making together £2400 probably, towards which £850 had been received, the collections making it up £1000, and leaving at least £1400 to be raised.

An urgent appeal was made for help from individuals and from churches, especially those of the metropolis, the building being

designed for the accommodation of the numerous baptist friends from thence visiting Gravesend in the summer season, as well as for the inhabitants, of whom there were nearly 17000, whilst all the places of worship together would not accommodate more than about 4000. It was also stated that the undertaking having been commenced and carried on with a view to extend the cause of God in that increasing locality, and to promote the establishment of a baptist interest there commensurate with the importance and the spiritual necessities of the place, it could only be viewed as a new baptist interest, and that until a congregation was collected, a church formed, and a suitable pastor obtained, it would be placed under the control of a committee. We are informed that the chapel has been well attended since it was opened, that a sabbath school has been commenced, and that some have been baptized.

ORDINATIONS.

ISLEHAM, CAMBRIDGESHIRE.

On Thursday, 2nd Nov., public services were held in connexion with the settlement of the Rev. D. Rees, late of Bramley, as pastor of the first baptist church, Isleham, and the appointment of additional deacons. In the morning Mr. Cranbrook of Soham expounded the principles of congregational dissent, and Mr. Green of Walworth delivered a discourse explanatory of the mutual obligations of minister and people. In the afternoon Mr. Roff of Cambridge stated the duties of deacons, and Mr. Elven of Bury pointed out the duties of church members towards each other and the congregation. In the evening, addresses were delivered by Messrs. Slater of Fordham, and Cope of Newmarket, on religious decision, and on prayer for divine influence. Other parts of the services were conducted by brethren Lee, Hobson, Flower, and Bailey.

BRAYBROOK, NORTHAMPTONSHIRE.

Mr. Samuel Walker having laboured at Braybrook for more than twelve months, and having been successful in reviving an interest which for a considerable period had been in a languishing state, was publicly recognized as pastor of the church on Tuesday, Nov. 14th. The Rev. J. Buckley of Market Harborough, commenced the service by reading and prayer; the newly-chosen pastor then gave a brief but satisfactory account of his religious experience, call to the ministry, &c.; after which the Rev. T. Coleman of Ashley, offered the designatory prayer. The Rev. W. Robinson of Kettering addressed the minister, and the Rev. T. Gough of Clipstone preached to the church. The other parts of this interesting service were conducted by the Revs. J. Blackburn of Foxton, H. Toller of Market Harborough, and R. Jessop of Rothwell.

KENSINGTON.

On Tuesday the 21st of November, the Rev. Francis Wills was publicly recognized as the pastor of the baptist church worshipping in Silver St., Kensington. In the afternoon there was a special prayer-meeting, at which the Rev. J. H. Evans of John Street Chapel, gave an affectionate address to the pastor and congregation, and offered prayer for the divine blessing on the union. The following brethren also engaged in prayer on the occasion:—the Rev. J. Smith of New Park Street, the Rev. C. Brake of Whitefield Chapel, and the Rev. J. Stoughton of Hornton Street Chapel. In the evening Rev. E. Miller of Chiswick read the scriptures and offered prayer, the Rev. J. Smith of New Park Street delivered an introductory discourse, the Rev. J. Stoughton of Hornton Street asked the usual questions and offered the recognition prayer, the Rev. Dr. Murch gave an affectionate and elaborate charge to the minister, and the Rev. J. Aldis of Maze Pond briefly, but eloquently addressed the church, and closed the interesting services with prayer. The chapel was crowded, and the whole of the services were of the most interesting and encouraging character.

TALYBOUT, CARDIGANSHIRE.

On Wednesday the 22nd of November, Mr. John Evans, late of the Baptist Academy, Haverfordwest, was publicly set apart to the pastoral office over the united churches assembling at Talybout and Penrhyncoch, Cardiganshire.

The Rev. E. Williams of Aberystwith delivered a lecture on the nature of a gospel church and asked the usual questions, the Rev. H. W. Jones of Carmarthen offered the ordination prayer and delivered an affectionate and talented charge to the young minister, and the Rev. J. Williams of Aberduar addressed the churches on their relative duties to their chosen pastor. The Rev. Messrs. Davies of Jezreel, Jones of Salem, and Davies of Talywern took part in the services of the day. The various meetings held on the occasion were characterized by holy feeling and sacred love.

MAIDSTONE.

On Tuesday, Dec. 5th, 1843, Mr. William Chappell, for some years pastor of the baptist church, St. Ives, Hants, was publicly recognized as pastor of the baptist church at Providence Chapel, Maidstone, Kent. Mr. J. Fore-

man of London delivered to Mr. Chappell an impressive charge, and Mr. J. A. Jones of London preached to the church. The other parts of the service were conducted by Messrs. Jones of Brosely, and Pope of Meopham.

WILBURTON, ISLE OF ELY.

In January last, Mr. John Langford, first pastor of the baptist church at Wilburton, after thirty-five years faithful labour, resigned his charge in consequence of age and infirmity. December 6th, Mr. John Dring, who was a local preacher with the Methodists, was baptized, and with two females, joined the above church. Mr. Dring, after six months probation, is chosen to succeed Mr. Langford in the pastoral office, and enters upon his labours with a considerable prospect of usefulness.

REDRUTH, CORNWALL.

About four years ago, the pastor of this church, the Rev. Joseph Spasshatt, removed to Bideford, where his labours have been attended with a divine blessing, and both church and congregation have been greatly increased. Last summer, after three years' absence, visiting his friends at Redruth, he found the church there in an extremely unsatisfactory state. A solemn appeal was made to him subsequently urging his return; and fearing that the church there might become extinct, and being himself friendly with all parties, he has resolved, after much prayer, to comply with the request, and has resumed the pastoral office in the church in which he had formerly ministered.

BIDEFORD, DEVONSHIRE.

The church in this place, though peaceful and prosperous, consisting of about one hundred members, has been left destitute of a pastor, through the return of Mr. Spasshatt to Redruth. The Rev. W. Gray, late of Northampton, has however received a unanimous invitation, and having accepted it, intends to commence his labours there on the first Lord's day in the new year.

DEAL.

The Rev. W. Roberts, late pastor of the baptist church at Dane Hill and Newick, Sussex, has taken charge of the baptist church at Deal, Kent, entering on his labours there on the 10th of December last.

RECENT DEATHS.

THOMAS DUPREE, ESQ.

The late Thomas Dupree, Esq., of Hackney, was so exemplary as a Christian and an office-bearer in the Christian church, and also in the various relations of domestic, social, and civil life, that a brief sketch of his personal history, his character, and his experience, will probably be both acceptable and edifying to the readers of this magazine.

He was descended from ancestors among the refugees who fled from France on the revocation of the edict of Nantes, and was born in Spitalfields in the year 1771. His parents were attached to the Church of England. When his education was completed, he was bound apprentice to Calvin Giecen, a man who not only professed godliness, but sometimes also preached; but a man whose conduct was not framed on the model of the Great Teacher. In due time, he was united in marriage with Miss Jane Newland, the object of his first and early attachment, who died in January, 1837, after having given birth to four sons and four daughters, of whom two girls and one boy died in infancy, the remainder having attained an adult age at the period of her decease. In 1795, Mr. Dupree received an appointment in the Bank of England, the duties of which he constantly discharged until 1838, when confirmed illness obliged him to retire. He became a member of the baptist church in Mare Street, Hackney, under the pastora. care of the Rev. Dr. Cox, in 1828 and, in 1830, was unanimously chosen to the office of deacon. He died on the 15th of June, 1843, after a painful illness of five years' duration; and his mortal remains were deposited in the vaults beneath the chapel in which he had been accustomed to unite in the public worship of God.

His Christian character was based upon the firm ground of personal conviction. Born of parents who were members of the established church, he became a dissenter from principle. Some persons pass for dissenters who can assign no better reason for being such than the circumstance that their fathers were dissenters before them, and they have followed the parental example; while many other persons are found united with dissenting churches who, from indifference and neglect, have not made the distinctive principles of church polity the subject of any serious consideration. Mr. Dupree did not belong to either of these doubtful classes. His departure from the church of his parents is, in the first place, to be attributed to the providence and the grace of God. In the providence of God, he was led to a dissenting place of worship, where the grace of God operated upon his heart. Independent inquiry, followed with personal conviction, crowned the work thus auspicious

begun; and the dissenting communion enjoyed his deliberate preference, not less as recognizing the plain principles of the apostles in point of ecclesiastical economy, than as affording scriptural means of grace in point of doctrine and of ordinances. In the choice of his religious connexions, he bore the test of the most trying opposition; and it was not without much painful feeling that he adopted a course of conduct in hostility to the opinions of those whose claims to his warm affection and filial obedience it was not more his duty than his desire to acknowledge.

He was the subject of serious impressions quite early in life. His religious sentiments were, however, very gradual in their formation and development. When a mere boy, he associated with some others of his own age for the purpose of prayer, and discovered a great love to the hearing of the gospel. About this time, he was an occasional hearer of the venerable Abraham Booth, a preacher the selection of whom, by a youth, argues unusual advancement and discrimination. Young Dupree, like most children of pædobaptist parents who are led to renounce their educational views of the initiatory ordinance of Christianity, arrived at the conviction that baptism ought not to be administered to any but actual professors of faith in Christ, and then only by complete immersion in water, a considerable time before he yielded to the dictates of his judgment by presenting himself as a candidate for the divine institution. In this respect, it were easy to account for his conduct; but it is impossible to justify or defend it. It behoves all persons to beware of hesitating for an instant in obedience to any command of Christ, after its imperative character is clearly understood and confessed in the court of the conscience. From the time, however, when Mr. Dupree had completely acted in accordance with his convictions by identifying himself with the baptist denomination, it would not be possible to point out a discrepancy, in any important particular, between his avowed principles and his practice.

This excellent man enjoyed the unqualified respect and esteem of all who knew him, feelings which amounted to a strong affection in his intimate friends. He was always the same, modest, humble, and unpretending; devout, and yet cheerful; particularly agreeable to the young, among whom, till reduced by affliction, he mingled with all the cordiality of a companion. His religion, except on proper occasions, appeared more from the general tenor of his behaviour, than from any formal pretensions to sanctity. Nothing, indeed, could be more artless than his manners and conversation. They were adapted rather to insinuate a serious influence, than to assert with authority the claims of godliness; and he operated upon others through his example more than by any form of preceptive inculcation. At the same time, he never shrank from the performance of his Christian duty. His secular engagements sometimes threw him into the society of men who not only did not fear God, but who even blasphemed his name. On such occasions, he did not hesitate to reprove, rebuke, and exhort; and there is reason to believe that his meek, yet firm remonstrances and expostulations with such characters, were not unfrequently attended with salutary results. His habitual cheerfulness and thankfulness might easily be illustrated by extracts from his journal. They formed, perhaps his distinguishing characteristic. In conversation he often took occasion to remark that Christians do not sufficiently abound in thanksgiving. He himself strikingly exemplified the apostolic injunctions, "Rejoice evermore; and in every thing give thanks." The long illness which terminated his mortal life, was peculiarly distressing in its effects; and yet, every interval of suffering appeared to be seized for the loud expression of praise and, thanksgiving; and, whenever the temporary absence of pain and, the state of the atmosphere permitted, he eagerly availed himself of every opportunity of entering the courts of God with praise, of being thankful to him and speaking good of his name. His friends and fellow-worshippers will not soon lose the remembrance of his pale features, strongly impressed with the marks of habitual pain, and yet at the same time radiant with Christian cheerfulness.

As a deacon of the church, he was in every respect exemplary, and possessed, in an equal degree, the confidence of his pastor, of his colleagues, and of the church. His conduct towards them was uniformly affectionate. In all cases, he was to his pastor a faithful and sympathizing friend, a zealous coadjutor, and a judicious counsellor. With his colleagues, he invariably co-operated in the most brotherly spirit; and they will ever cherish the most pleasing recollections of their agreeable and edifying intercourse with him. Towards every member of the church, rich or poor, old or young, he conducted himself with undeviating kindness and urbanity, making no difference on account of outward circumstances, but acknowledging as brethren and sisters all that were in Christ. To the poor his manners were especially winning, his salutations of them never wearing the air of patronage or of condescension. The welfare of the church was always uppermost in his thoughts and affections. While health enabled him, he was remarkably active in the discharge of his various official duties. Bringing the regular habits of a man of business into his engagements with the church, he purchased to himself a good degree by the aptitude, punctuality, quietness, and amenity with which he attended to its affairs. So much did he

delight in labouring for the cause of Christ, that so long as his physical pains and infirmities left him strength enough to wield a pen, he persisted in the performance of his secretarial task; and his pastor and his brethren have the gratifying remembrance of being privileged with his presence and his help at some of their monthly meetings within a very short time before his dismissal from the scene of labour and of suffering. They all attest the fervour of his prayers, the cheerfulness of his temper, the kindness of his disposition, the considerateness of his character, the soundness of his judgment, the generosity of his nature, and the frankness of his hospitality.

As a member of the church universal, Mr. Dupree deserves notice. Although much and conscientiously attached to his own denomination, feeling an honest satisfaction in the connexion with it of such illustrious worthies as Fuller, Carey, and Hall, and watching with deep interest its eastern and western missions, yet he was neither bigoted nor sectarian. He held firmly his own convictions without condemning those who differed from him, refusing the title of Christian and the relation of brother to no man, of whatever denomination, who believed in the atonement of Christ as the ground of salvation. To all such he extended, without hesitation or reserve, the right hand of fellowship. His liberality in support of religious and charitable institutions was fully commensurate with the means at his disposal; and whatever he gave, was given, not merely without grudging, but with that manifest cordiality which doubles the value of an offering. As a protestant dissenter, he well understood, justly appreciated, and manfully asserted his principles; yet never with untimely obtrusiveness, and never with violence or personal offensiveness at all. In the discussions on the factories' education bill, he took the liveliest interest; and, although he did not live to witness the final withdrawal of that obnoxious measure, yet he was satisfied that it had encountered from the Patriot and other journals, and from the dissenting public roused by their appeals, an opposition before which the rash minister would find it expedient to give way.

A description of the scenes that occurred in Mr. Dupree's sick room during his five years' painful and fatal affliction, which terminated on the 16th of June, 1843, can be given only by his faithful and assiduous filial attendant. Inexpressibly distressing as it must have been to witness so much suffering which she could neither ward off nor alleviate, yet has she now the comfort of reflecting that she was enabled so long to sooth the declining years, and ultimately the dying hours, of her lamented father, and that she was privileged both to hear his constant prayer and to witness its blessed though severe fulfilment—

"With me in the fire remain,
Till like burnished gold I shine,
Meet, through consecrated pain,
To see the face Divine."

MR. J. HARRIS.

On the 20th day of September, 1843, Mr. J. Harris, deacon of the baptist church at Arlington, Gloucestershire, after a gradual decline of health, exchanged this world for the blessedness of heaven.

For more than thirty years past the grace of God sustained him in a Christian profession of more than ordinary usefulness. Throughout his neighbourhood he was respected for his undeviating integrity and generous hospitality, for much benevolence of heart and kindness of manner. But in his family and in the church his character will have a more enduring memorial, and will leave its sweetest fragrance. His children, brought up in the nurture and admonition of the Lord, joined themselves to his people in early life, and greatly endeared to him the service and fellowship of the sanctuary. Here he was most beloved, and his examples and principles will be best appreciated. To the church at Arlington he was truly a nursing father, both whilst it was connected as a branch with the church at Fairford, and also since its formation into an independent society, and its after settlement with a pastor in the Rev. D. East, and may they long be "spoken of" as a peaceful, happy, and increasing people! For many years before it had been his unremitting care to teach the young, to lead the worship of God, or otherwise to provide instruction for the people at all convenient seasons. In keeping in view a scriptural design, he remembered that the Son of God has the authority "over his own house," and was "faithful above many" to his claims as Lord of the church, and to his clearly revealed institutions. In all matters of church regulation he would give the honour of ruling to "one master" of the household, as the surest way and the only divine method of securing unity among the "brethren."

The same grace which distinguished his life attended him also in the valley of death. As the event drew near, he had no disquieting fears, but reposing his soul upon the Lord of life and death, he exclaimed repeatedly, "It is all well! Bless the Lord, O my soul, and all that is within me, bless his holy name," &c.

MRS. SHOWELL.

Mrs. Showell was the subject of divine grace at a very early period of life, and is another instance of the good effects of children being placed at school under the care of those who

are anxious not only that their pupils should acquire knowledge that will render them useful and happy on earth, but prepare them for the bliss of heaven.

Whilst at this school she had the privilege of attending the ministry of the late zealous and eminently pious Mr. Fletcher, vicar of Madeley. The writer of this has often heard her speak with much feeling of the very anxious and painful state of her mind at this time, being so overwhelmed by conviction of sin, that she could not, for a long period, take that comfort to herself which the promises of God are calculated to impart.

There is reason to believe her parents, though very moral, were not possessed of scriptural views on the subject of sin and salvation, and therefore thought that their daughter had imbibed wrong notions on these important subjects; but, through repeated conversations, there is reason to believe they became enlightened, and before their decease were brought to the knowledge of the truth.

In the year 1796 she removed to Birmingham, and was soon after baptized by Mr. Pearce, and admitted a member of the church in Cannon Street, where she has sustained an honourable Christian profession for forty-seven years. Under the ministry of Mr. Pearce she grew in knowledge and in grace.

In 1811 she became a widow, and from that period has been the subject of deep anxieties, but at the same time has experienced many comforts and mercies. Called in the meridian of life to struggle with difficulties to rear her four fatherless children, she was deeply anxious not only that they might be fitted for usefulness and respectability in this life, but more especially that in their early days they might be decided for God. In the midst of all her anxieties and troubles, she experienced God to be her refuge and strength, "a very present help in trouble." In consequence of the decease of her husband, she had new duties to perform. She knew how to appreciate family religion, and though deprived of him who had been accustomed to fulfil its duties, she did not allow shame or timidity to prevent her from regularly assembling her servants and children around the domestic altar, and continued to lead their devotions until her sons were able to discharge this duty.

To the constant, affectionate, and earnest petitions she offered for the conversion of her children, *two* of them are indebted for those serious impressions which led them to surrender themselves unto God. Nor were her supplications confined to family worship. Often did she pray *for* and *with* her children in the secret chamber, and she lived to see her prayers answered, having the unspeakable happiness of witnessing them *all* devoting themselves to God, and uniting themselves to the church of which she was a member.

She was constitutionally anxious and fearful, and often expressed her grief that she did not honour God more by stronger faith, and implicit reliance on his promises. She ever entertained humble views of herself, and felt that if she was saved, it must be by grace alone, and her consolation was, that "Christ was able to save to the *uttermost*, all who come unto God by him."

The peculiar nature of her last illness prevented her from conversing much, and though her mind was much affected by disease of body, yet there were seasons when she was able to express herself in a connected manner and with satisfaction to her attendants; and even when her mind was so enervated by suffering that it was with difficulty she could make known her desires, it was evident from her broken sentences that her mind was dwelling on God. It may indeed be said of her what is so graphically written by Doddridge:—

> "When death o'er nature did prevail,
> And all its powers of language fail,
> Joy thro' her swimming eyes did break,
> And mean the thanks she could not speak."

But in her case we need not a death-bed testimony, for she lived the life, as well as died the death, of a Christian. She entered upon her rest October 2nd, in the seventy-second year of her age.

W. GILLMAN, ESQ.

On the 16th of November last, at Clapham, in the 83rd year of his age, died William Gillman, Esq., fifty-seven years a member, and forty-three years a deacon of the baptist church at Maze Pond, Southwark. Through that long course of years, he was distinguished by a warm and steady attachment to the house and worship of God, and to the interests not only of the church with which he was united, but of the universal church of our Lord Jesus Christ. Those who knew him well, and especially Christian ministers of all denominations, will long remember his cordial welcome, and the kindness of heart conspicuous in all his blameless life.

MR. W. BROWN.

Died at Malmesbury, Nov. 19th, 1843, Mr. William Brown, aged seventy years; a member of the baptist church in that town forty-four years, and an itinerant preacher forty years in the towns and villages of Wilts and Somersetshire. He always bore an irreproachable character, and his end was peace.

MR. SAMUEL DYER.

Since the death of the late esteemed Secretary of the Baptist Missionary Society, three of his sons have been removed from the

earth, in rapid succession. The decease of one of them, the Rev. John Dyer, pastor of the church at Kingston, Canada, we have already recorded; the eldest son, Mr. James Dyer, died a few months ago; and now intelligence has been received of the death of Mr. Samuel Dyer, the fourth son, an excellent young man in his twenty-seventh year, a member of the church meeting in Devonshire Square. He died on the 10th of August, at Macao, whither he had gone in company with Mr. Thomas Elworthy, with whom he was engaged in extensive mercantile transactions. They were both cut off in less than three weeks after their arrival; Mr. Elworthy dying at Hongkong on the 8th of August; and Mr. Dyer at Macao two days afterwards.

MISCELLANEA.

PROFITS OF THE BAPTIST MAGAZINE.

The half-yearly meeting of the proprietors of this magazine was held on the 15th of December, when the following sums were voted to the widows of deceased ministers.

	Recommended by	
Mrs. W.	Rev. Dr. Cox	£4
C.	J. Puntis	4
M.	T. Swan	4
P.	Stephen Price	3
M.	Eliel Davis	4
C.	J. B. Shenston	4
E.	Thomas Thomas	3
R.	James Richards	3
C.	Dr. Murch	4
E.	Thomas King	4
W.	Daniel Davis	3
W.	John D. Carrick	4
F.	John Fry	4
A.	J. H. Hinton	4
E.	E. Williams	3
E.	Timothy Thomas	3
K.	Thomas Robinson	4
D.	John Penny	4
F.	Thomas Taylor	4
C.	John Peacock	4
M.	William Davies	4
D.	H. W. Jones	3
R.	J. H. Hinton	4
D.	Henry Betts	4
H.	David Rees	3
D.	John James	3

GENERAL EDUCATION.

The committee of the Baptist Union has addressed a circular to baptist ministers throughout the country, requesting the communication of its contents to the congregations under their care. It is dated Dec. 12th, 1843, and is as follows:—

"The committee of the Baptist Union, assured of your deep interest in the question of general education, beg to submit to you a few thoughts on the subject, as it presses itself on their minds at the present crisis.

"The committee met on the 1st of Nov. for the consideration of the principal aspects of the educational question; and they adopted, with entire unanimity, the following resolutions:—viz.

"I. That this committee, while grateful to an overruling providence for the frustration of the educational scheme developed in the late factories' bill, cannot hesitate to express their conviction that vast as the work of popular education may be, it can be effectually conducted by popular energies; and that it cannot be interfered with by government in any manner, without both injury and danger.

"II. That appreciating the urgency with which the late crisis and its happy issue enforce voluntary efforts for the advancement of popular education, and earnestly desirous that the resources of baptist churches in the united kingdom should be universally and systematically applied to this end, this committee warmly recommend to them a cordial and zealous co-operation in such efforts as may tend to diffuse education on the principles of the British and Foreign School Society, as a course most consistent with catholic principles, and most conducive to the public good

"In the principles which the committee, after mature consideration, were thus led to adopt, they anticipate, if not the universal, at least the general concurrence of their brethren; and under this conviction they send them abroad, not for the purpose of information merely, but in order more particularly to engage the co-operation of the churches in the plan thus marked out.

"In seeking to promote the universal diffusion of education on the British system, it is obvious that a commencement should be made with our own neighbourhood. Accordingly, the first recommendation which the committee would place before the churches is, that each should examine whether the means of general education be deficient in its immediate vicinity. Should so large a deficiency be found to exist as to be incapable of remedy by any practicable enlargement of existing schools, and consequently to require the establishment of a new one, it would then be expedient to solicit a combination of the friends of education of all denominations on the spot, in an effort to institute an adequate British school. In such an attempt aid might be sought from the British and Foreign School Society, if local means were insufficient.

"The immediate and surrounding neighbourhood being provided for, a lively sympathy should, of course, be cherished with those parts of the country (unhappily too numerous) for which education must be provided, to a great extent, if not almost wholly, from extrinsic sources; and the efforts which the British and Foreign School Society are making to meet this demand should be cordially

aided, whether by individual subscriptions or by congregational collections.

"In such a course of exertion as the committee have now briefly sketched, it is evident that the baptist churches would be—not, indeed, using scholastic instruction as a means of sectarian increase—but making an effective and proportionate contribution towards the general education of the people: and, upon mature consideration, the committee recommend it in preference to the plan of denominational action. For the great object in view our brethren everywhere can do something, and something more, perhaps, than has yet been done. Were all to do what they could, an invaluable impulse might be given to the educational machinery which is now at work, and an example might be set at once honourable to the denomination, and influential on the members of other communions."

BATTERSEA.

The first anniversary of the re-opening of Battersea Chapel, was held on Monday, Nov. 6. A number of friends met in the vestry at five o'clock for tea. Collecting cards, which had been issued in the course of the preceding month, were then brought in, and it was found that a sufficient sum had been subscribed to liquidate the entire debt on the chapel. For this renewed effort and its result, the congregation are indebted to a kind friend, who offered to contribute £50, if the remainder could be raised by the first anniversary. The subsequent part of the evening was spent in devotional exercises. Thanksgivings were presented to the great Head of the church for the past tokens of his favour, and fervent prayers for its increased prosperity were blended with intercessions on behalf of the heathen.

The Rev. I. M. Soule gave a brief history of the rise and progress of the cause of Christ in connexion with this place of worship. The chapel was built in 1736. The Rev. Jonathan Browne was for about fifty years the minister. But there was no Christian church formed during the whole of this period. He died in the year 1795. About the same time the death of the Rev. Dr. Stennett of Wild Street occurred. Mr. and Mrs. Benwell, who were members of his church, though resident at Battersea, hearing a most favourable report of the piety and talents of the Rev. Joseph Hughes, M.A., then an assistant tutor at Bristol, applied to him to visit Battersea on probation. To this request, after suitable deliberation, he acceded, and came in the spring of 1796. During his probationary ministrations, a remarkable instance of conversion occurred, in the case of a publican resident in the neighbourhood. He had not been inside a place of worship for many years, but being influenced by curiosity he looked in at the chapel during the time of service, was deeply impressed with what he heard, and from that time till his death he became a regular attendant, although much ridiculed by his family and acquaintance.

On the 2nd of July, 1797, a Christian church was formed, on the principles of open communion and membership. Mr. Hughes met a few of the pious of his auditory in the vestry; and, having previously obtained their dismission, together with his own, from the church at Wild Street, signed the following declaration relative to their observance of the ordinances of Christ, and the increase of their number:—

"We, the undersigned, desirous of the privileges connected with religious fellowship and a stated ministry, having already sought the Lord, and we trust chosen him as our Sovereign and Friend, do hereby give ourselves afresh to each other and the Lord, according to the divine will; that, being united into a Christian church, we may render mutual aid as fellow-travellers from earth to heaven. And though we firmly embrace the sentiment peculiar to the baptists, yet espousing with equal determination the cause of evangelical liberty, we welcome to our communion all who give evidence of a change from sin to holiness, who appear to love the Lord Jesus Christ, who are willing to be accounted learners in his school, and who wish to be enrolled in connexion with us; and we hope it will be our united endeavour, and the endeavour of such as may hereafter be added to us, by all means to 'keep the unity of the Spirit in the bond of peace;' to mingle faithfulness, spirituality, and affection in our intercourse; strictly to regard the divine ordinances, as far as we know them; and to walk before the world, the church, our families, and our God, worthy of our heavenly calling."

Under the able and effective ministry of Mr. Hughes, the congregation increased, and many were added to the church. In 1798, the chapel was considerably enlarged, and no expense was spared to render it commodious and substantial. The whole amount, £1200, was generously borne by two gentlemen in the congregation, Messrs. Benwell and Waymouth; who also long maintained, nearly unaided, the entire expenses appertaining to the support of the minister and the chapel; while the house of the former was always open to the esteemed pastor and other ministers, and all his energies were devoted to increase the flock and extend the good cause throughout the neighbourhood, his family and dependents also forming a large proportion of the regular attendants at the chapel.

On the 14th of January, 1799, the Grove Schools were commenced, for the daily instruction of the children of the poor on sound

scriptural principles; a sabbath school was likewise begun, and many pious persons volunteered their services, and became diligent labourers in this vineyard of the Lord. These institutions have continued to the present time, and through the kindness of God, and his blessing upon the exertions of his servants, have attained a degree of stability and prosperity unprecedented in any period of their former history.

There was a remarkable event occurred to one of the first members of the church, a Mr. Abbot, who, after the death of his wife, became much excited by the fear of dying alone. He often expressed a wish that he might, if it were the divine will, die in the house of God, in the midst of his friends. This was singularly granted, and he seemed to have a presentiment of it; for during the previous week he visited his acquaintance as usual, and intimated to them it would be his last visit. It was so; for he came, as his custom was, to the sabbath morning prayer-meeting held in the vestry; and there, surrounded by his friends, he fell backward and expired.

In 1804, the British and Foreign Bible Society was formed; and to Mr. Hughes, more than to any other individual, that institution owes its origin. He became one of its secretaries, and was most devoted to its interests. This new engagement occasioned frequent absence from the people of his charge, which was deeply felt by many of his hearers. Some complaints were made to him on the subject, which called forth an admirable discourse from him one sabbath morning, on Neh. vi. 3, "I am doing a great work, so that I cannot come down; why should the work cease whilst I leave it and come down to you?" This sermon, affectionately applied, totally silenced every complaint, and excited in the church earnest solicitude and prayer for the usefulness and prosperity of that important society.

For many years the congregation was large and respectable, till about 1814; when influential establishments in the neighbourhood were broken up, numerous deaths occurred, and several families connected with the chapel were removed from the vicinity, which, added to Mr. Hughes' frequent absence, occasioned a considerable diminution in the attendants, and reduced the church to a little flock, in comparison to what it had been in former years.

From this church four persons were called to the Christian mininistry—Mr. Waters, late of Worcester; Mr. Saunders, late of Liverpool; Mr. Kershaw, late of Abingdon; and Mr. Sharp, of Bradwich, in Devonshire. The late Mr. Foster, also, commenced his studies under Mr. Hughes, and preached his first sermon at Battersea, the manuscript of which is still in the possession of one of the friends, and is characteristic of the mental energies of that gifted man.

Mr. Hughes was called to his rest Oct. 3, 1833. He had been the faithful and beloved pastor for nearly thirty-seven years, and this church was the only one in which he ever stood in that relation.

In the spring of 1834, the Rev. Edmund Clarke of Truro received a unanimous invitation to the pastorate; but, after labouring about three months among the people with great acceptance and success, he was obliged, in consquence of the delining health of some members of his family, to relinquish his engagement and return into Cornwall. He was succeeded by the Rev. Enoch Crook, who was removed by death on the third year after he entered on his labours.

In January, 1838, the Rev. I. M. Soule became the pastor. Since that time the cause has greatly revived. The church has been multiplied three-fold, and the congregation is still on the increase. A spirit of harmony, devotedness, and zeal extensively prevails among the people. In 1840, a new building, for the boys' school and master's residence was erected, at a cost of £520, which was all paid off by the first anniversary. Last year the freehold of the chapel was purchased, the property invested in trust, and extensive alterations and repairs made in it, at a cost of more than £1000. At the first anniversary of the re-opening of the chapel, the friends met to congratulate each other, and to give thanks to God for his mercy. "The Lord hath done great things for us, whereof we are glad; we will be thankful unto him, and bless his name."

MARRIAGES.

At the baptist chapel, Lockwood, Oct. 23rd, 1843, by the Rev. W. Walton, Mr. JOSEPH FOSTER of Bradford, Missionary to Western Africa, to ELIZA, second daughter of Mr. RICHARD CROWTHER of Lockwood.

At the same time and place, Mr. JOSEPH MAPLESTONE of Huddersfield, to JANE, youngest daughter of Mr. RICHARD CROWTHER.

At St. Helier's, Jersey, on the 25th of Nov., the Rev. STEWART WILLIAMSON, baptist minister, to ISABELLA JANET, second daughter of Charles Rowand, Esq.

At the baptist chapel, Ashford, Kent, by the Rev. H. Smith, A.M., Nov. 14th, 1843, THOMAS EBENEZER, son of the Rev. THOMAS SCOTT, Brabourne, to MARY, the daughter of WILLIAM HAYWARD, deacon of the church at Ashford.

At the particular baptist chapel, Smarden, by the Rev. W. Sykelmoore, Oct. 16th, 1843, Mr. JOSEPH ENGLAND of Smarden, to Miss EMMA HAWKINGS of Stamford.

At the baptist chapel, Hamsterley, Durham, by the Rev. D. Douglas, on the 2nd Dec., 1843, Mr. G. ATKINSON of Greenwell Hill, near Wolsingham, Durham, to MARGARET, daughter of Mr. JOSEPH HALL, Monkfield.

The family of the Hall's have been connected with the baptist church at Hamsterley for upwards of 150 years.

At the baptist chapel, Clare, Suffolk, by licence, on Tuesday Dec. 5th, 1843, by the Rev. D. Jennings, Mr. THOMAS SOUNDY, Gent., to Miss MARTHA GOODCHILD, both of Chilton Street, Clare.

At York Place Chapel, Swansea, by the Rev. Thomas Davies of Merthyr, Dec 6th, 1843, the Rev. D. RHYS STEPHEN of Newport, to MARY WILSON, youngest daughter of Mr. David Morgan, Heathfield Terrace, Swansea.

At Mare Street Chapel, Hackney, by the Rev. William Groser, Dec. 6th, Mr. JAMES MIALL of Dalston, to ELIZA, eldest daughter of the Rev. W. GROSER.

At the baptist chapel, Ashford, by the Rev. H. Smith, A.M., Dec. 12th, 1843, Mr. JOHN WHITE of Egerton, to Miss FRANCES ANDREWS of Charing.

CORRESPONDENCE.

BIBLE CLASSES.

To the Editor of the Baptist Magazine.

MY DEAR BROTHER,—If an experience of fifteen years in the conduct of Bible classes will enable me to meet the inquiry of your correspondent "Præmonstrator," the following communication is at his service.

On the utility of such institutions I shall offer no comment, further, than that a conviction of it must have a very fast hold on the mind of any one who would conduct them efficiently, and must be sustained by fervent and agonizing prayer, and that in the face of whatever discouragement and disappointment he may meet with.

Two things appear to me to have conduced to the failure of some of these efforts which have been begun with deep interest and lively hope—the want of plan and perseverance on the one hand, and a tenacious adherence to one undeviating course on the other. That which will unite a clear, compact, intelligible system, with a vigorous, lively, and plastic adaptation to times, persons, and topics, has the greatest prospect of success. The same plans which would be necessary to success in one place, would ensure defeat in another. I could have wished to avoid speaking of my own labours, but I feel that a reference to facts will do more to illustrate my views, and to meet the wishes of your correspondent, than any other mode.

I will take the case of a class now under my care, consisting of females, for the most part well-informed, and capable of giving intelligent written answers to questions on the subjects discussed, and without limitation of age or condition of life, except such as is involved in the ability to write. The time of meeting is fortnightly, an hour before the week evening lecture, and the attendance necessarily punctual. On the first assembling of the class for the season, a book of scripture is announced, say, the Epistle to the Hebrews, which I divide into as many sections as there will be meetings in the season. About six or eight questions have been prepared upon the first lesson, embracing every variety of topic it will admit, and adapted to every grade of capacity which the class can possibly present. These, written out with consecutive numbers, and wafered to a small board, are first read to the class, and then exhibited for the next fortnight near the door of the room, where the evening service is held, allowing each one to copy the question which she prefers, and the announcement of scripture containing the lesson, which it is expected all will read and study before the next meeting. An answer to one of these questions, without any signature or clue to the writer, is put into a box with a slit in the lid on the Monday evening preceding the next meeting. This I unlock, and, taking home the contents, examine, and write upon each paper, any remark which occurs as appropriate, with replies to any questions which members of the class may have appended to their own answers; and which are often more interesting and valuable than my own, as coming warm from a heart affected with some personal experience of the subject of inquiry. The class re-assembles with an abundance of deeply interesting material. Each has a capital embarked in the business, and looks forward with lively feelings to profit derivable out of the common stock; while the concealment of their names, even from the minister, who must sedulously labour not to identify the writer, leaves room for the utmost freedom and candour of remark, shuts out all motive to display, and gives a charm which can scarcely be estimated but by actual experiment. The meeting is constituted by prayer, which, though very short, must not be cold and formal. The scripture under discussion, if not too long, is read, and then come the answers to questions. These, being carefully refolded, arranged, and numbered, Question I. is read, and all the answers upon it in succession, with such remarks as are written or may occur at the time, as well as comments upon the subject involved in it. After the perusal of all the answers, questions to myself, if there are any, are then read and com-

mented upon, and the whole is concluded with prayer.

It is scarcely possible for this process to be formal and uninteresting, for every member is encouraged to make her replies not only intelligent but experimental; while the questions proposed in return, which are few and quite spontaneous, and embrace every variety of topic, are not unfrequently the vehicle of some of the most glowing aspirations of a devout heart, or the first yearnings of the soul after God, and are sometimes followed by special interviews with the writer. I can aver, that the preparation for a faithful, intelligible, and affectionate disposal of the various subjects and cases coming before me in one evening, including an exposition of the lesson, costs me far more time, labour, and solicitude, than that for a sermon; but the results amply repay. So far as these are seen in the increase of knowledge and grace in members of the church, and in originating and maturing them in others, I need scarcely depict them. On my own ministry its influence is incalculable. I see before me the next hour these same individuals, whose entry into the meeting in a body is a cheering sight to aged saints, who hail them as their hopeful successors. And who cannot preach better, with his own heart and the hearts of some twenty-five or thirty of his hearers prepared by an intercourse of so confiding, intelligent, and spiritual a character, and cemented by a united approach to the throne of grace?

The interest excited by this plan is indicated by the fact, that the penny post is the vehicle of questions and answers, conveyed through the medium of some resident member of the class, when the writer has been compelled to remove to a great distance.

The papers are carefully preserved; they are a treasure which may prove the solace of many an hour in years to come; nor can I cease to hope and pray, yea, and confidently believe, that many of the writers will be a yet higher source of joy to me "in the presence of our Lord Jesus Christ at his coming." True, there may be here and there a paper which in reading it may be needful to curtail, or whose defects in composition it may be necessary to conceal; but these are not always the least valuable, or identified with the lowest amount of profit. Occasionally, the words of Henry or Scott may be copied verbatim; but this indolence may be corrected by hearing the very same thing in the next paper; when the smile elicited will hardly fail to stimulate the industry of both writers on the next occasion. I need scarcely add, that on each succeeding evening a fresh lesson is prepared, and exhibited ready for the next occasion. A male class may be held on the alternate lecture evenings, after the service, an arrangement generally more suitable as to time. The same course of lessons will serve, and the new lesson for the female class be put on the opposite side of the board, duly numbered for distinction.

A different plan must be pursued where the numbers and character of the class vary greatly from the above. In one instance, I had a class of sixty young women from factories. In this case, instead of a continuous course which would only have wearied, and writing, which would only have perplexed, I selected on each occasion a parable or a narrative, and read and questioned *viva voce*, giving both to my questions and comments as much of an experimental character as possible. The short time occupied by this, before it was broken off by a failure in health, was not without very hopeful indications of good.

It is absolutely essential that the class should be held in some place secure against the intrusion of others during any part of the meeting.

Sincerely praying that your correspondent may realize the divine blessing on whatever plan he may pursue, and assuring him of my readiness to afford any further explanation through a private medium,

I am, my dear brother,
Yours faithfully,
ANDREW G. FULLER.

Saville Place, Mile End Road,
Nov. 14, 1843.

DEAR SIR,—To the inquiry of your correspondent of this month on the subject of "bible classes," you will probably receive many answers; and as the object of the question is to elicit information, the greater the number and variety of replies, the more ample will the opportunity given to your correspondent be to "cull the choicest," and carry into operation what may appear to him, from the nature of the materials placed at his disposal, and the description of persons on whom his plan would be brought to bear, the most efficient mode of securing the design of the bible class.

It seems scarcely necessary to remark, that the same method of conducting such a class cannot always be adopted even by the same minister in different congregations, as a diversity of circumstances may render a change of system indispensable. The character and ages of the individuals, the extent of their information, the probable degree of mental capacity, &c., &c., must of course be taken into account in devising any plan for conducting efficiently a class of this description.

The method I at present have in working, is simply this: the bible class is accessible to all the young persons in the congregation between the ages of fifteen and thirty, including, of course, the senior scholars in the Sunday school, with all the teachers. For the sake of convenience, they are separated into male and female divisions, and each assem-

bles every alternate Thursday evening, from seven until half-past eight o'clock, in the vestry. At the previous meeting the subject is announced, and the different portions of God's word bearing upon it are specified for their perusal during the interim. At the time of meeting I take my place at the head of the table, and immediately around me some of the best readers take their seats; the remainder of the company filling up the rest of the room. After singing and prayer, I commence reading the portions of scripture previously selected, and all those around me read audibly in turn, until the whole has been gone through, the rest of the class following us with their bibles before them.

Having read the various parts of holy scripture referred to, I then go back and lead their attention through the whole, showing the connexion of the different portions, imparting such information as I can obtain from other sources adapted to illustrate the subject, which is generally historical, and interspersing all with such observations as a review of the many characters and events we meet with in our progress naturally suggests; so far, at least, as they are likely to promote and improve the moral and religious character and interests of the persons around me.

The subject on which we are at present engaged, is the rebuilding of the Jewish temple. The portions read and commented on at our last meeting were 2 Kings xvii.; Ezra iv., v.; Haggai i.

It is desirable that the attendance at the bible class should be confined to *young* persons as much as possible, as they invariably feel most deeply interested in what is peculiarly *their own*. An occasional visit from the deacons, or other influential members of the congregation, would tend to do good notwithstanding.

In the presence of so many persons, I find it is difficult to induce them to ask questions on any part they do not understand. In order to obviate this, a box is placed near the door into which those who prefer putting their queries in writing may drop their papers, which are afterward taken out and read and replied to at the next meeting for the benefit of the whole class.

Through my connexion with this interesting fraternity, I am easily brought into an acquaintance with any young persons who are under serious concern on the great subject of personal religion, and am now forming from it my inquirers' class. I find the bible class a connecting link between the Sunday school and the church. Hoping the length of these remarks may not defeat the design of the writer,

I remain, dear sir,
Sincerely yours,
W. R. Baxter.

Westbury Leigh, November.

Since the foregoing letters were in type, we have received some others, extracts from which may be advantageously subjoined.

C. T. says, referring to a class consisting of persons whose ages range from fourteen to thirty:—"The course commenced with an address on 'The Bible'—its character and claims. I then went through every book, remarking on its chronology, writer, literary character, moral design, &c., without going into a specific examination of any particular part. Having thus travelled through to the book of Revelation, I suggested that any member might propose a subject,—a portion of scripture, a series of doctrines, or consecutive topics, such as the parables, and mentioned as a highly instructive inquiry, the 'Life of Christ,' intending to educe the great essentials of our economy in the progress. This subject was adopted, taking for the plan the 'Harmony,' as given at the end of Matthew Henry's commentary, without confining ourselves to his numerical distinctions. We may unite two or more of his subjects on he same evening, or linger on one through many, as in the current subject, 'Christ's Baptism,' in which we are sifting the whole doctrine of baptism. I commence the exercise with singing a verse or two: some friend engages briefly in prayer. The subject for the evening is then announced, having been previously intimated, and also being advertised by a paper which is fixed on the wall of the vestry. My introductory remarks are very general, reserving minute explanations and criticisms for suitable opportunities as they may arise in the course of the meeting, or at its close. I invite observations or questions from male or female, every one holds a bible, references are traced, and illustrations are sought.

"Many do not speak, but we are never barren of varied and interesting materials suggested by pertinent remarks from one and another. Some of our female members have most materially aided. I sum up with a suitable address; and *the hour* expiring, my rising is the signal for closing prayer.

"The exciting interest of this exercise is sustained without a particle of diminution. My only cause of regret is that many do not attend who I am sure would be benefited."

T. C. says, "I beg leave to refer Præmonstrator for information on the subject of bible classes to a work entitled 'Senior Classes,' by Mr. W. H. Watson, published by the Sunday School Union. Having had the advantage of 'a name and a place' in the author's class, I can bear my testimony to his competency for giving instruction on this matter.

"Your correspondent desires a plan for action. Probably he will have many presented through your magazine; but if not, the following is at his service:—While pastor of a village church in Somersetshire, I conducted two classes, viz., a junior class for children

under sixteen years of age, competent to read the bible, and a senior class for young persons from sixteen to twenty. My plan for the junior class was as follows: — To read a chapter, selected at the last meeting—interrogate on the principal parts; to ascertain the amount of attention paid to the chapter in the week; go over it again with comment, familiarly explaining obsolete terms, and reconciling apparent discrepancies. Anecdotes and illustrations from eastern customs, natural history, &c., will be found both interesting and instructing to a junior class.

"The senior class was conducted much after the manner of a mutual improvement society. To the members of this class I delegated a share in its government. After the first meeting (which was principally to form the class, state its design, and the advantages of intellectual piety), no member was admitted but by consent of the majority. For this class I selected some of the principal doctines of scripture, as 'original depravity,' 'redemption by Christ,' 'necessity of the Spirit's influence,' justification by faith," &c.

"The subject having been announced at the last meeting, each member was expected to bring in writing, either their opinion of the doctrine in their own language, or passages of scripture having a reference thereto. A chapter bearing on the subject was read, then these papers examined and criticised. This done, I stated my view of the doctrine, with proofs from scripture in support of those views. In this case, as well as the junior, reference to ancient manners, scripture natural history, and geography, will be found profitable and interesting. To the senior class I allowed the use of a selection from my books, after the manner of a circulating library, but free from charge. Devotional exercises commenced and concluded each meeting. As a general rule, a class should not be detained beyond one hour."

AN UNKNOWN FRIEND.

To the Editor of the Baptist Magazine.

DEAR SIR,—I have received lately a kind letter from an unknown friend, begging (in the writer's own words) the "acceptance of the enclosed trifle as a mite towards the publishing or circulating of your invaluable Lectures on the baptismal regeneration controversy." The sum kindly denominated by the giver "a trifle," is £10, for which, if this should meet the eye of the party, he will receive herewith my most sincere thanks. I have also been obliged by my friend J. Shoard, Esq., for kindly presenting twenty-two copies of the second edition of the same work to poor ministers in Somersetshire and the adjoining counties. I feel more deeply the obligation under which I am thus laid, because of the means which have been used by interested parties to prevent these Lectures from being read. Dear Sir, I am yours,

London, Dec. 19, 1843. C. STOVEL.

EDITORIAL POSTSCRIPT.

While we direct attention to a circular on General Education on our thirtieth page, issued by the committee of the Baptist Union, we find that sufficient space is not left to enable us to do justice to our purpose of expressing at the same time our deep regret at the course pursued by the Wesleyan body, and the Congregational Union. The Wesleyans have indeed been so much accustomed to act apart from other dissenters that their determination to establish denominational schools is not very surprising; but we were scarcely prepared to expect that our congregational friends should adopt so completely the principle of those episcopalians who demand that the religious instruction of the children of the poor should be placed under the superintendence of their own bishops. Had the congregationalists, as a body, rallied cordially with the baptists, the quakers, and other friends of education, around the British School Society, as the various classes of churchmen have rallied around the National School Society, incalculable good might have been expected. Their influence would have conduced to ensure a course of action on the part of that society, in full accordance with dissenting principles; and its management would not have been left chiefly to those to whom dissenting principles are of secondary importance. But their determination to establish exclusive schools wherever they are strong enough to do so, and to unite with others only where they perceive that they are not strong enough to carry on a denominational school successfully, will do more to divide and weaken dissenters than their most sanguine opponents could have hoped. Denominational education is not what the exigencies of the occasion require. What is needed is provision for those who belong to no denomination, and a conviction among the parents that we have no personal or congregational interests to subserve in offering to teach their children. But it has come to this: after all that has been written and spoken about union, and after all the meetings convened to make public demonstration of unity, our brethren cannot unite with us to teach our common Christianity to the children of the poor or the ignorant, but must have their schools, if possible, purely denominational!

We are requested to state that a memoir of the Rev. John Foster, including a selection from his letters, is about to be published by Mr. J. E. Ryland, who has been requested by the family to undertake it. A selection from Mr. Foster's lectures, delivered at Bristol in 1822—1825, is also preparing for publication, which it is proposed to send to the press very speedily.

THE MISSIONARY HERALD.

BAPTIST MISSION HOUSE.

This building, which it is hoped will facilitate greatly the transaction of the business of the Baptist Missionary Society, and cause the Jubilee Fund to be remembered with gratitude in many future years, is so far advanced towards completion, that its occupation by the end of March may be fully expected. It is situated on the western side of Moorgate Street, near London Wall; and, in the engraving, parts of the adjoining houses are rendered visible, in order to show the more clearly its position and aspect.

ASIA.

CALCUTTA.

A letter has been received from Mr. Evans, giving so graphic a description of the labours of our brethren in this immense city and its suburbs, and the department of each missionary, that we are persuaded the following extract, though long, will be read with unusual interest.

Calcutta is a vastly populous and important place. Here are to be found men of every colour and of every country. Whatever language we may speak, there are individuals here who will understand our gospel message; and who will, moreover, give us an attentive hearing. Few are ignorant of the claims of our common Christianity; all, in truth are ashamed of idolatry and of religious error. The Spirit's influence only is necessary to "convert a nation in a day." The word of the living God has been faithfully translated; devoted ambassadors for Christ are always saying, "Ho, every one that thirsteth, come ye to the living waters;" and many are engaged in directing, with pleasure and success, youthful minds to Him who is "the way, the truth, and the life." The foundations of heathenism have been undermined; the hopes of idolaters have been shown to be utterly groundless; and thousands are saying on every hand, "Your Saviour is the only one and the just:" but, alas! the Spirit's aid and influence are wanting to convert and save them all. This is our exact predicament and position. Were I to take my stand in any place in all Calcutta, I should have an attentive auditory; but when I required, in the name of the Lord Jesus, that men should at once turn to him, I should find many faint-hearted and unprepared. We could not have more encouragement as the preachers of the ever-blessed gospel; we could not be placed in a position where we should more imperatively perceive the necessity of divine influence. Our conclusion is—the work is the Lord's: his church *must* be more prayerful, more holy.

But some, if not all of you, may indulge a very pardonable curiosity to know your brethren who are labouring in this vast, important, and populous city. We could describe most of our brethren in India, and their differing scenes of labour, but for the present we confine our remarks to Calcutta. Come, brethren, and take your stand with us. Let the "sight affect your heart." Here our mission has been long established: it is yet, however, in its infancy. We have our preaching-stations and chapels. Here is our translating department, and here our printing press. Of European brethren labouring in Calcutta there are eight, including our brother at Howrah, in its vicinity. Dr. Yates, and brethren Thomas, Leslie, Pearce, Wenger, Morgan, Small, and myself. Will you allow me to describe the scene of labour of each? I will try to do it in a spirit of holy respect to them and of faithfulness to you as the servants of the same Lord. Amongst these honoured and faithful servants of the Lord Jesus we place foremost, as is most meet, our beloved brother Dr. Yates. For many years he he has laboured in India as a faithful and laborious missionary of Christ. In the work of biblical translation, however, he stands conspicuous in every circle. I never knew a man who more resembled the Lord Jesus. His walk and conversation are emphatically in heaven. It would weary you to tell of all he has done, and of all he intends to do for our common Lord, in communicating his gracious will to the heathen. In the Bengalee, the Hindosthani, and the Sanskrit tongues he is without an equal in India; but if you were in habits of familiar converse with him you would not imagine this. He is as a child in meek simplicity. I love to speak of him—as I ever love to converse with him. May God in his great love to us and to the heathen, long preserve his life and health! The reports of our mission, and more particularly of the Bible Translation Society, will furnish you with all needful information in regard to his labours as a faithful and indefatigable translator of the word of God; but besides his invaluable services in this department, he always renders his cheerful advice and services in every way to our missionary labours. As an English and Bengalee preacher he is much esteemed, and his counsel to his junior brethren is in point of value beyond description. All the brethren in the missionary field are cared for by him, but his Calcutta brethren are particularly the objects of his affection. In all our meetings for devotion and for business he is our president; and under all circumstances we see cause to bless our heavenly Father for sparing him to us. His death here will be deplored as an uncommon calamity. By the

heathen he is most deeply respected; by all Europeans he is more than esteemed. Among the advantages of my earthly pilgrimage as a servant of God, I shall always esteem the friendship of brother Yates as most valuable. As one of God's excellent saints, my soul must delight in him.

Next to him, we must not lightly esteem our dear brother Thomas, the superintendent of our mission press. I wish you could spend a day or two with him. When faithful translations of God's most holy word are prepared, he carries them through the press. He is surrounded by many assistants, it is true, but without him they would do worse than nothing. Our mission press is an important place in Calcutta. It is serviceable not only to us, but to the Bible, the Tract, and other kindred societies. It is a centre of Christian influence, in fact, *the* press of India. In addition to the daily labour of superintending the concerns of the press, our brother Thomas discharges the duties of correspondent to all our up-country brethren. By them, in this respect, he is deservedly esteemed. On his fidelity and affection they can always rely with confidence, and in every case of difficulty and every hour of despondency and sorrow, they find him "a brother indeed." At all our meetings for business in relation to our missionary labours, his counsel is highly esteemed, and his advice is ever given in a spirit of meekness and love. His name and his labours ought to be dear to you, dear brethren in Christ, for you are greatly his debtors.

Next to him I must refer to my beloved brother George Pearce. He bears a good and honourable name, though not related to the seraphic Samuel Pearce. Of his labours for our Lord Jesus I can speak with real confidence and esteem. In English and Bengalee he is alike at home. The institution in Entally for Bengalee students for the ministry is in his charge; whilst all our village stations, with their multitudinous affairs, are under his superintendence. He is a much-loved brother —ever ready to sympathize with his fellows, and always happy in directing the heathen to the Lord Christ. I wish we had many such associates, and all equally ready to do our Lord's will. His anxieties must be many, for his labours are most abundant. Dear brethren, pray for him!

The next brother is an associate of Dr. Yates in the important work of translation. I refer to brother Wenger. His acquaintance with the language of Bengal, and his amiable disposition, naturally point him out as the associate of Dr. Yates, and by him, and by us all, in this capacity, he is greatly esteemed. But beyond this, he acts as the pastor of the Bengalee church in Colinjah, formerly under the care of dear and lamented W. H. Pearce, now with Christ. It is altogether a church composed of Bengalees, and of those who speak their language. Sujat Ali was the pastor of this people for some years, and is deservedly respected by them, but his health failed him here, and he has with our consent, retired for a while to Monghyr. There we hope he will be useful in our Lord's vineyard; and should his health be confirmed by the removal, he will again resume his duties in Calcutta. To us it was a cause of gratitude that our brother Wenger could acceptably supply his place, and minister to his people, as Dr. Yates could no longer do so. This church has manifested a missionary spirit, and according to their ability they have contributed to advance the Redeemer's kingdom. Our esteemed brother Wenger watches over them with paternal affection, and our prayer is that he may be rendered a great blessing in his pastoral relation. Brother Wenger is my associate as secretary of the Auxiliary Mission for this city and its vicinity. Formerly he had charge of that portion of the missionary villages originated by the church in Lâl Bazar, now under my pastoral charge, but he has surrendered these to brother Pearce, who is now aided in this important scene of labour, and in his other duties at Entally, by our young friend, John Chamberlain Page. This young man is one of the fruits of brother Leslie's ministry at Monghyr, and has been placed in my charge by the brethren, ever since he removed to Calcutta. He still resides with me, and gives promise of becoming a devoted servant of the Lord Jesus in India.

And now you will permit me to bring to your notice and affection our beloved brother Leslie, and his scene of labour. His name has hitherto been associated with Monghyr, and missionary labours in that vicinity: now, he is the successor of Dr. Yates as the pastor of the church in Circular Road. Since his return from England, when you must have seen and heard him as a faithful witness for Christ, he has felt great perplexity as to the place of labour. Now he is fixed. May the great Shepherd render his ministrations very useful for the conversion of souls, and the profit of all who are in communion with that church. He is a dear and beloved brother, much respected by us all, and much esteemed by all his people. But, beside his stated labours as the pastor of one of our English churches, he feels more than ever interested in direct missionary work amongst the heathen. I have accompanied him to the scenes where Musalmen and Bengalees assemble to hear the word of life. Here he is at home. His wisdom in discerning character and motives is always apparent, and while with meekness and power he preaches the gospel of the Lord Jesus to all, it is delightful to notice the esteem of the heathen for his message and person as an ambassador of the Lord. He is altogether a missionary. All his hopes and predilections are in favour of the people of India. May God long

preserve his life to be a great blessing to many!

Next to him in order I ought to particularize my own labours, but I cannot. You will not, and cannot wonder at this. I would much rather speak of others than of myself. Ever since my arrival in India as a missionary servant of our society, I have had much to occupy my attention as the pastor of our oldest English church—now the most numerous baptist church in the map of Asia—and as the secretary and superintendent of the Benevolent Institution, originated by Carey, Marshman, and Ward, for the education of European children, and the youth of every name and country. To superintend such an institution, and to provide for its efficient support, our deceased Penny laboured with zeal and constant energy: it is not a wonder, therefore, that it claims and secures much of my time and attention. From hence many have arisen to bless God, and labour in his vineyard; and surely, with such results before us all, it cannot be matter of surprise that as missionaries of the Lord Jesus we devote much of our energies to its efficient management. As an institution, it has great favour with the religious public of India, and is liberally supported. In addition to my duties as the pastor of an English and Bengalee church, and superintendent of this institution, I have hitherto acted as the treasurer of our mission Union Fund, and the Bible Translation Society. You cannot suppose that unimportant duties devolve upon me, especially when these are estimated in connexion with many other direct missionary labours. Our mission is supported in Calcutta with encouraging favour and zeal, and to this, with brother Wenger, I act as secretary. To the united churches of Bengal, now one in association after the model and economy of British churches, I am also joint secretary with our dear brother Mack of Serampore. We have had our first meeting, and it was an occasion of much spiritual refreshment and profit. Formed with earnest desires to bring all our brethren together in Christian association in connexion with our misson, it is fervently hoped that much spiritual good will be the result, not only now, but in future years. Our next meeting will be in Calcutta, and brother Yates and Pearce are the appointed preachers in English and Bengalee. As baptist churches in Bengal alone, our numbers are already upwards of 850; ere long we pray we may be greatly increased and multiplied. Thus, dear brethren, I have incidentally alluded to my own scene of labours. You will excuse me for declining to say more, but can you refuse to yield to me your sympathy and prayers? I am confident you cannot. As a minister of the Lord Jesus, you will give me your affection, and as such, you will lift up the prayer of faith for my success.

Our beloved brother Morgan, who is stationed at Howrah, a suburb of Calcutta, must be now noticed. He is a missionary indeed, in the strictest sense of that important office. Howrah is a populous district on the west side of the river Hoogly, a sacred branch of the great Ganges. There you perhaps know we have an English and Bengalee church, originated by brethren Statham, Thomas, and others. It still flourishes, and God is still giving effect to the preaching of his holy word. The population is very fluctuating, but here there are many from every district of Bengal; to them the scriptures and religious tracts are assiduously dispersed. These are carried to every nook and corner of the country. If you have attentively perused the "Missionary Herald," you will have learned the importance of this missionary station and of our brother's labours. He has a claim on your Christian affection and sympathy, and though he knows not that I have attempted to describe his scene of labour, I trust you will believe me when I say for him, "Remember me and my work. Brethren, pray for me!"

Brother Small is occupied in superintending the native institution in Entally. This is an establishment separate and distinct both as to premises and objects from the Native Christians' Institution which brother George Pearce superintends. The former is designed for the education of native youth on Christian principles; the latter is intended for Christian youths exclusively, and specially for those who are encouraged to study with a view to the Christian ministry. Some circumstances have decreased the number of pupils in brother Small's school, but it is still conducted with care, and promise of future usefulness. A considerable portion of the funds required for its maintenance has been realized hitherto by the active exertions of the Ladies' Missionary Auxiliary, to which Mrs. Biss acts as treasurer.

An interesting youth about eight months ago, who was one of Mr. Small's first class, and had received much attention from him, embraced Christianity and was baptized. His family, however, immediately removed him, and he has not since been seen by us. Our dear young friends in England might materially assist in supporting and extending the usefulness of the institution under brother Small's care. When at home, I remember that at the suggestion of brother W. H. Pearce, collecting books were prepared and circulated for this purpose. I trust they are still in use, and that many proofs will yet be given that they are advantageously employed. Much is done by our mission here to promote the important work of native education. Judiciously conducted and vigorously maintained, invaluable ends may be secured in advancing the cause of our common Christianity. May the Holy Spirit guide all engaged in directing youthful minds to the

Redeemer, and from amongst them may very many arise to call him blessed, and to benefit others! Truly our dear brother Small needs encouragement in his work, and it is earnestly hoped that he will receive it.

Contiguous to the premises where the Native Institution stands, is the neat and commodious chapel erected through the liberality of an anonymous friend in Birmingham. Here the gospel is proclaimed, and its ordinances faithfully administered by brother G. Pearce. May it soon be filled by those who love "the truth as it is in Christ Jesus!"

There is another devoted servant of our Lord in Calcutta, and one of the agents of our mission, whom I have not yet introduced to you. His name is Aratoon; the first of Carey's ministry, and a missionary indeed. In the language of Bengalees, Hindosthanees, and Armenians, he is at home, and few have had more power and success. Now he is grey-headed and advanced in years, but in the work of our beloved Lord he is younger and more vigorous than many. I would I could place him beside you, or rather bring you into contact with him, and make you spectators of his labours. Dear to all who love Christ in Calcutta, he is specially honoured and esteemed by us. Few men know the natives of India better, and very few indeed can preach the word of Christ more effectively. Often does he visit me, and as often am I reproved and refreshed. May his life be prolonged and his usefulness increased! India, with her teeming millions, would be indescribably blessed and favoured were many such raised up in her very midst. "O Lord, plead thine own cause!"

Dear brethren, I have thus with great simplicity and fidelity introduced to your affectionate regard your messengers to the heathen in Calcutta. It is the metropolis of India—the very centre of influence to her incalculable population. What say you? How feel you all? Do we write and describe in vain and fruitlessly? Is it verily so that your eyes and hopes are fixed on other lands, and that you begin to despair of scenes where sainted Carey and Chamberlain laboured and died? Can you after all you have read and heard of depressed and idolatrous India, restrict your sympathies and prayers, and without this vast land in vision pray, "Send out thy light and truth, O Lord of hosts, that the people may know thee and the Lord Jesus?" I will not, and cannot believe it. As long as I am a resident in India, and a witness for the Lord Jesus, I will study to "stir up your pure minds by way of remembrance." Take the map of the world, and stretch your sympathies as the saved of the Lord Christ, over every land and sea—but look upon India in her darkness and depression. She asks your prayers, she waits to receive your messengers, and she must continue to be the recipient of your religious bounty. Oh, shall men whom Carey, Marshman, Chamberlain, and Ward *cared* for and regarded, be forgotten by *you*. Send your men to Africa and to the islands of the west, *for they need them*, but forget not *India*. She ought not, and must not be neglected. Think of the people around India; think of her present cries for spiritual instruction; and when the bread and water of life is most dear to you and most valued, send the effectual fervent prayer that soon, very soon, her millions, fed with the same spiritual food, and reposing on the merits of the same adorable Saviour, may shout, "Hosannah to his name." I have now resided nearly three years in India. I felt much for her spiritual destitution before I relinquished home, and ministerial labours there, but now I speak with the determination of one who feels that if ever there was a district of the earth that specially needed spiritual cultivation, and more imperatively demanded it, it is INDIA. If I greatly mistake not, it will ere long repay all. Her sons and daughters have been affectionately directed to the Lamb of God—the Saviour of men; and they are now earnestly waiting to be instructed in the word and way of life. Will you coldly content yourselves with the bestowment of a pecuniary *pittance*, when your very *fortunes and lives* are demanded! Remember, I pray you, dear brethren, how distinct is the call, how imperative the duty. Go your way, each to his farm and merchandize, and may God prosper you all in all your lawful endeavours to get gain, but as disciples of Christ, and as baptists let my feeble voice reach you in behalf of *India*. When alone, and with God, and his word, I believe I shall have your concurrence and consent. Come out, then, into your public congregations and spiritual assemblies, where your privileges are more peculiarly realized, and give your united and cordial consent, when the committee of our mission would turn their sympathies to India. In no land on the face of the vast globe could there be more encouragement to evangelistic labour; the people are as a prepared people to the Lord: but while "the harvest is indeed great, the labourers are very few." Are you prepared to "sow to the Spirit, that of the Spirit you may reap life everlasting?"

This appeal and statement cannot be made to you in vain. Forget its feebleness; make allowances for him who presents it. During the lonely and silent watches of the night, whilst idolatrous ceremonies and worship ring in his ears, he makes it. He could not plead were there not a cause; he prays he may not plead in vain. As an ambassador for Christ to the heathen around him, and as one who daily looks for "the mercy of God unto eternal life," he urges you to Christian activity and zeal. Millions, dead in trespasses and sins, speak with a much louder voice, and must make a more eloquent and effectual appeal, but his is the appeal of a brother in

the Christian ministry, whom most of you know, and in whose fidelity you ought to repose without the shadow of a doubt. As God's servant in India, as your brother in all the great principles which distinguish us as a section of the universal church, I write unto wise men; and if I felt I had nothing to support my views, and nothing on which I could base my expectations, I would be altogether silent, and instantly leave India, to return to your assemblies, and my sincere counsel would be—send everywhere the preachers of the gospel, but send not to India. I give expression to these thoughts in the deep sincerity of my heart; "ye are wise men, judge ye what I say."

Dear brethren, farewell! I have exceeded what I wished to relate. It may be, however, that I may yet address some words of exhortation to students for the ministry, and to young persons who effectively aid in contributing to the funds of our mission. Both are objects of my solicitude, and though I should be necessitated to claim their attention in time when repose is imperatively required, in great meekness and affection I will endeavour to address each in such a way as to lead them to care for India. Let my present appeal be regarded, and its imperfections forgiven.

THE SANSKRIT BIBLE.

The question that has been raised in this country respecting the Sanskrit Translation of the scriptures in which our Calcutta brethren are engaged, will be set at rest, we suppose, by the documents which we have now the pleasure to publish. It is to the honour of the missionaries of the London Missionary Society in Calcutta, whose names are, without exception, subjoined, that they passed the resolutions given below *unasked* by their baptist brethren, as the spontaneous effect of Christian principle, and transmitted them promptly to our brother Mr. Thomas.

TO THE REV. J. THOMAS, SECRETARY OF THE CALCUTTA BAPTIST AUXILIARY MISSIONARY SOCIETY.

Dear Brother,—I have the pleasure to forward the enclosed, in the name of my brethren collectively, as well as my own, and beg to assure you that it conveys the perfectly unanimous and cordial judgment and feelings of the members of the district committee.

In haste, believe me to be, yours affectionately,

(Signed) W. MORTON.

EXTRACT FROM THE MINUTES OF THE CALCUTTA DISTRICT COMMITTEE OF THE LONDON MISSIONARY SOCIETY.

Resolved unanimously—

That we, the members of the Calcutta District Committee of the London Missionary Society present, have read with equal surprise and regret a letter in the *Patriot* London newspaper addressed to the editor by the Rev. G. Gogerly, late a missionary of the London Missionary Society in Bengal, in reference to the Sanscrit version of the sacred scriptures.

That, while we give our respected brother all credit for what was, we are confident, his only motive in the publication of that letter, namely, a sincere desire to prevent an improvident expenditure of missionary time, strength, and funds, our conviction is unhesitating, that in agitating the question he had not sufficiently informed himself of all its facts and bearings.

That we view his letter as calculated to disturb the existing harmony and repose in which the missionaries of the Baptist Society and our own have hitherto been enabled, for the most part, to pursue their common labours among the heathen, and to awaken a painful recollection of the agitating controversy that had been carried on, some years back, with the Bible Society upon the Translational question: that we deem the reclamation, moreover, little adapted for edification to any party; but, on the contrary, likely to throw a stumbling-block in the way of many.

And, lastly,—That the statements ventured by Mr. Gogerly we judge to be wholly unsupported by facts; facts, however, with which the sphere of his personal exertions had not, perhaps, led him to become practically acquainted, whilst his theoretic opinions are opposed to all that we know or have heard of the state of things in this and almost every part of India. For,

1st. It is not matter of doubt that the Sanscrit language is the language of learning and religion throughout the whole of the Bengal, and we believe of the Bombay, as well as of considerable portions of the Madras Presidencies.

2ndly. No Brahmins but those altogether secularized and engaged in wholly unbrahminical occupations as soldiers, merchants, &c., are unacquainted to a greater or

less extent with this sacred tongue, which alone is taught in all their colleges, and is employed in all religious ceremonials.

3rdly. The highest reverence is universally entertained for it, and any book or manuscript written in it will always be received with respect, and read with more acceptance than if composed in any of the vernacular dialects.

4thly. Thousands and tens of thousands of Brahmins, in all sections of the country—the whole of the Nuddea district for instance—as well as in many of the great cities, such as Benares, &c., are fully qualified to read with intelligence any ordinary composition in Sanskrit, many even to converse in it with fluency.

Fifthly. A translation of the sacred scriptures into Sanskrit was in ours, and we believe the general, if not universal, opinion of those most competent to be judges, every way desirable;—first, as furnishing a large amount of Brahminical population with the only version they would probably receive,—the vernacular dialects being always unstudied by them, and held in contempt as the languages only of the illiterate and vulgar; secondly, as laying, so to say, a critical foundation, and furnishing a classical model for the preparation or improvement of vernacular versions—the Sanscrit forming either the entire substratum of the various dialects, as of the Bengali, Oriya, and others, to the same extent at least as the Latin does of the Italian, Spanish, and Portuguese; or, at all events, entering so largely into their composition, and so greatly affecting their genius and idiom, as to render the knowledge of it indispensable in a fully accomplished translator; thirdly, as of literary and subsidiary importance sufficient, all other considerations apart, to justify so small an outlay as is required for its preparation.

Finally. That we have deemed it only just, and in the spirit of brotherly kindness and Christian fellowship, to offer to our fellow-labourers of the Baptist Mission, the assurance of our confidence and affection; since so far from sympathizing with the mistaken sentiments of the letter in the *Patriot*, our judgment wholly approves of the zealous efforts made by them to secure a version of the sacred scriptures in the learned language of Hindostan, deeming it of great value and importance, and a work which we cannot doubt will prove, under a divine blessing, largely contributory to the grand result of India's evangelization.

(Signed) JAS. PATERSON.
J. CAMPBELL.
THOS. BOAZ.
WM. MORTON.

Calcutta, October 17, 1843.

True Copy,
(Signed) T. BOAZ, Sec. C.D.C.L.M.S.

AFRICA.

FERNANDO PO.

Mr. Merrick, who with his friends reached Clarence in safety on the sixth of September, writes thus on the eleventh:

It is with much gratitude to our heavenly Father that I am permitted to write you from Fernando Po. We arrived here on Wednesday evening last, and experienced no small degree of pleasure in finding brother Sturgeon pretty well, and his dear wife considerably better than she had been for some time. Our whole missionary band, excepting myself, are in the enjoyment of health. I am considerably better to-day, and have, with Dr. Prince and brother Sturgeon, been able to attend to the ceremony of taking possession of the mission premises. The documents have all been signed according to the directions of an attorney, and will be forwarded, I suppose, by Dr. Prince. The inhabitants of Clarence rejoice that the society have become owners of the property, and since our arrival, their fears respecting the recent proceedings of the Spanish government have been considerably allayed. The town is, however, under Spanish rule, or rather, is governed according to certain rules and regulations left with Capt. Becroft, but which, from all I can learn, are equitable and proper. The court for the adjudication of offences consists of five persons, two of whom, Jos. Wilson and John Thomas, are members of the church, and another, Thomas Houghton Johnson, an inquirer.

Before concluding, I must advert to the work in which you and our dear friends in England are so deeply interested, and which we have come here to promote. Notwith-

standing dear brother Sturgeon's frequent illnesses, the church under his care has enjoyed much prosperity. There are forty-four members in the church, and about sixty catechumens, many of whom our brother hopes are savingly converted. Worship has for the last month been held in the largest room in the government house, which, with the piazza, accommodate about 500 persons, but which is far too small for those who flock to hear the words of eternal life. But I have not time to communicate all I have seen. It is, however, evident that God has made bare his arm at Clarence, and is doing a great work.

I purpose as soon as possible going over to the continent, where I hope to fix my abode. Let me hear from you as early as possible on this subject. My dear baby has been very poorly, and is still unwell. Mrs. Merrick, Mrs. Prince and child, and Dr. Prince, are all well.

Dr. Prince, in a letter of the same date, addressed to a gentleman at Liverpool, with a sight of which we have been favoured, after referring to the inconveniences and unexpected detentions of the voyage, adds,

We have, however, been largely compensated for past grievances by the lovely reception which was given to us here on Wednesday, the 6th, and Thursday, the 7th, when our little band landed in the presence of a multitude, neatly attired; and between whom and the waters' edge, were ranged, in a semicircle, the members of the new church now springing up out of infancy to a growth of forty-four in number. They welcomed us with a hymn of praise from their hearts and with gushing tears from their eyes; and the whole population has been in motion, exerting themselves to disembark our stores, luggage, &c., and labour with the alacrity and perseverance of ants to bear them up the lofty cliff on which the settlement stands.

I cannot pretend, in this hurried moment, to relate the gratifying events which have transpired upon our arrival. You cannot imagine a more affectionate, orderly, and Christian welcome. We mean to hold a public meeting to tell them of their friends in the West Indies and Great Britain. Mr. and Mrs. Sturgeon are in tolerable health, and have been largely blessed in their untiring services to God amongst this people. This morning we have taken formal possession of the settlement, and a vessel, the Snowden, owned by Agett and Hemmingway, has providentially called off this port in her exit from Cameroons, bound for your port. I take the first opportunity to transmit, under cover to you, the deed of conveyance, for Mr. Angus; taking this mode lest otherwise it might be posted to London at a heavy cost. Captain Medgley, lately hence for Liverpool, would readily charge himself with any thing for us.

WEST INDIES.

BAHAMAS.

A letter from Mr. Capern, dated Nassau, New Providence, October 12, 1843, contains information respecting domestic afflictions with which he has been visited, some interesting conversions, and several of the out-islands.

As the steamer is in sight which is bound for England, I hasten to communicate to you, as time will allow me, some information respecting this station. And this I do with feelings of sorrow, and yet of gratitude,—of sorrow because our heavenly Father has seen fit to mingle in our cup, for some time past, some bitter ingredients, and yet of thankfulness, that he deals with us in so much mercy and divinely tender consideration for our weakness. Both myself and my dear wife can, I think, adopt with sincerity the language of the psalmist, "I will sing of mercy and judgment; unto thee, O Lord, will I sing."

Since we have been at Nassau, the autumn of each year has been marked by the prevalence of fever, but this season has been unusually severe, as, in addition to the prevalence of fever, we have had the influenza and measles, which latter disease is now very general in the town.

For a time, the house of God presented a

most distressing and cheerless aspect, more than two-thirds of the usual congregation being confined to their houses by the one or the other of the above complaints. Our Sunday-school too, was almost entirely forsaken by both teachers and children.

Nor have we, as a family, been exempted from a share in the calamity, if it be right so to call it. My dear wife was attacked by fever of the intermittent type, in very aggravated form, so that we were compelled to send for medical assistance in a hurried manner. The disease, blessed be God, yielded to the treatment, and she is now gradually recovering her strength, although extremely weak. Just as she was able to leave her room, our eldest boy fell sick of the measles, and had them so severely as to induce us to obtain for him medical advice; and now that God has raised him up, he has laid low, partly by the "hip-joint complaint," and partly, it is feared, by inflammation of the brain, our second boy, so that at this moment we despair of his life. The doctor has intimated to us that we may be called upon to surrender him to the God that gave him to us. And we hope we feel that he has a right to dispose both of ourselves and our dear ones as he shall see fit.

One of our servants is now sick, and likewise one of the three youths who are with us, preparing, I trust, for future usefulness either here or in Africa. The other two have fallen ill of the measles, but recovered; so that our house is now, and has been for some time past, like a hospital. I desire gratefully to record the goodness of God in preserving my own health, notwithstanding the anxiety and broken rest which you may easily conceive I have experienced.

In the church, dear sir, we continue to meet with things, some of which cheer, while some discourage us. We rejoice over the stedfastness of some, but lament over the backslidings of others. We look upon some that we hope will be our joy and crown of rejoicing in the day of God, but of others we have reason to say, that "we fear, lest we have bestowed upon them labour in vain."

On the first sabbath of September we baptized fifty-four candidates, and truly solemn and impressive was the occasion. Some of the number were young, and are therefore the hope of the church; others were well advanced in life. There was a very aged woman of the number, whose conversion to God is a wonder to many. Two of her daughters, and a grand-daughter, are members with us, and have been for years, and have suffered much persecution from their mother, whom divine grace has now made a guest at the same heavenly banquet. I have been informed that Mr. Burton, and also the late Mr. Pearson, have been most rudely treated by her. At my arrival at Nassau she had no wish to see a baptist missionary enter her house, but the mercy of God brought her to the chapel, and the Spirit of God made what she heard "a savour of life unto life," unto her. Her name is Phebe Wallace, and it will gratify dear brother Burton to know that she has found mercy at the "eleventh hour."

One of the males, about two years since, went home from an evening meeting, full of rage at what had been said, and declaring that he would go the next morning, and lodge a complaint to the magistrate against me, for saying what I did respecting a wicked man who had recently died; and at the same time swearing that he would never enter the chapel again. This man also sits now at the feet of Jesus, and clothed in his right mind. Thus there are some pleasing instances among us of the "word of the Lord being glorified."

Exuma.

Our churches on the out-islands are, I trust, enjoying a good degree of prosperity. At Exuma, where our good brother F. M'Donald is labouring, the chapel has been enlarged, and the church increased in number both by admission and baptism. There are also others inquiring the way to Zion.

Rum Cay.

At Rum Cay is a good brother, by the name of Samuel Kerr, who reports favourably of the church at the south side; but on the north side things are less cheering. He has opened a day-school, the number of which I have not lately received any account of, but suppose it must be from sixty to seventy.

He is a coloured man, and in early life enjoyed some advantages, and possesses good natural parts. In his character as a native teacher we must afford him some help, as the school will not support him. His wife and family are at Nassau, until we determine whether he shall be stationed for a time at Rum Cay or not. We allow him for his family, in his absence, 10s. 5d. per week.

Governor's Harbour.

The school at Governor's Harbour, where our young brother, W. M'Donald, is at present stationed, is prospering, and the friends there are thankful for him. In the congregation there are a few inquirers; but a more accurate and satisfactory return we shall be able to make when we shall have visited the islands, which we shall set about soon, the hurricane months being now over.

New Providence.

I am sorry to inform you that, on the 30th of September, we were visited with a very heavy gale, which did some damage by land, but much more at sea. Several vessels were wrecked, and many lives have been lost. For the last five days there have been large sales of wrecked goods in the town.

Many of our friends had their houses injured or blown down by the gale, but we are thankful to say that scarcely any injury was done on the mission premises. We have just built a new piazza on the north side of the mission-house, of the value of which we were made deeply sensible on the day of the hurricane.

TURK'S ISLAND.

This day week our dear friends and fellow-labourers, Mr. and Mrs. Rycroft, set sail for Turks' Island. We thought that a change of stations, for a short time, would be productive of good to both ministers and people, and have therefore arranged for Mr. and Mrs. Rycroft to go to Turks' Island, and spend a month or two there, and Mr. Littlewood and family to visit Nassau the same space of time. When brother Littlewood arrives I go to the islands.

I have now, dear sir, to inform you that I have been compelled to anticipate the regular time for drawing on the society, by reason of sickness and the additional expense of housekeeping, having the three young native teachers to provide for, and have sold a bill to Messrs. John Thompson and Co. for £100, dated 11th October, 1843. It would afford us much pleasure to make the station bear the whole expense of the youths, but the destitution of the dear people, from want of employment, is distressingly great. Many have emigrated through poverty, and I expect that many more will. Still we hope for better times, though we see not how they are to arise.

Begging an interest in your prayers, that we may be resigned to the will of heaven while the dark cloud of sorrow overcasts our domestic circle, I remain, &c.

Mrs. Pearson, writing to a friend, says—

We have a flourishing school. Can Mr. S. send me any little missionary books, to interest the young. We hold a kind of monthly meeting. If any kind friend were disposed to send me maps, juvenile school books, pens, paper, ink, needles, I should really feel very grateful. I have thirty children as my pupils for writing, ciphering, geography, &c., every day; and our infant school would make sixty more: about 120 on our books. We have some good youths in the house, intended for native teachers.

EUROPE.

BRITTANY.

Some years ago the Baptist Continental Society commenced a mission at Morlaix, in Brittany. This mission was mainly supported from the first by some of the churches in South Wales, and at the dissolution of the Continental Society, was taken up by them exclusively, and has been maintained by them till now. A few months ago, however, an application was made to the Committee of the Baptist Missionary Society, in the name of these churches, by the Rev. W. Jones, of Cardiff, requesting the committee to undertake the support of this mission, as the state of trade prevented them from supporting it efficiently and at the same time contributing to the Missionary Society. Before answering this application the committee thought it desirable to obtain a full report on the state and prospects of the mission, and requested their secretary and Mr. Jones to visit Brittany, and to make inquiries as to the openings for usefulness in that field. The following account contains the facts and recommendations which were afterwards embodied in their report.

On Tuesday, Nov. 21, we reached St. Malo, after a long and stormy passage from Southampton, having spent part of the sabbath and Monday in Jersey. We first transacted our business at the custom house and passport office, and then prepared to start for Morlaix. We found, however, that there was no diligence till the following morning, and accordingly spent the evening in viewing the town and in making inquiries as to the state of religion in it. St. Malo is built, like ancient Tyre, on a rocky island, connected with the mainland by a long causeway. The houses are of great height, and built of stone. The

population (including the suburb of St. Servan, built upon the mainland) about 20,000. There are many English residing here, but no protestant chapel. Service is occasionally held by one or other of the ministers of the French Protestant Church.

On the 22nd of November, we started by diligence for Morlaix, which place we reached after a ride of four and twenty hours. The first part of the route lay through a beautiful country, abounding with orchards. The last twelve hours, however, were over wild and unfruitful moors, rich only in granite, heath, and broom, the very broom (genet), indeed, which gave our Plantagenets their crest and name.

Throughout this part of our journey we were much struck with the quaint appearance of the people. Some were dressed in the trunk hose of the sixteenth century, others in goat-skin coats; and all had very broad-brimmed hats and flowing hair. The crosses by the road side were very numerous, and generally kept in good order—very different in that respect from those we afterwards saw in Normandy. Popery has evidently a stronger hold on the people than elsewhere in France. We were informed that at festivals and fasts the churches are generally much thronged. In favour of the people, however, it may be added, that the infidelity and the restlessness which distinguish too many of the French people, have not reached this district.

In our journey we saw or heard of several ancient Celtic monuments resembling those at Salisbury Plain and Dartmoor. Brittany seems, indeed, to have been the sacred land of the Gauls, and the very centre of their worship. These accumulated ranges of stones are (some of them) very large and very numerous, and are, in some cases, still regarded with superstitious reverence; a feeling which the priests having sanctioned by now and then converting a cromlech into a chapel and a menhir (or long sun stone) into the pedestal of a crucifix. The so called saints of Brittany are unusually numerous. Most of them are peculiar to the country, and have been canonized for the most part by the popular voice. A history of these saints (of which there are at least 365) is one of the most popular books.

The hardy and determined spirit of the people may be inferred from the part which the Vendeans and Chouans (mostly Bretons) took in the French Revolution.

Nov. 23. About nine o'clock in the morning we reached Morlaix, a flourishing port and town of 10,000 inhabitants, beautifully situated in a narrow valley, the rocks rising immediately behind the houses of the two principal streets. Here we were met by Mr. Jenkins, the missionary; and here we resolved to separate, one of us remaining at Morlaix for the purpose of visiting Mr. Jenkins' stations, the other going on to Brest. Morlaix is the centre of that part of the population who speak Breton, and well suited to be the principal station. The whole population of Brittany is about 2,500,000; of whom 500,000 speak Breton and French, and 500,000 Breton only. This Breton is closely akin to the Welsh. Frenchmen cannot understand it, nor do the Bretons generally use the French. There are four dialects of the Breton, two of which, however, are scarcely different. Romish books are published in them all, and to a large extent. This language Mr. Jenkins thoroughly understands; he speaks it and writes it with great fluency. As he is the *only protestant* minister who understands it, his presence and services are obviously of great importance.

The result of the visit to the various stations was very satisfactory. It is believed that there is a good work going on in the hearts of many of Mr. Jenkins' hearers—a work which it is hoped will very shortly become apparent to all.

Nov. 24. At Brest (the first naval sea-port of France) the deputation received repeated and most friendly communications from M. Lefourdray, the protestant minister. He spoke very highly of Mr. Jenkins. It is to him, indeed, Mr. Jenkins was mainly indebted for the sanction which the French government has given to Mr. Jenkins preaching. He expressed his hope that Mr. Jenkins might continue at Morlaix; said that as himself and Mr. Jenkins were the only protestant ministers in *all* Brittany, his removal would be a sad blow to protestantism; and ended by offering one or two suggestions for rendering the mission more efficient, and promised his help in any way in which he could promote it.

On the 25th, the members of the deputation united again at Morlaix, and compared the impressions which they had gathered from their respective inquiries.

We agreed in thinking that it would be most undesirable to abandon the mission. We agreed in recommending that some steps should be taken to erect a small chapel. All meetings are at present held in Mr. Jenkins' house, which is most inconveniently situated for this purpose. We afterwards looked at one or two sites, where a chapel may be built. The situations are public, and exceedingly convenient. A beautiful stream runs at the back of one of them, and would answer admirably for the administration of Christian baptism.

We agreed, too, in thinking that a translation of the New Testament into vernacular Breton was absolutely necessary. This was the conviction of M. Lefourdray and of others, who all bore testimony to Mr. Jenkins' competency for making such a translation. His tracts, which were printed by the liberality of

the Paris Tract Society, are said to be very acceptable among the people.

About midday we took leave of Mr. and Mrs. Jenkins, with many sentiments of Christian regard, and started for Rennes—some 150 miles distant. We reached it on sabbath morning, and hoped to have spent a profitable day. We found, however, that the protestant chapel was closed, the minister having removed to Havre. In passing one of the churches we looked in for a few minutes, and found several worshippers, principally women, counting their beads and kneeling to the virgin. They were soon succeeded by others, and so the scene continued for some hours. In the evening the streets were crowded with individuals of both sexes, who were spending the time with the gaiety usual in French towns. We went to our lodgings, the hearts of both of us crushed down by the scenes of the day.

In Rennes there seems to be a good opening for a missionary. The town contains about 50,000 inhabitants, and is evidently a thriving and important place.

On the 27th we started for Caen, in Normandy, which place we reached on Tuesday the 28th. After spending a few hours among its Norman towers, we left for Havre, where we hoped to find a steamer for Southampton. At Havre we spent the greater part of Wednesday, and were much interested in the labours of the Rev. Mr. Adam, of the American Sailors' Society. The Mariners' and American church seem to be well deserving of the sympathy and help of our American friends.

On Thursday the 30th, we reached Southampton, with a still deeper conviction of the value of that gospel, and of those spiritual views of it, which we so highly enjoy at home.

Acting on this report, the Committee have voted £100 from the Jubilee Fund, towards the erection of a chapel at Morlaix, on the understanding that £150 will be raised from friends in Wales and elsewhere. The Rev. W. Jones, of Cardiff, has kindly engaged to appeal to our Welsh friends for this object.

HOME PROCEEDINGS.

MEETING AT SURREY CHAPEL.

On Monday, the 13th of November, a meeting was held at Surrey Chapel, on the occasion of the returning to Jamaica of Mr. Oughton. The Rev. J. Sherman presided, and Revs. T. Middleditch, J. Angus, S. Oughton, and Mr. Tyler took part in the proceedings. Mr. Oughton was originally connected with the church at Surrey Chapel, and the meeting was one of deep interest to him and to all present.

Mr. and Mrs. Oughton sailed for Jamaica on Friday the 17th.

MEETING AT SHACKLEWELL.

On Tuesday evening, November 14th, 1843, the fourth annual meeting of the Shacklewell Auxiliary to the Baptist Missionary Society was held in Shacklewell Chapel, on which occasion the chair was occupied by the Rev. John Cox, and interesting addresses were delivered by the Rev. J. Angus, and the Rev. Samuel Oughton; after which Mr. Oughton was affectionately commended to the care and blessing of God. The annual report of the Auxiliary stated that the amount raised during the past year on behalf of the mission was £66 18s. 10d., which included the sum of £8 0s. 3d. collected by one friend, for Africa, by means of subscriptions of one penny and twopence per month, an example worthy of imitation by all who desire to aid the funds of the Society.

Before the close of the meeting, which was well attended, £12 3s. 9d. was collected on behalf of the Society.

DEPARTURE OF THE REV. J. M. PHILLIPPO.

At the request of the Committee, Mr. Phillippo is about to visit several of the other West India Islands, before he returns to Jamaica. He sailed from Southampton on Dec. 2nd.

DESIGNATION OF MR. EVANS.

On Thursday, the 14th of December, Mr. G. P. Evans, late student of the Bristol Baptist College, was set apart for missionary labour in the island of Jamaica, at Broadmead Chapel, Bristol. The following ministers residing in the city were engaged in the service: the Rev. E. Probert commenced by reading and prayer. The introductory discourse, grounded on Matt. xxviii. 20 (the latter clause), was delivered by the Rev. E. Hurtable, Classical and Mathematical Tutor of the College. The questions were proposed by the Rev. G. H. Davis. The ordination prayer was offered up the Rev. T. Winter, and a charge was given from Ephesians iii. 8, by the Rev. T. S. Crisp. The Rev. W. Lucy (independent) closed the service by prayer. A very large and attentive auditory assembled on this interesting occasion.

HERALD BY POST.

The Missionary Herald is now stamped, and will be sent (price 2d.) by post (free) to any of our friends either at home or abroad, who will favour the secretary with an order.

Unstamped copies are still supplied as usual by the *publishers*, Messrs. Houlston and Stoneman, Paternoster Row.

6, *Fen Court, Dec.* 1839.

LETTERS RECEIVED FROM MISSIONARIES.

Africa	Fernando Po	Merrick, J.	Sept. 11.
		Prince, G. K.	Sept. 11.
		Sturgeon, T.	Sept. 11.
Asia	Calcutta	Pearce, G.	August 16, Oct. 16.
		Thomas, J.	July 6, Oct. 17 & 20.
		Wenger, J.	August 10.
	Colombo	Daniel, E.	June 9, August 30.
	Cutwa	Carey, W.	Oct. 5.
	Kandy	Birt, Mrs. O.	Sept. 7.
		Dawson, C. C.	Sept. 18.
	Monghyr	Parsons, John	Oct. 6.
	Muttra	Phillips, T.	Oct. 18.
	Patna	Beddy, H.	Aug. —, Oct. 15.
Jamaica	Brown's Town	Clark, J.	Oct. 17, Nov. 3.
		Clarke, J.	Nov. 1.
	Calabar	Tinson, J.	Oct. 17.
	Falmouth	Knibb, W.	Oct. 17, Nov. 3.
		Francies, E. J.	Oct. 4.
	Inverness Castle	Bloomfield, H.	Oct. 19.
	Kingston	Clarke, J.	Oct. 17.
	Mount Nebo	Armstrong, C.	Oct. 14.
	Port Royal	Clarke, J.	Oct. 20.
	Savanna la Mar	Hutchins, J.	Nov. 3.
	Stuartville	Clarke, J.	Oct. 24.
	Waldensia	Henderson, J. E.	Nov. 3.
Trinidad	Port of Spain	Cowen, G.	Oct. 15.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to friends at Edinburgh for articles of apparel, &c., for the African Mission, by Mrs. Watson, as by the following list:—

A quantity of printed cottons, by Mrs. Wemyss;
A quantity of thread and printed cottons, by Mrs. Skirven;
A piece of calico shirting, for missionaries, by Mr. Robert Wilson;
A piece of calico shirting, by Mr. J. Crease;
Goods, value one guinea, by Mr. H. M. Gibb;
Calico, by a friend, per Miss Kerr;

One dozen pair of ladies' boots, by Mr. D. Hill;
Two dozen knives and forks, with carvers, for missionary vessel, by Mr. A. Young;
Two dozen sailors' pocket-knives, by the same;
Two dozen pairs of scissors, by the same;
One hatchet;
Parcel, for Dr. Prince, from Mr. Miller;
About 100 dresses, by the ladies of Elder Street Chapel, to the care of Mrs. Prince.

Also to friends at Thrapstone, for a box of clothing, &c., for Rev. J. H. Wood; to Mrs. Day and friends at King's Road, Reading, for a box of clothing, &c., for the African Mission; to the ladies connected with the Grove School, Battersea, for a parcel of clothing, for the same; to Mr. John Hill, of Regent Terrace, for a parcel of magazines, &c.; to the ladies connected with John Street Chapel, for a chest of clothing, &c., for Dr. Prince; to friends at Coventry, for a box of clothing, &c., for the African Mission; to friends at Lynn, for a box and parcel of clothing, &c., for the African Mission; to a young friend at Broughton, Hants., by Mr. Coombs, for a parcel of clothing, for the African Mission; to Mr. J. Peck, of Cretingham, by Mr. Pollard; for a box of books; to Rev. J. Tyso, of Wallingford, for a Quadrant, for the missionary vessel; and to Miss Wilkinson and Miss Blyth, of Whitehaven, for a box of clothing, for the African Mission.

CONTRIBUTIONS

Received on account of the Baptist Missionary Society, during the month of November, 1843.

	£	s.	d.
Annual Subscriptions.			
Hassall, Mrs., Chelsea...	0	10	6
Peto, S. M., Esq., and Mrs. Peto	100	0	0
Donations.			
Penny, John, Esq., for *Translations*	1	0	0
Wilson, Mrs. J. B.....	30	0	0
Do., for *Sufferers by fire at Kingston*.....	5	0	0
London and Middlesex Auxiliaries.			
Eagle Street, Collection.	2	4	10
Henrietta Street	57	5	4
Ditto, for *Entally*.....	10	14	10
Bedfordshire.			
Biggleswade—			
Collections.....	13	15	6
Contributions.....	22	11	9
Do., for *Entally*.....	7	14	0
Do., for *Female Education*	2	10	0
Dunstable—			
Collections.....	20	0	0
Contributions.....	13	10	10
Do., Sun. School.....	0	4	4
Heath and Reach—			
Collection	3	0	0
Buckinghamshire.			
Great Brickhill—			
Contrib., for *India*	4	12	6
Do., Sunday School, for *Schools in India*	1	2	6
Penny Stratford—			
Collection	2	11	6
Contributions.....	1	14	4
Cambridgeshire.			
Newmarket, moiety of Collection	1	9	0
Devonshire.			
Bovey Tracey—			
Collection	3	4	5
Contributions.....	30	10	3
Do., Sun. Schools...	0	4	2
Brixham, Collection.....	2	0	10
Do., for *Sufferers by fire at Kingston*	1	9	8
Modbury—			
Collection	2	5	7
Contributions.....	5	4	10
Newton Abbott, Collection, &c.	3	1	4
Paignton—			
Collection	1	7	1
Contributions.....	7	12	6
Plymouth, on account...	142	19	0
Torquay, Collection.....	2	10	0
Essex.			
Harlow, on account.....	10	17	6
St. Osyth—			
Barrett, Mr. John, for *Africa*	0	10	6
Gloucestershire.			
Cirencester.....	12	0	0
Gloucester—			
Collections.....	5	4	0
Contributions.....	4	18	6
Wotton under Edge—			
Collection	9	18	0
Contributions.....	10	2	3
Hampshire.			
Andover—			
Collection	5	5	6
Contributions.....	24	11	6
Beaulieu—			
Collection	7	11	11
Contributions.....	1	5	1
Broughton—			
Collection	8	10	0
Contributions	7	13	9
Do., Sunday School.	0	7	7
Lymington—			
Collection	9	19	10
Contributions	18	19	8
Do., for *Africa*	9	0	0
Do., Sunday School.	4	13	0
Romsey—			
Collection	7	10	0
Contributions.....	8	19	10
Southampton—			
Collections.....	10	15	7
Contributions.....	6	8	10
Do., Ladies' Association	6	6	0
Do., Sunday School.	0	12	0
Legacy of the late Mr. Reuben Read.....	10	0	0
Wallop—			
Collection	2	1	2
Contributions.....	1	19	0
Do., Sunday School.	0	6	9
Whitchurch—			
Collection	5	3	2
Do., at Bourne	0	9	10
Contributions	16	8	6
Do., Sun. School.....	0	13	6
Hertfordshire.			
Breachwood Green—			
Collection	4	10	0
Buntingford—			
Collection.....	3	0	0
Hemel Hempstead—			
Collections.....	8	16	9
Contributions.....	16	15	5
Hertford—			
Collection	6	9	9
Contrib., for *Schools*...	1	2	6

	£	s.	d.
Northchurch—			
Collection	1	7	7
Contributions	0	10	0
Royston—			
Collection	6	4	6
St. Albans—			
Collection	10	3	6
Contributions	22	5	7
Do., Juvenile Society	15	0	6
Do., for *Entally*	3	0	0
Ware—			
Collection	1	13	1
Contributions	2	10	0
Do., for *Schools*	1	0	0

KENT.

Sevenoaks—			
Collection	9	10	0
Contributions	26	7	9

LANCASHIRE.

Liverpool, on account	100	0	0
Ogden, near Rochdale—			
Garside, Rev. J.	1	0	0
Sabden—			
Wright, Miss	1	0	0

NORTHAMPTONSHIRE.

Burton Latimer	5	5	0
Kettering—			
Collections—			
Rev. W. Robinson's	8	16	11
Rev. T. Toller's	2	0	0
Administratrix of the late Mrs. Mary Smith, Brigstock	5	0	0

SHROPSHIRE.

Bridgnorth—			
Collections	11	9	10
Contributions	7	9	2
Do., Sun. School	3	14	0

SUFFOLK.

Beccles—			
Collection	7	15	1
Contributions	5	0	0
Bildestone	3	0	6
Bury St. Edmunds	34	17	6
Charsfield	2	0	0
Clare	3	14	0
Eye—			
Collections	3	16	8
Contributions	12	3	11
Sunday School, for *Schools*	1	8	0
Grundisburgh—			
Collections	11	13	0
Hadleigh	4	13	2
Halesworth—			
Collection	4	12	6
Contributions	1	0	0
Horham—			
Collections	4	1	6
Contributions	5	0	0
Ipswich—			
Collection, Public Meeting	10	9	6
Stoke Green—			
Collections	10	2	0
Contributions	4	14	0
Do., for *Miss. Ves.*	3	0	0
Salem Chapel—			
Collection	1	18	0
Contributions	3	1	4
Laxfield	5	0	0
Otley	5	1	0
Rattlesden	2	9	0
Stoke Ash—			
Collection	1	17	0
Contributions	1	13	9
Do., Sunday School	1	5	1
Stowmarket	4	19	3
Sudbury—			
Collection	2	7	6
Sunday School	0	12	6
Sutton	0	19	0
Walsham	1	17	2
Walton	4	10	0
Wattisham	4	0	0
Woodbridge	4	0	0
	178	2	11
Acknowledged before and expences	133	13	0
	44	9	11

WORCESTERSHIRE.

Pershore—			
Collections	20	4	6
Contributions	30	11	6

YORKSHIRE.

Bradford, Sion Chapel—			
Thornton, Master J. P., Collected by	0	15	7
Hull, on account, by Mr. George Greenwood	70	0	0
North of England, on account, by Rev. P. J. Saffery	265	0	0

NORTH WALES.

Newtown, &c., by Rev. B. Price	17	0	0

SOUTH WALES.

CARDIGANSHIRE—

Aberystwyth—			
Collection	5	6	6
Contributions	7	17	0
Do., Sun. School	7	1	8
Bethel—			
Collection	0	7	7
Contributions	1	18	0
Cardigan—			
Collection	3	10	0
Contributions	7	18	6
Ebenezer and Hebron—			
Collections	0	11	0
Llanrhystyd—			
Collection	0	6	0
Moriah—			
Collection	0	5	10
Contributions	1	0	0
Penrhyncoch—			
Collection	1	2	9
Contributions	2	6	6
Pont-rhyd-fendigaed—			
Collection	0	12	10
Contributions	0	2	6
Sion Chapel—			
Collection	0	16	6
Contributions	0	7	6
Swydd-yffynnon—			
Collection	0	6	10
Contributions	0	2	6
Talybont—			
Collection	0	4	6
Contributions	3	3	0
Verwig—			
Collection	0	14	3
Contributions	1	3	6
Do., Sun. School	2	2	11

CARMARTHENSHIRE—

Aberduar—			
Collection	1	0	4
Contributions	0	16	6
Do., Sun. School	1	12	4
Bethel and Salem—			
Collection	0	13	5
Contributions	0	15	0
Do., Sun. School	1	3	7
Bwlchygwynh—			
Collection	1	1	2
Contributions	0	12	6
Caregsawdde—			
Collection	0	5	4
Carmarthen, Penuel—			
Collection	2	5	6
Contributions	5	0	6
Cwmsarnddn—			
Collection	1	4	1
Ferryside—			
Collection	0	5	0
Contributions	0	2	6
Landovery—			
Collection	0	15	0
Contributions	0	15	0
Llanelli—			
Collection	1	11	3
Contributions	5	11	0
Llwynhendy, Soar—			
Collection	0	8	3
Contributions	0	8	0
Login—			
Collection	0	13	8
Contributions, Sunday School	1	7	6
Mainke—			
Collection	0	5	0
Newcastle Emlyn—			
Collection	0	17	0
Contributions	5	14	6
Do., Sun. School	3	19	0
Smyrna—			
Collection	0	17	0
Contributions	0	12	6
Velinvoel—			
Collection	0	8	6
Contributions	1	5	0

PEMBROKESHIRE—

Bethabara—			
Collection	2	5	10
Contributions	2	0	0
Do., Sun. School	9	0	6
Cilvowyr—			
Collection	1	18	7
Contributions	2	13	0
Ebenezer—			
Collection	1	9	0
Contributions	4	16	0
Do., Sun. School	5	0	0
	120	17	0
Acknowledged before and expences	116	3	0
	4	14	0

SCOTLAND.

Glasgow—			
Contributions	100	0	0
Do., for *Translations*	35	0	0
Do., for *Africa*	15	0	0
Greenock—			
Collection, Mr. Simpson's	1	5	0
Contributions	1	5	0
Irvine—			
Collection, Mr. Leechman's	10	0	0
Contributions	3	0	0

FOREIGN.

JAMAICA—			
Vale Lionel, by Rev. J. Williams, for *Africa*	18	0	0

CONTRIBUTIONS TO THE JUBILEE FUND,

From the 1st to the 30th of November, 1843.

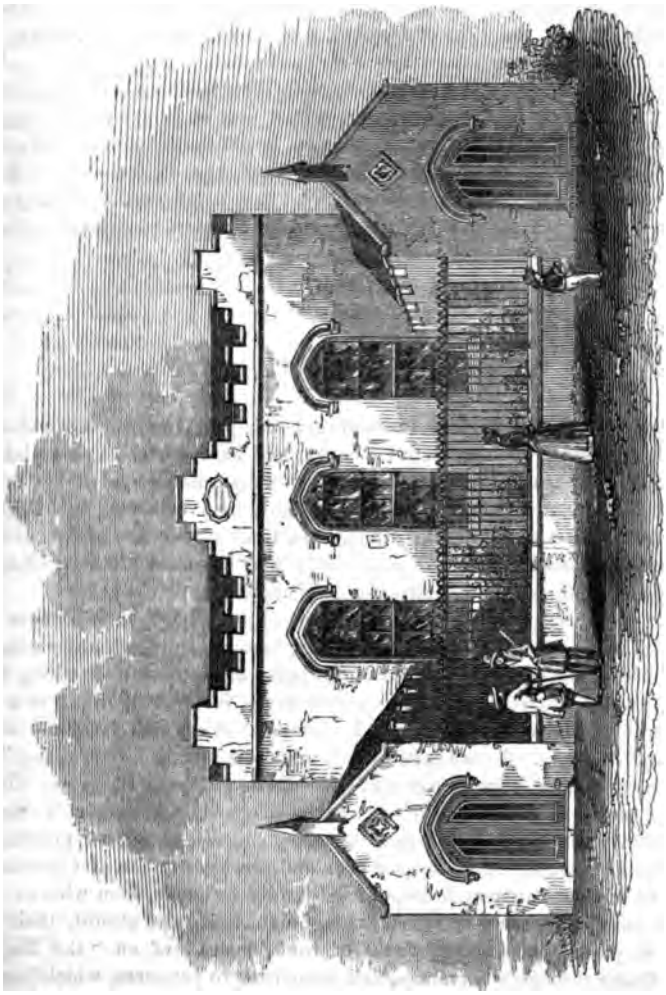
	£	s.	d.
London—			
Bligh, Mr. J. S., for *Miss. Vessel*	1	1	0
Cash, W., Esq., Peckham, for *do.*	2	2	0
Gurney, Hon. Baron, for *do.*	10	0	0
Gurney, Joseph, Esq., for *do.*	10	0	0
Gurney, H., Esq.	5	0	0
Gurney, Thomas, Esq., for *Missionary Ves.*	5	0	0
Norton, Thomas, Esq., jun., for *do.*	2	0	0
Penny, John, Esq., for *do.*	3	0	0
Saunders, Master A., Regent St., for *do.*	1	0	0
Servants of W. S. Fry, Esq., East Ham, for *do.*	0	6	0
Steane, Rev. E., D.D.	50	0	0
Amersham—			
Dorrell, Mr., for *Miss. Vessel*	1	0	0
Sunday School, for *do.*	1	0	0
Andover—			
Baker, Mr. James, 2nd donation, for *ditto*	5	0	0
Appledore—			
Chappel, Miss Dorothy, for *do.*	1	0	0
Astwood—			
Peart, Mrs., for *do.*	1	1	0
Smith, Rev. James, for *ditto*	5	5	0
Smith, Mrs., for *do.*	2	2	0
Smith, Mr. Joseph Butler, for *ditto*	1	1	0
Smith, Mr. James, jun., for *ditto*	1	1	0
Berkhamstead—			
Baldwin, Mr. J., for *do.*	1	0	0
Meacher, Mr., for *do.*	0	10	0
Tomlin, W., Esq., for *do.*	0	10	0
Sums under 10s., for *ditto*	3	3	2
Bideford—			
Spasshatt, Rev. J., for *ditto*	1	0	0
Blaenfos—			
Sunday School	1	7	6
Bristol—			
Leonard, R., Esq., for *Missionary Vessel*	10	0	0
Sanders, Mr. Thomas, for *do.*	1	0	0
Castle Howard—			
Morpeth, The Hon. Viscount, for *do.*	10	0	0
Cirencester—			
Bowly, C., Esq., for *do.*	2	0	0
Brewin, R., Esq., for *do.*	0	10	0
Brown, T., Esq., Barton Bury, for *do.*	0	10	0
Brown, R., Esq., for *do.*	0	5	0
Delta, for *do.*	2	0	0
Collingham—			
Nichols, Mrs., for *do.*	10	0	0
Cranfield—			
Proceeds of Lecture on Missionary Geography, by Rev. J. Bird, for *do.*	1	6	8
Edinburgh, by Rev. J. Watson, for *do.*—			
Abercrombie, Dr.	1	0	0
Baildon, Mr. H. C.	1	1	0
Bible Class	1	0	1
Black, Mr. W.	1	0	0
Cruickshanks, Mr. R.	1	0	0
Dick, Mr. J.	0	10	6
Friend	5	0	0
Ditto	5	0	0
Ditto	5	0	0
Gibb, Mr. H. M.	2	2	0
Gourlay, Mrs.	1	0	0
Handyside, Dr.	1	0	0
Hardie, Mr. J.	0	10	0
Mackay, Mrs.	1	0	0
McAndrew, Mr. D.	1	1	0
Musgrave, Mr. A.	1	0	0
Sabbath School, Mr. T. Lawrie's	0	12	0
Scott, Mr. Thomas	1	0	0
Shaw, Mr James	1	0	0
Stephenson, Mr. R.	1	0	0
Stewart, Miss, St. Fort	1	0	0
Watson, Mr. Alex.	2	0	0
Wemyss, Mrs.	0	10	0
Wood, Dr. James	1	0	0
Sums under 10s.	8	5	4
Harlow, for *Miss. Vessel*	1	0	0
Hatchell—			
A Friend of Africa, for *do.*	1	1	0
Small sums, for *do.*	0	1	6
Heybrook, near Rochdale—			
Scholefield, R., Esq., for *do.*	1	0	0
Hitchin—			
Godde, Mrs., for *do.*	0	10	0
Hepburn, Miss, for *do.*	1	1	0
Ipswich, Stoke Green, for *do.*	3	0	0
Lymington—			
A Friend, for *Miss. Vessel*	1	0	0
Do., for *do.*	0	2	6
Newark	17	14	4
North, a Friend in the, for *Miss. Vessel*	1	0	0
Nottingham—			
Heard, J., Esq., for *do.*	10	0	0
Tavistock—			
Angas, Miss, for *do.*	5	0	0
Windeatt, Mrs. W., for *do.*	1	0	0
Ware—			
A. D., for *do.*	1	0	0
A. Z., for *do*	1	0	0
Whitchurch—			
Scorey, Mr. G., for *do.*	1	0	0
Wrotham—			
Tomlyn, Mr. L., for *do.*	5	0	0

The particulars of Jubilee remittance from Portsea and Portsmouth, will be inserted in the next Report.

In the Huntingdon list of subscriptions to the Jubilee Fund, inserted in the last Annual Report, there is an omission of the Rev. W. Wright, £2 10s. 0d.

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by the Treasurer or Secretary, at the Mission-House, 6, Fen-court, Fenchurch-street, London: in Edinburgh, by the Rev. Christopher Anderson, or H. D. Dickie, Esq.; in Glasgow, by Mr. Joseph Swan; in Dublin, by John Parkes, Esq., Richmond-street; at the Baptist Mission-Press, Calcutta, by the Rev. J. Thomas; at Kingston, Jamaica, by the Rev. Samuel Oughton; and at New York, United States, by W. Colgate, Esq.

IRISH CHRONICLE.



THE BAPTIST CHAPEL, CLONMEL.

CLONMEL.

The chapel and premises in this town having become considerably out of repair, it became necessary to direct immediate attention to their renovation. In the prospect of these repairs it was also deemed highly desirable to remove a blank wall, which almost entirely hid the place of worship from public view. This has been done at an exceedingly moderate expense, and the present neat and handsome exterior presented, as in the annexed engraving. All the brethren of the Irish Southern Baptist Association united in the recommendation of such a measure, and in aiding to defray the cost. They also resolved to hold their next Association meeting at Clonmel on the completion of the work, which took place on the 17th of October, and two following days, when very interesting and well-attended services were conducted.

Will the readers of the Chronicle unite with their brethren labouring in the south of Ireland in fervent supplication that God may at length accompany the efforts made in this interesting and busy town, to diffuse the blessings of salvation, with manifest indications of his approval and benediction—thus will the heart of our brother Sharman be encouraged and comforted, and his recent assiduous exertions to put the place of worship in a more prominent and suitable condition, be most amply rewarded.

GOOD WISHES.

When your eye, gentle reader, turns towards this page, the season of universal festivity and congratulation, in this country, will have come. It is a pleasant time. What a vast amount of good feeling is brought into play. What multitudes of faces beam with joy. How many hearts leap with delight. Friends, who have not seen each other for a long time, meet again. On every hand we hear the warmest expressions of good will; and the most ardent wishes for future comfort and success, are breathed from every lip.

Deeply sympathizing with this almost universal joy, though its brightness may be clouded with recollections of sorrows and bereavements, we are anxious to divert a portion of these generous feelings into a channel which has long been open, but which, sometimes, has been nearly dry. We once more put in a plea for Ireland. You wish well to the benighted African and Hindoo—to the savage and the slave. Your hearts have yearned over them. Your wishes have been free—you have been free too, of your efforts and your liberality. There is not less reason why you should feel and act in a similar way towards this unhappy land. An intelligent, generous, brave, and *much injured* people, are fettered and bound in the chains of a dark and cruel corruption of Christianity. Taught to rely on ceremonies dispensed by priestly hands, from whence they derive their efficacy, many of which are both unmeaning and absurd, their confidence is placed on shadowy forms of truth, instead of on "the Rock of ages." Going through observances, and submitting to penances, which have no authority in scripture, they are trusting for salvation in human devices, instead of the all-sufficient atonement. The cross is held up to the eye, but the endless

mummeries of the papal system hide it from the mind. There are *seven millions* of your fellow-creatures thus bound and led captive. Remember they are not so far from you, that you cannot help them. No long and perilous voyage must be made to reach them. No pestilential climate threatens you with death, if you approach their shores. They are British subjects; and twenty-four hours travelling will set you down in their midst!

You will tell us,—"Well, we have wished well to Ireland." We believe you fully. But how easy to be very free with good wishes. Think us not unreasonable, when we tell you we want something more. Good wishes will not feed the hungry, clothe the naked, or give life to the dying! These good wishes must take some form, and put forth activity, to be of much avail. During the past year something has been done to awaken greater sympathy and interest for Ireland. We have been sowing the seed. We have waited with anxiety and hope for the time to reap.

The passing away of one great period of our existence, and the coming of another, is generally a season of solemn reflection, close self-examination, and deep resolve for the future. These eventful times in our short fleeting life, may subserve a grand end. It would be hardly possible for a devout mind to follow out the trains of thought suggested by these times, without some such acknowledgments as these. "Another year is gone, and how little have I done. How slow my progress in the divine life; and how languid my efforts to extend the kingdom of my Lord and Saviour. While I have been basking in the sun-light of gospel privileges, and taking my fill of the streams of life and joy, myriads of my fellow-immortals have perished, and myriads more are perishing, for the want of what I so richly possess. How little have I thought of them, or prayed for those who have carried to them the glad tidings of salvation, or supported those Christian institutions formed for the purpose of evangelizing the world. Alas! I have too often coldly listened to their appeals, when they should have thrilled through me. I will do so no more. This selfish spirit shall die. My privileges were not given to me for my benefit alone. They are a solemn trust. I shall soon be called to an account for it. If that were to take place *now*, it would be rendered up, not with joy, but with grief. I am spared to see another year. *It may be my last.* I will therefore redeem the time; for the days are few and evil."

Dear reader, have you thus felt and said? Has another year, rich with divine goodness and blessing, awakened these penitential and grateful feelings and resolves? If so, suffer us to ask for a share of this new-born spirit of prayer, liberality, and effort, in behalf of poor Ireland. Do not say we are too urgent. Reject not our petition because we have presented it again and again. Many souls have been saved by your missionaries. The little churches under their care are verdant spots in a wide desert. They are centres of light amidst the surrounding gloom. Do not suffer them to expire. There are openings in the vast system of superstition which overshadows the land. We want to enter them and carry the light of heaven, to show the benighted souls within, "the way, the truth, and the life." Unless you help us, we cannot do it. Schools languish, for we cannot support them. More are demanded, and we are obliged to say, Nay. Agents are wanted, but we cannot employ them. Missionaries are needed, but we cannot say to the rising ministry, many of whom burn with the right spirit, take the field with us; for we have not the means of supporting

them. AND WHY? Our funds are scarcely adequate to sustain our present limited operations. And will you not help us? You will soon have an opportunity of telling us. The appeal will be put to you *personally*. One of our agents is about to be dispatched on this business. Let this be his herald. Receive him kindly. Encourage him. Send him on with substantial tokens of your good will. Convince him and us that your good wishes are sincere and hearty, by those practical proofs, which cannot be mistaken or denied! Then will "the blessing of him that was ready to perish" come upon you.

The correspondence of the last month gives the two following extracts, which will be read with pleasure.

"I have had opportunity of making known the Saviour's name at nine meetings, which were attended by not less than four hundred individuals. I had not been at some of the stations where the greater part of these meetings were held for more than three months, in consequence of my late term of affliction. I have now, however, got all my stations visited this month, and I see many marks of the divine blessing on my former labours. C—— station is reviving with greater life and devotedness than I expected. It is a very wicked village, and I trust the divine arm will rescue many from the grasp of Satan. B—— is more than coming up to my most sanguine expectations. My last visit, which was on Wednesday the 29th ult., was the most pleasing I have had yet. The congregation is increasing, and the people are progressing rapidly in their scriptural attainments, and in their thirst for spiritual improvement."

"During the last month the Lord favoured me with good health, so that I have not been a single day idle from doing a little in the vineyard of the Lord. And no wonder the people are destroyed for lack of knowledge, when I tell you that I visited, in the neighbourhood of G——, a place about four miles distant from this town, a protestant man, whom I visited for the first time, who told me he had not a single visit from his minister these seventeen years; he said they might famish, for all their shepherd cared about them; and the man's wife told me that her father's family had not been visited by a minister these thirty years. I just mention this to show in what a deplorable condition the people of this neighbourhood must be, and how needful it is for some of the Lord's people to go among them, to speak to them about the unsearchable riches of Christ. I find this sort of work very general in the country parishes I visit. I shall say no more on this subject at present; but I pray that the Lord of the harvest may send faithful labourers into his vineyard. I have distributed during the last month a hundred and sixty-nine tracts, visited eighty-five families (sixty-seven protestants and eighteen Roman catholics), and preached the word to a hundred and eighty persons (a hundred and thirty-three protestants and forty-seven catholics.)"

Contributions have been received from Mr. Bowser—Mr. Herne—A Village Friend, Somersetshire—Mrs. Goodman, Flitwick—Mrs. Burrow, Ramsgate—and other friends, of which the particulars will be given in a future number.

Subscriptions and Donations thankfully received by the Secretary, Rev. SAMUEL GREEN, 61, Queen's Row, Walworth; by the Rev. JOSEPH ANGUS, at the Baptist Mission Rooms, 6, Fen Court, Fenchurch-street; and the Rev. STEPHEN DAVIS, 92, St. John-street-road, Islington; by ROBERT STOCK, Esq., 1, Maddox-street, Regent-street, Treasurer; Mr. J. SANDERS, 104, Great Russell-street, Bloomsbury; at the Union Bank, Argyle Place; by the Rev. C. ANDERSON, Edinburgh; the Rev. Mr. INNES, Frederick-street, Edinburgh; by the Rev. C. HARDCASTLE, Waterford; Rev. F. TRESTRAIL, Rock Grove Terrace, Strand-road, Cork; by Mr. J. HOPKINS, Cambridge Crescent, Birmingham; Rev. GEORGE GOULD, 1, Seville Place, Dublin; Rev. W. S. ECCLES, Coleraine; Rev. R. WILSON, Belfast; Rev. G. NEWENHAM WATSON, Limerick; and by any Baptist Minister, in any of our principal towns.

QUARTERLY REGISTER

OF THE

BAPTIST HOME MISSIONARY SOCIETY.

Our review of the year just closed is calculated to awaken gratitude and hope. The majority of the agents of the society have given a cheering report of the success of their labours. Many souls have been converted; several feeble churches have been invigorated; and the gospel has been preached in some places where it was previously unknown. We say nothing about deficient resources, and the necessity of increased contribution—not because we cannot show that ours is "a pressing case"—but because we are persuaded that encouraging facts are amongst the best incentives to liberality.

It has been thought better, upon the whole, to give the letter of our worthy missionary, Mr. Alcock, of Berwick, near Shaftsbury, without any of the omissions or modifications which a fastidious taste might dictate. Many of our readers are not fully aware of the extreme poverty which prevails in several districts in which our missionaries labour, or of its effect in hindering the progress of the gospel. Last year, in consequence of his success, Mr. Alcock was denied by a persecuting neighbour, the use of a well on which he depended for a supply of water, not only for baptizing, but domestic purposes. Having adverted to this circumstance, an account of which appears in the last report, he says:—

Notwithstanding all this, the Lord has been graciously pleased to bless and prosper his own word among us. He has disappointed our enemies, and caused them to see that they have defeated their own object. He has raised us up kind friends, by whose assistance we have been enabled to sink a well on our own premises near the chapel; we now have a good supply of water, and are just on the eve of using some of it for baptizing. One poor sinner, who says himself that he has been guilty of every sin but murder, is about to follow his divine Lord through the liquid grave. At *Bower Chalk*, one of our out stations, the Lord has done and is still doing great things for us. Our place of worship has been enlarged twice within five years, and it will not hold above half the people now who are anxious to attend. Every sabbath persons are complaining that they cannot get in, nor many of them near enough to hear my voice. We very much need a new chapel in this place. I most sincerely hope that the Lord will be pleased to find out a way to help us in this work of need and mercy. The people are the poorest of the poor, nearly all farm labourers, working for *seven shillings per week*, and some of them with five and even more children to support. One poor man, some time ago, who had been paying to a benefit club for nearly twenty years, found that with his increasing family and his low wages, he could not continue to pay his three shillings per quarter to his club, and at the same time help the cause of Christ; he therefore gave up his benefit society, to pay his three shillings per quarter to help to support me, and threw himself upon the providence of God. I told him I thought it was not right for him to do so, but he would not be persuaded from it. The friends of Christ in many places know but very little of the poverty of the people here. I met with a boy keeping sheep some time ago, in my way to a village to preach. I had some conversation with him about his soul; and among other things I asked if his father and mother ever went to chapel. He said his father had been two or three times, but he could not always come. I asked why. The answer was, "My father wants to be like a squire; he wants a clean shirt on every week, and mother can't get that, for father has but one old rag that his master gave him two years ago, and he don't come home soon enough every Saturday night for mother to wash it."

As I was returning home late at night from a village six miles distant, after preaching, some time since, as I passed the cottage of a poor man with a large family, I thought I heard the voice as of a person in prayer. I stayed some minutes, and at last found it was so. I was very pleasingly surprised, and on the morrow I went to the poor man's house to

ask if I was correct in what I thought. I said, "John, did I hear you in prayer last night with your family, as I was passing by about eleven o'clock." John said, "I don't know, sir; but God forbid that I should live without prayer;" and his wife answered, and said he did pray with his family every night. I asked how long he had been in the habit of doing so. He said, ever since he had read the tract my daughter left there. I said, "But, how is it, then, John, that I don't see you at our chapel." "I have no clothes to put on," was the answer. I said, "The Almighty does not look at the clothes, but at the heart." He said he had nothing to put on but the smock frock he worked in, and when he could not come home soon enough on the Saturday to have it washed, he did not like to come out, as he thought every person would be looking at him; and his wife had so much to do with six small children, that she could not always do it. I said, "And should you always attend with us if you had a coat and waistcoat." He said, "Yes, sir, and glad to do so." I went home, and took off the coat and waistcoat I had on, which I could very ill spare, and sent my son with it to his house. This poor man was baptized last Christmas. He prays with us in public, and has hope of his poor wife. This man was sent to prison a few years ago for stealing ducks. This one circumstance is worth all the money that our church ever cost its friends. Another poor man has been led to seek mercy from a gracious God in Christ, through reading a tract I placed in a hedge by the way-side; he has become a member with us. I attended a prayer-meeting in one of the villages some time ago, where two poor men engaged in prayer, and then I gave a short address from 1 Peter ii. 7, "Unto you who believe he is precious." A poor man at the close of the meeting came to me with tears of joy in his eyes, and said, "I would wish to feel thankful that I have known something of the preciousness of Christ for many years." He added, "I have been for three years at a time with only one shirt to my back, and obliged to go to bed on a Saturday evening, that my wife might wash it for the Sunday; and even then," said he "I felt Christ precious, for I knew that all the coats and shirts in the world belonged to my Father, and when he pleases he will give me one; but if it is not till I deserve it, I shall never have it." *How many of the friends of Christ have in their wardrobes old things doing nothing, that would be a great boon to some of these poor pious saints.*

We cannot but rejoice and feel thankful when we read from month to month of the kindness of Christian friends, in sending so many necessary and useful presents to our foreign missionaries; but should there not be some encouragement given to our home missionaries. Such old things as no person would think of sending for the foreign mission, would be a great blessing to the poor cottagers in the villages. Pray, sir, do you know of any kind friend of whom you could beg a bible for the pulpit in one of our villages. I wish some kind friend would feel disposed to bestow such a boon upon us. We are in great want of one, and the people all so poor that I don't know when they will be able to buy one. My daughter is fast in her work, for want of tracts. I wish the Lord would be pleased to dispose some kind friend to help us to some, even if it was such as were done with in other places.

The following account from Mr. WHITLOCK respecting the infant church at Belton, will be particularly gratifying to our friends at Dunstable, at whose expense principally, the mission in Rutlandshire was undertaken:

Our anniversary went off very well, considering the unfavourable weather, and that we were disappointed of three of the ministers announced for the Monday evening. We had Messrs. Stevenson and Green of Leicester, and Daniel, then at Oakham. The chapel was crowded, and the service was very interesting. Before the public meeting about 140 took tea, provided gratuitously by several friends. The whole proceeds amounted to about £20, and upwards of £20 we raised among ourselves during the year, making above £40 for the year. We should have raised more; but we are beginning to feel pretty severely the descending motion of the sliding scale.

On the sabbath evening of our anniversary the church people had for the first time service in the church, which they intend to continue; but I think it makes but little difference to our congregations. On the Monday evening, the charity-school master got up a ball in the schoolroom, designing to draw off the people from the chapel. Indeed, the church party are getting very bitter here and at Ridlington; but thanks be to the great Head of the church, we still hold on our way, and I hope grow stronger and stronger. We are now about 35 members, dwelling in peace. The sabbath morning congregations considerably increase. I have established a bible class, which promises usefulness. I have some service or other to attend every evening of the week, except Saturday, and generally three on the sabbath. We have re-organized the sabbath-school, which is increasing.

The following extract of a letter from Mr. KIRTLAND to Mr. Pulsford, dated Retford, will show that the success of the society's efforts at Newark has no been

temporary. In receiving benefit our friend has learned to communicate it. We wish many of our brethren could be persuaded to act in a similar way, the part of evangelists:—

We received during the last year forty-six into the church. Our congregations have kept up very well, and considerable good is doing; but want of room has done us much harm. I came here last sabbath week to preach the school sermons, and the church invited me to remain and hold revival meetings. I have been here ever since, and remain until Thursday or Friday. Congregations have been large, and a good feeling produced. In a little more than a week we have sixty inquirers, and the feeling is spreading. We meet in the morning at five, and in the evening at seven. Mr. Fogg, the pastor, has supplied for me the two sabbaths, and his visit has been made a blessing. He has requested me to write and invite you to visit Retford, and carry on the work, which request I most cheerfully comply with. Could I remain here three or four weeks great good would result.

The following letters report the progress of the evangelist at Stockport, and Chowbent, Lancashire.

Stockport.—The committee of the Home Missionary Society conferred a signal favour upon us when they consented to allow brother Pulsford to pay us a visit at Stockport. We had formed large expectations as to the result, and we are happy in having to say that in no respect have we been disappointed. Some local peculiarities seemed for a time to render the issue doubtful; but only for a time. We have no congregational Sunday-school, because there is a very large one in Stockport, conducted by all evangelical denominations. Ours is a factory town, and a factory congregation; and as the people work from half-past five to half-past seven o'clock, many of the opportunities of doing good which occur in other places could not be obtained here. We could hold no morning meetings, nor any afternoon prayer-meetings. One single service, beginning at eight o'clock at night, was all that could be held. And then we have no persons of influence to give *eclat* to the movement, nor did we print a single placard. We wished our brother to work his way in a gradual and unostentatious manner. We soon saw reason to believe that the Lord was about to bless us. The earnest, simple, and appropriate addresses of brother Pulsford produced a good effect upon the church. The sympathies, the prayers, and the activities of the people were called into exercise. The congregation began to increase, and the hearts of many became deeply impressed under the ministry of the word. Many backsliders (once members of other churches, and most of them of other denominations) were reclaimed; some notorious sinners were persuaded to come to the house of God, and were pricked to the heart; very many of the wavering became decided; and persons of all ages, classes, and characters appear to have partaken of the showers of mercy God has favoured us with. Since the beginning of August sixty-two have been baptized. On the first Sabbath in December we expect to baptize twenty at least; and we have still a goodly number who will soon, no doubt, come out and declare themselves on the Lord's side. Our congregations are good; indeed on Sabbath nights the chapel is nearly full. We hope, by assiduous exertions, aided by the adoption of the class system, to be able to maintain our position. Thus far we have done so.

I conceive that the revival system has had a rather peculiar trial in Stockport. The ordinary routine of labours could not be carried out; we knew it could not when we agreed to invite brother Pulsford. But then we believed that the success of revival efforts did not depend upon that. From all I have seen I must say, that I am not at all at a loss to account for the success which attends brother Pulsford's labours; I do not conceive it is at all disproportionate to the efforts put forth. What other results could be expected to follow upon steady, well-directed, prayerful efforts on his part, accompanied, as he takes care it shall be, by constant exertions and prayers on the part of the churches where he labours. He gains the hearts of the people, and then it is not difficult to get their feet to run, their hands to work, and their lips to pray.

We are hoping you will favour us with a visit from brother Burton when we shall be prepared to make our collection for the society, or if that will be better we will make it ourselves.

I am requested by the church to express their cordial thanks to the committee, for complying so promptly with our request.

I am, &c.

C. Baker.

Chowbent.—It is with the greatest pleasure I send you a statement respecting the results of your evangelist's labours in this village. Although we cannot boast of as large an accession to our number as at many other places, yet, considering everything, we have much, *very much*, cause for thankfulness. The people here are so deplorably immoral and ignorant, and great numbers of them so completely incased in Socinian and infidel principles, that, humanly speaking, we have little hope of success, but amongst the young.

I have often thought, that hundreds of them are given up to judicial blindness; for, notwithstanding the many efforts for their recovery, they still pursue the road to death. My much-respected friend, Mr. Pulsford, will bear me out when I say, that there are few, if any, places that can equal this for darkness, impiety, and a love of caste. He declared, that of all the towns and villages he had ever visited, Chowbent seemed at the greatest remove from truth and piety. However, be this as it may, God has not left us without witness. The gospel has been the power of God in the salvation of souls. The truth, as affectionately and powerfully declared by Mr. Pulsford, has conquered and saved. Within the last two months we have added to the church twenty-four; besides, we have many inquirers, some of whom are most promising. This number, I feel assured, would have been greatly increased but for two causes:—1st. The wakes—a scene of sensual pleasure and riot, happened on the third week of the series of protracted services, when many who, previous to this, seemed in an inquiring and anxious state, by mingling in the giddy enjoyments of the day, had their impressions entirely effaced. 2nd. Opposition from parties of influence, at a time when truth was only beginning to enter the soul. That you may have an idea of our difficulties, I give the folllowing:—A young female, a dress-maker, a member of a Roman catholic family, was brought to experience the power of religion, applied for church-membership, was received, and added to our number; but since the mother and aunt came to know of her baptism, they have either kept a strict watch over her, or have locked her up in a room, declaring that whatever are the consequences they will not allow her to worship with us; they have even threatened to bind her hand and foot. I hope she will continue stedfast, and glorify God even in the fires. In other cases, parents, seeing their children concerned about their souls, have strictly prohibited their attendance at any of the meetings. Thus earth and hell are at work, plotting the overthrow of truth and righteousness; but he who sits in the heavens laughs, and has pledged himself to give Christ "the heathen for his inheritance, and the uttermost parts of the earth for his possession."

We are thankful to the society for allowing Mr. Pulsford to visit this place; and only wish you could employ a hundred men possessed of the same spirit of burning anxiety for God and souls. If evangelists were increased fifty-fold, and protracted services were more general, the results would be glorious. The work of conversion would not move at her present slow pace, but hundreds, yea, thousands, would be yielding to divine influence. To me, such a series of meetings are strictly rational, philosophical, and scriptural. I have no idea, with the *present low standard of piety*, that divine truth will ever universally spread, unless extra means are adopted by the churches generally. God grant that we may all awake, and put forth one united, *agonising* effort for the world's subjugation to Christ.

I am, &c.

DAVID THOMPSON.

Mr. PULSFORD paid a second visit to Lewes immediately after the opening of the new chapel, which is double the size of the former building. His object was to assist the pastor in deepening the conviction of the church as to its responsibility, that by the united efforts of minister and people, their new meeting-house might with the divine blessing, be speedily and effectually filled. This object it is hoped has been secured. The labours of the pastor continue to be very successful, and his prospects are decidedly encouraging. This is just what is wanted in similar cases. It is desirable to gather in large numbers as the immediate fruit of revival movements; but the most important result of these movements is the origination or improvement of such a healthy, vigorous condition of the church, as shall be the means of securing continuous success. Mr. Davis says, "while Mr. Pulsford was with us I baptized ten persons, several of whom had been awakened at our first meetings. This month I hope to receive eight or ten more, chiefly the fruits of my own ministry. I have reason to hope that others will soon follow. During your evangelist's second visit, we had evening meetings regularly, but no morning services. The attendance was as large as during his first visit, although we have few from other churches. The sabbath congregations were very good. Our new place was well filled, and a good impression was produced both on the church and congregation. The former, I believe, in consequence of his visit, feels the deep obligation laid upon her to seek by direct and persevering efforts, the conversion of sinners. Our revival union classes are much revived. Our prayer-meetings and week-night lectures are more numerously attended. The people have a mind to work. We have had collections every Lord's day in pence-baskets held at

the doors after each service, which have averaged £1 a sabbath, almost all in coppers. This plan was originated for the purpose of paying the rent of hired rooms, while the chapel was being built, and is now continued at the request of the people, to help to liquidate our debt." Perhaps this may prove to some churches a valuable hint.

The following letter is from the agent employed by the Pembrokeshire auxiliary. Want of space prevented its insertion in last "Register."

Milford.

According to your request I write to communicate some intelligence respecting the state of the Home Mission in the lower parts of Pembrokeshire, where your agent has had the honour to labour in the field of missions for four years and a half. He is happy to say, that the cause wears a pleasing aspect at present.

Your agent preaches in thirty-five or more places successively; and is somewhat cheered in finding good effects accompanying his labours in the Redeemer's cause. His efforts, together with those of the young men from Haverfordwest Academy, who generally on the Sabbath days are engaged in a great measure in the same field, are not in vain in the Lord. About forty have been baptized in the different stations during the past year.

At Broadhaven, one of the missionary stations, we have very promising prospects, having baptized there, since its commencement, twenty-nine. A good chapel is now erected and opened, which we trust will be the birth-place of many in Zion. We have also good tidings to communicate from another station, called Morlais; that long discouraging place having, during the past year, revived. We have baptized seven there, and restored some also. There is a little moving in the camp, and more good likely to be realized for the interest of Zion in this place.

There are several other places into which your agent has been enabled to introduce the gospel, and has met with some degree of success. Although many attempts have been made in past years to establish the baptist cause in Tenby, we have not succeeded till lately. About three or four years ago, your agent baptized one whose residence is at Tenby, and according to his request preached at his house, which was the commencement of the last attempt. The Lord was pleased to bless the word, so that a baptist interest has been raised, and in some degree established there now. About twenty have been baptized there since last April twelve-month. Your agent had the honour of baptizing the first that ever was baptized in that town according to the gospel plan, when about 1000 spectators attended. The scene was solemn and affecting, and the divine presence was realized.

At Arigl the attendance is encouraging; but we have no chapel there. The gentleman who is the proprietor of the whole place being averse to let us have land to build upon; but the people are inclined to hear, and many at times seem deeply affected under the word. It is to be hoped, with the blessing of God, that some good will be done there ere long.

At another village, called Harbrandstone, your agent has laboured more or less these four years. This is a very benighted place, and stony ground. Little apparent good has been effected hitherto; but the congregation is truly good, and one has been baptized; even there a chapel is much wanted.

Your agent makes it his business, in the different places through which he travels, to visit the sick and the dying, the aged and the infirm, and believes some good has been done in this way. He preaches in Castlemorton side one week in each month, and the other three weeks of the month on this side of the Ferry, where as yet he has met with the most success. There are here four promising interests raised and growing, consisting of thirty members each, more or less, and four chapels erected, which belong to them. He preaches sometimes in the open air, in school-rooms, cottages, and different farm-houses. He travels upwards of 2000 miles annually; and he is happy to say, that the young men from Haverfordwest Academy preach very acceptably in the places where they labour; and if it had not been for them your agent could not go over so much ground on both sides of the Ferry. Brethren, pray for us, that our labours may be still more abundantly blessed in the conversion of souls; that the word of the Lord may have free course, run, and be glorified, as it is with you, which may God grant of his infinite mercy through Jesus Christ.

I am, &c.
THOMAS HARRIES.

We close with a letter from our excellent friend and brother, Mr. LILLYCROP, who is kindly devoting both his property and his self-denying labours to the church at Windsor.

In accordance with your wishes, I send you a few facts connected with the infant cause at Windsor, where I have now had the pleasure of labouring nearly three years. You are aware that at the period when I commenced my labours in this station, things wore a very sombre aspect, owing to the removal of three ministers in the course of eighteen months, which greatly impeded the progress of truth,

and led many to fear that the cause could not be carried on. But God was better to us than all our fears. The first token for good which appeared after my arrival and settlement was unity and peace; for this I sought the Lord fervently, and he graciously answered my request; so that those who were divided became one in heart and effort. The next intimation I had of the divine favour, was the conversion of a young woman, who came for the second time to hear the gospel at our chapel. Her case is as follows. She was a native of Windsor, where she had lived a dissolute life, and was brought low through disease, which was beginning to sap her constitution. A desire to be found in the house of God seemed to have fastened itself on her mind; though, Nicodemus like, at first she only came by night. However, the Lord was pleased to meet with her the second time of her attendance, when I took for my text, "I have a message from God unto thee," Judges ii. 20. This was fastened upon her conscience, "like a nail in a sure place," by the great Master of assemblies. She returned to her home under deep conviction of sin, which was visible to her parent and all around. I was sent for to visit her by her father, who knew something of the way of salvation. I found her sorrowing for sin, and directed her to the Saviour, who is able to save to the uttermost all that come to God by him. I trust, after a while she found "mercy and peace from God the Father, and from his Son Jesus Christ, our Lord." Her constitution sunk very fast; consumption had evidently seized her vitals; and while she lay in this state, I frequently enjoyed sweet communion with her at the throne of grace. Before the present Bishop of New Zealand left this country, he was curate of Windsor; in one of his walks he called on this young woman, who told him the state of her mind, and where the Lord had met with her, and the text that was blessed to her conversion. "Ah," said he, "that was a fine text to reach a poor sinner;" which is clearly the case when *applied* to the heart by the Holy Spirit. She soon felt that her end was approaching, but never expressed a fear as to the result. The morning of her departure was employed in listening to the truths of revelation, and uniting in prayer with one of the members of the church, who bore testimony to her patience and resignation in the hour of dissolution. This one fruit of my labours, if there were no other tokens of the divine approbation, would amply repay all the toil and expense connected with this portion of the Lord's vineyard. I have many interesting cases to mention, but will defer the further detail until my next, and will conclude by giving you an extract from the letter sent by this church to the association this year. "We have had the pleasure of visiting the baptismal font, and exhibiting to large congregations the ordinance of believer's baptism, in its native simplicity: this was the case on Lord's-day evening last, when a male and two females put on Christ before many witnesses. During the year seventeen have been added to the church by immersion, and five by letter, making a total of twenty-two; while our decrease by death, dismissal, &c., is six. The glory be to him who has all grace to subdue and make willing in the day of his power."

I remain, &c.,

S. Lillycrop.

CONTRIBUTIONS SINCE LAST REGISTER

BEDFORDSHIRE.

	£	s.	d.
Ampthill—			
Claridge, Mr. and family	1	0	0
Goodman, Mrs.	0	5	0
Rogers, Mr.	0	10	0
Friends, a few	0	9	5
Bedford—			
Collected at Rev. T. King's Chapel, and Box	3	4	4
Collected by Mrs. Kilpin and Mrs. Gamby:			
Bun, Mrs.	0	2	6
Blower, Mr.	0	3	0
Cobb, Mr.	0	5	0
Careless, Mrs.	0	4	4
Culling, Mrs.	0	4	4
Coombs, Miss	0	4	4
Clayden, Mrs.	0	2	6
Carter, Mr.	0	4	4
Flanders, Mr.	0	4	4
Gale, Mrs.	0	5	0
Green, Mrs.	0	5	0
Gamby, Mrs.	0	10	0
Guttridge, Master	0	5	0
Guttridge, Master R.	0	5	0
Hornsey, Mrs.	0	5	0
Hill, Mr. Sen.	0	2	6
Kilpin, Mr. H.	0	10	0
Ditto, donation	0	10	0
Kilpin, Miss	0	2	6
Kilpin, Miss M.	0	5	0
Friend, by Mrs. Joseph Kilpin	0	3	6
King, Rev. T.	1	1	0
Lovell, Mrs.	0	3	0
Lilley, Mrs.	0	5	0
Langley, Miss	1	0	0
Malden, Mr. jun.	0	2	6
Page, Mr	0	10	0
Roff, Mr.	0	2	6
Sturges, Mr.	0	2	6
Smith, Mrs.	0	2	6
Harrison, Mrs.	0	2	6
Killingworth, Mrs.	0	2	6
Small sums	0	3	6
Coll. by Miss Gamby	1	0	0
Gales, Master	0	5	0
Gales, Miss E.	0	2	6
Humphrey, Miss	0	5	6
Kilpin, Mrs. J.'s box	0	5	0
Page, Miss	1	0	0
Guttridge, Master	0	4	0
Ridgmount—			
A few friends	0	9	3

BUCKS.

	£	s.	d.
Amersham—			
Collection	4	6	4
Campion, Mr.	0	10	0
Climpson, Mr.	0	10	0
Cox and Drayton, Misses	0	5	0
Hailey, Mrs.	0	5	0
Morton, Mr.	1	0	0
Morton, Mrs., Bury-end	0	5	0
Potter, Mrs.	0	10	0
Scott, Mr.	0	5	0
Statham, Mr. J.	0	5	0
Small sums	0	8	6
Askett—			
Collection	1	0	6
Berkhampstead—			
Baldwin, Mr.	0	10	0
Lake, Mrs.	0	2	6
Beaconsfield—			
Stoneman, Mr.	0	2	6
Chesham—			
Elliott, Mr.	1	0	0
Garrett, Mr.	0	10	0
Garrett, Mr. J.	0	5	0
Harris, Mr.	0	5	0
Marshall, Mr.	0	5	0
Smith, Mr. and Mrs.	1	0	0
Scott, Mr.	0	5	0
Small sums	0	5	6
Collected by—			
Battfield, Mrs.	0	13	0
Freeman, Mrs.	2	6	4
Fox, Miss	1	5	4
Pope, Mrs.	1	0	0
Tomlin, Mrs.	3	5	0
Chenies—			
Collection	3	10	0
Flaundon—			
Moiety of Collection by Rev. G. Dawson, U.S.	1	3	0
Gold Hill—			
Collection	1	2	0
Coll. by Miss Northcroft	0	10	0
Box, by Rev. Mr. Ives	0	5	8
Haddenham—			
Collection	2	5	4
Kingshill—			
Collection	1	0	0
Mill-end—			
Collection	1	3	4
Missenden—			
Collection	2	10	0
Olney—			
Old, Mr.	1	0	0
Soul, Mr. J.	0	10	0
Soul, Mr. R.	0	10	0
Risborough—			
Collection	2	5	0
Eggleton, Mr.	0	5	0
Parsons, Mr.	0	10	0
Speen—			
Collection	0	16	8
Stony Stratford—			
Foster, Mrs.	0	10	0
Friend, A.	0	10	0
Knighton, Mr.	0	10	0
Tring—			
Butcher, Mr. jun.	0	10	0
Elliott, Mrs.	0	5	0
Harris, Mr.	0	5	0
Olney, Mr. D. S.	0	10	0
Olney, Mr. D.	0	10	0
Olney, Miss	0	10	0
Woodman, Mr.	0	5	0
Small sums	0	10	6
Towersey—			
Collection	2	4	4
Wycombe—			
Butler, Mr.	0	5	0
Cummin, Mr.	0	5	0
Hearn and Veary, Messrs.	0	10	0
Haydon, Rev. J.	0	5	0
Parker, Mr.	0	5	0
Vernon	0	5	0

DEVONSHIRE.

	£	s.	d.
Paignton—			
Troward, Mr.	3	1	0

DORSETSHIRE.

	£	s.	d.
Bridport—			
Collection	2	0	0
Dorchester—			
Collections	6	0	0
Sincox, Rev. S.	1	0	0
Weymouth—			
Collections	6	0	0
Rolls, Mr.	1	0	0
Welsford, G. Esq.	0	10	0

ESSEX.

	£	s.	d.
Rayleigh—			
Collection	2	0	0

GLOUCESTERSHIRE.

	£	s.	d.
Cambridge—			
Collection	0	12	0
Chalford—			
Collection	1	0	1
Bath, Miss	0	10	0
Eastington—			
Collection	0	10	6
Hilleley—			
Coll. and Tea Meeting	2	15	0
Kingstanley—			
Collection	2	6	0
Alder, Mrs.	0	5	0
King, Mr.	2	0	0
King, Miss	1	0	0
King, Miss R.	0	5	0
Painswick—			
Collection	0	7	3
Shortwood—			
Collection	5	14	0
Flint, Mr.	0	10	0
Hillier, Mr.	2	0	0
Leonard, Mr.	1	0	0
Small sums	0	2	6
Stroud—			
Collection	6	2	4
Coll. by W. Webb	0	4	0
Clutterbuck, Mr.	0	5	0
Hawkins, Mr.	0	5	0
Hopson, Mr.	0	5	0
Hunt, Mr.	1	0	0
Partridge, Mr. J.	0	10	0
Parsons, Mr. T.	0	5	0
Rose, Mr.	0	10	0
Tanner, Mrs.	0	5	0
Yates, Rev. W.	0	5	0
By Miss Clutterbuck	0	3	0
Slimbridge—			
Collection	0	12	0
Woodchester—			
Collection	1	6	0
Collected by Miss Ball	0	12	6
Ditto by Miss Ross	1	1	0
Wotton-under-Edge—			
Eley, Miss	1	0	0
Ditto, friends at	0	5	0
Friends, two	0	2	0
Terrin, Mr.	0	10	0
Rogers, Mr.	0	10	0

HEREFORDSHIRE.

	£	s.	d.
Leominster—			
By Mr. John Webb.			
Coll. by Miss M. Moyle	0	11	4
Do. by Miss A. Pinch	0	6	3
Do. by Miss S. Staples	0	4	4
Do. by Mast. J. Webb	0	19	1
Ross—			
Collection	2	12	6

HERTS.

	£	s.	d.
Theobalds—			
Peto, S. Morton, Esq. and Lady	10	0	0
Watford—			
Ballard, Mr.	0	10	0
Chater, Mr.	0	5	0
Salter, D. Esq.	1	1	0

KENT.

	£	s.	d.
Sevenoaks	8	0	0

LEICESTERSHIRE.

	£	s.	d.
Husbands Bosworth—			
Collection	1	1	0
Coll. by Miss Barfoot	1	7	0
Leicester—			
Bailey, Mr.	0	10	0
Beals, Mr.	0	10	0
Carryer, Mr.	1	1	0
Cort, Mr.	1	1	0
Cooke, Mr.	0	5	0
Cooke, Mrs. E. J.	0	5	0
Gould, Mr.	0	10	6

	£	s.	d.
Harris, R Esq.	2	2	0
Harris, Mr. J. D.	1	0	0
Harris, Mr. R., jun.	0	10	6
Hames, Mr.	1	0	0
Paddy, Mr.	1	0	0
Thompson, Mr.	1	0	0
Small sums	0	0	6

Oadby—

Waldren, Mr. 2 years	2	0	0

NORTHAMPTONSHIRE.

Kislingbury—

A Friend	0	10	0

SOMERSETSHIRE.

Borobridge—

Collection	0	17	1

Missionary boxes,

Baker, Master T.	0	10	9
Godfrey, Miss	0	3	7
House, Miss	0	5	5
Hutchings, Miss	0	8	9

Bristol, (New Subs.)—

Ashmead, Mr.	0	10	0
Bigwood, Mr.	0	10	0
Bancroft, Mr.	0	10	0
Cummins, Mr.	1	0	0
Chandler, Dr.	0	10	0
Clarke, Mr. don.	0	5	0
Covey, Miss	0	5	0
Hawkins, Rev. W.	0	10	0
Harris, Mr. E.	0	10	0
Livett, Mr. J. don.	1	0	0
Lee, Mr.	0	10	0
Mercer, Mr. jun.	0	5	0
Matthews, Mrs. Henry	0	5	0
Pratten, Mr. B.	0	10	0
Ransford, Mr. O. don.	0	5	0
Stephens, Mr.	0	10	0
Stuckey, Mr.	0	5	0
Thomas, Mr. G.	0	10	6
Thomas, Mr. J.	0	10	0

	£	s.	d.
Whittuck, C. J. Esq.	1	0	0
Weir, Mrs.	0	5	0

Crewkerne—

Collection	1	17	6

Chard—

Brown, Mrs. S., sen.	0	10	0
Brown, Mr.	0	10	0
Brown, Mr. J.	0	10	0
Smith, Mr.	0	10	0
Toms, Mr.	0	10	0
Small sums	1	0	0

Hatch—

Collection	0	13	0

Hemyock—

Collection	0	7	3

Isle Abbott—

Collection	0	17	1
By Miss Humphrey	0	13	0

Kilmington—

Collection			

Montacute—

Moiety of collection	1	0	0
Geare, Mrs.	0	10	0

Taunton—

Moiety of weekly subs.	4	2	7
Collections	4	12	1
Blake, Mr. Rice	0	10	6
Eyre, Mr. T. S.	0	10	6
Horsey, Mr. T.	1	1	0
Mattock, Mrs.	1	0	0
Newberry, Mr.	0	10	6
Newberry, Mr. R.	0	10	6
Stevenson, Mr.	1	1	0
Walter, Mr., Oldbury Lodge	0	10	6
Young, Mr. J.	1	1	0

Upottery—

Rowe, Mr. J.	0	10	0

	£	s.	d.
Watchet—			
Collection	1	2	0

Wells—

Collection	1	1	0
By Messrs. Tyte, Mason, Pagan, and Brice	3	3	0

WARWICKSHIRE.

Coventry—

Collections	16	10	6
Ditto, at Attleborough	1	1	6
Allen, Mrs.	0	2	6
Arch, Misses	0	10	0
Astley, Mrs.	0	10	0
Barfoot, Mr.	0	5	0
Bill, Mr. John	0	5	0
Booth, Mr.	2	2	0
Booth, Mr. R. jun.	0	10	0
Butterworth, Mr.	2	2	0
Dickman, Mr.	0	2	6
Franklin, Misses	2	2	0
Franklin, Mr. William	1	1	0
Franklin, Rev.	0	10	0
Harford, S.	0	2	6
Haynes, Edward	0	5	0
Hill, Mr. N.	0	10	0
Hill, Mr. Thomas	0	5	0
Horsfull, Mr	0	2	6
Newsome, Mr. H.	0	10	6
Newton, Mr. James	0	10	0
Newton, Mr. Joseph	0	7	6
Porter, Mr.	0	5	0
Ransford, Mr	0	10	0
Robinson, Mr	0	10	0
Roe, Mr.	0	2	6
Scotton, Mr.	0	10	0
Smith, Mr.	0	10	0
Smith, John, jun.	0	5	0
Shaw, Miss	0	2	6
Soare, Mrs.	0	2	0
Watts, Rev.	0	10	0
West, Mr. Charles	0	2	6
Weekly Pence.			
Dolphin, Anne	0	15	6
Innocent, Jane	0	3	0

Donations and Subscriptions will be gratefully received on behalf of the Society by the Treasurer, J. R. BOUSFIELD, ESQ., 29, *Finsbury Square; by the Secretary*,

THE REV. S. J. DAVIS, 16, HEMINGFORD TERRACE, ISLINGTON, LONDON;

or by the REV. J. BURTON, *Travelling Agent, Great Russell Street, Northampton. Collector in London*—MR. W. PARNELL, 26, *Kingsland Crescent, Kingsland Road.*

J. Haddon, Printer, Castle Street, Finsbury.

THE

BAPTIST MAGAZINE.

FEBRUARY, 1844.

MEMOIR OF THE LATE REV. JOHN FOSTER.

(*Continued from page 7.*)

In 1806, Mr. Foster began to suffer from an affection of the throat, which at last compelled him to resign the pastoral office at Sheppard's Barton. This he did in the summer of that year, and was succeeded by the Rev. W. H. (now Dr.) Murch. He did not, however, leave the town for nearly two years longer, but remained in the society of his friends, attending habitually on the ministry of Mr. Murch. He finally removed in 1808, on occasion of his marriage to Miss Snook, a lady of Bourton-on-the-Water, where he fixed his residence for the next seven years, and attended the ministry of his friend, the Rev. T. Coles. How eminently qualified this lady was to become the companion of the essayist, it is needless to say. To a superior understanding she united fervent piety. To her discerning judgment in drawing forth Mr. Foster's mind, we owe the first great productions of his pen. By the ample fortune, moreover, which she brought him, he was placed at once in ease and independence.

During the period of his seclusion from the ministry, his pen was not idle. The Eclectic Review had commenced in 1805, and almost from the beginning, Mr. Foster contributed to its pages. A periodical which commanded the resources of such a triumvirate as Hall, Foster, and Montgomery, took at once the highest ground. Disdaining competition with the Monthly Review, or British Critic, it threw down the gauntlet to the Giant of the North, the Edinburgh Review, which had existed from 1802, and had assumed imperial sway in the world of literature. Without setting itself formally to controvert its criticisms, in cases where they were unjust, or their tone irreligious, it established a rival tribunal, where the criticism was not less philosophic, nor the eloquence less commanding. Articles came forth in the Eclectic that rivalled those of Jeffrey in brilliancy, and those of Brougham in power, cast in a mould of more classic elegance than either could attain. Combined with a high and fearless religious tone,

there was in them a grandeur of view and insight into the secrets of the human mind, which not even Mackintosh could surpass. The effect of the appearance of the Eclectic was almost to annihilate the influence of the Monthly Review, and the British Critic, and greatly to balance and limit the authority of the Edinburgh. Thus the Socinianism of the first, the high-church-principles of the second, and the irreligion of the third, received a powerful check from a journal of literature which could brandish, at times, still mightier weapons than even the great critic of the north was able to wield. This slight reference to the Eclectic seemed necessary in a notice of Foster, whose articles fill so large a space in that review, and contributed so much to its fame. These articles will doubtless soon be collected together, and issued in a separate volume, when it will be seen how rich the mines were which he worked, how deep he sunk his shaft, and how precious and brilliant the ores he produced to the light.

In 1815, Mr. Foster removed from Bourton to Downend a second time, and had so far recovered the use of his voice as to be able to resume his ministry there, and to preach continuously for a period of seven years. At Downend, a large proportion of his hearers must have consisted of plain country people. To these he laboured to adapt his style, and not unsuccessfully; in proof of which, we may mention the fact of his preaching frequently in the villages, and giving addresses to the teachers and children of the sabbath school at his own place. Thus his days passed not away in studious seclusion. He was a laborious minister of Christ, as far as his health and opportunities permitted. It has been imagined in the literary world, that he was merely the recluse essayist, and cared not to be indentified with the Christian ministry. Some of those literary men who did homage to his genius—mere men of the world—would have wished, if possible, to claim him as one of themselves. With some absurd idea of this sort, we suppose, one of the morning papers, whose editor should have known better, announced a notice of him after his decease, headed, John Foster, *Esq.!!* He would have been the first to see through such an attempt. He deemed it no dishonour, but the contrary, to be a baptist minister. He felt no inclination to disclaim fellowship with the denomination of Hall, and Ryland, and Carey, and Marshman. These men he reckoned the glory of their species. He deemed it his chief honour and happiness to rank as their friend. Had his health permitted, he would probably have remained pastor of the church at Downend to the day of his death. As it was, he continued to preach occasionally until entirely disabled by the state of his voice.

In 1818, Mr. Foster preached for our Missionary Society at the annual meeting held in Bristol. This discourse, in a much-enlarged form, he afterwards published. It is every way worthy of his pen, and brings before us one of the most philosophic minds of the day, in the capacity of pleader for missions, the most convincing the church of Christ has ever heard. It was a noble sight to see John Foster extend his intellectual shield over the cause which the Reverend reviewer of the Edinburgh had reviled! With what interest must Ryland have gazed up in his face, from his pew below, while the tears rolled fast down his cheek, as his ear caught one noble sentiment after another! This sermon, expanded into a treatise, is a rich magazine of argument for missions. It embraces almost every topic calculated to incite to the contest against moral evil; and notwithstanding much that has been excellently written since on missions, we revert, we confess, with a feeling of relief to the pages of Foster.

His next publication was the Essay on Popular Ignorance. This also was a sermon originally, preached for the British and Foreign School Society at Bristol, in 1820. This essay has become more extensively known than the treatise usually bound up with it; in consequence, chiefly, of the national importance of the subject, and of the attention which it gained from the leading statesmen of the day, to whom it soon became a manual on popular education. Whoever is familiar with this grand performance, is aware that the author assumes, throughout, the obligation of the state to educate the people. The difficulty of the state's attempting this without violating religious equality, was not then so apparent as it has since become. The projected measure of Sir James Graham forced the dissenters to survey the case more fully on the side of its practical bearings than they had done before. That Mr. Foster would have been prepared to denounce indignantly the late measure, we possess singularly apposite evidence, in the appendix to his preface, in which he exposes, with the keenest irony, those provisions of Mr. Brougham's plan which are almost identical with those of the bill recently defeated.

So mighty a demonstration of the existence, extent, and evils of popular ignorance, was never before given to the world. The subject, alas, had but lately begun to excite attention! With the exception of Hall's sermon on the Advantages of Knowledge to the Lower Classes, we remember nothing of value on the subject, before Mr. Foster's essay. Mr. Hall's piece, like all he ever published, is exquisitely perfect and complete; comprehensive in outline, and replete with profound observations, eloquently enforced. For a brief statement of the case, such as should rival one of the shorter orations of Demosthenes in its simple structure and rapid argument, we must refer to Hall's sermon. But some more unfolded exhibition of the case was wanting, one in which the state of the masses should be exposed in detail, and the evils of their condition brought out into aggravated relief, such, that Christians, philanthropists, and statesmen should be left without excuse, if they could ever forget the spectacle; and this, Mr. Foster performed with a power of sustained representation, such as scarcely any other intellectual effort displays. After sketching an awful picture of the condition of the Jewish people, and then of the Gentile world, he descends to the ages of Christianity; displays the dark reign of popish imposture; marks the faint impression of the reformation on the popular mind; holds up to view the hideous contrast of popular ignorance in the classic age of English literature, and down to the present century; finally, when his reader begins to think he has *done*, he finds he is but commencing the most important part of his task, which is, to investigate and represent analytically, the elements of the grand evil as now existing in the millions around us! We have not space nor power to carry on the outline, but will only say, that vast as the extent of the representation is, it is luminous throughout with mind, and renovates attention, to the very close, with its never-failing beauties of thought and expression. The first impression it leaves on the mind, is that of the frightful magnitude of the one fact which so many pages have been delineating; the second, the gigantic power of intellect which could wield so vast a theme,—which could sustain an effort so prolonged and so arduous, without sign of faintness or remission of energy.

Many have complained of obscurity in the style both of this essay, and its companion, the piece on missions; and while any *other* mind might be safely challenged to express the thought in

each sentence in a more simple or concise manner, or to dispense with a single word without injury to the meaning, we cannot doubt, that in another mood of of composition, Mr. Foster *himself* could do so, for this would be only giving it the point and condensation of his first essays; or he could throw the matter into the close, earnest form of the most valuable, and nearly the last, of his productions, which we must now hasten to notice.

The preface to Doddridge came out in the autumn of 1825, and its instant effect was to fill the whole Christian world with gratitude to the writer. Had he written nothing else, this piece would have for ever embalmed his genius in the admiration of the great and good. Nothing can exceed the felicity of the introduction, the judicious selection of the various classes of character addressed, the closeness of reasoning which drives the infidel, the careless, the procrastinator, and the worldly, from his last subterfuge, or the deep solemnity of the appeal at the close. It is a pleading with souls on their eternal concerns, which fulfils its design in a manner more perfect than almost any uninspired composition besides. No consideration seems overlooked, no subterfuge unexposed. The sinner is left without excuse! From *himself*, on closing the book, must be wrung the hard avowal, if he delay one hour to pray for mercy through Christ, that *he perishes wilfully*—wilfully destroys his own soul! How would the sainted Doddridge have exulted to anticipate so mighty a reinforcement to his own appeals, and one which would command the attention of the highest order of minds, while the world stands! It is only for us to add, as the weightiest comment upon what we have said respecting this beautiful preface, that it has been the instrument, alone, of the conversion of several, to our own knowledge, and we have no doubt of the fact in other circles.

Soon after the publication of this piece, he was announced to be engaged on a preface to Pascal's Thoughts, conceived, it was conjectured, in a similar strain. And such a preface, we have reason to know, he did begin, but relinquished it in disgust at the perpetual deference to "church" ("the church" of Rome, of course), occuring in Pascal. He made, we think, more than one attempt to surmount the impatience thus excited. We are not sure if he did not compose two or three introductions, by way of experiment, intended to proceed, of course, on different tracks of thought. At last he gave up the thing in despair, and threw all his sketches, "shavings" as he called them, into the flames.

In the year 1823, Mr. Foster was prevailed upon by his friends to deliver a course of weekly lectures at Broadmead, which were continued for about two years, till near the time of Mr. Hall's settlement at Bristol. They were of course attended by numbers of the intelligent from all congregations, and must have been of singular value to the students then at the academy. Notes of some of these lectures, we rather think together with other pieces, were afterwards printed at the request, we have heard, of the late Rev. Isaac Mann of Maze Pond.

The settlement of Mr. Hall at Bristol, gave Mr. Foster an opportunity of more intercourse with him than he had ever before enjoyed. Thus these two of the greatest men of their age, or of any age, were privileged (for so they mutually deemed it) to be often in each other's society in the closing stage of life, a circumstance which threw upon that stage a warm ray of parting radiance. On the sabbath morning, wet or dry, would be seen the essayist's tall figure, steadily advancing from Stapleton towards Broadmead, doubtless musing thoughtfully on the probable topic of the great orator's

discourse. Those were memorable days at Broadmead, when the intelligent from all parts and all congregations of the city; when visitors from distant parts of the kingdom, and from foreign countries; when clergymen, members of parliament, barristers, authors, would be seen mingled in the breathless throng which hung on the lips of Hall. But the most striking object would be the high-piled forehead, and fixed, expressive look of Foster in the gallery on the preacher's left, where he usually stole in order to be out of view. Those days, too, passed away! The hand of death removed the preacher to the fellowship of the just, and shaded from view the luminary in which so many had rejoiced; and this event led to the last, and not least-beautiful effort of Mr. Foster's pen, we mean his character of Hall as a preacher, in which, although many dissent from some of his criticisms, all must admire the splendour of the delineation, and the nobleness of spirit, with which one great genius speaks of another, who alone was worthy to dispute with him the palm of excellence.

A few words more will dispatch the remainder of this imperfect sketch. Mr. Foster spent his remaining years in quiet and seclusion as before, except an occasional visit to his friends at Bristol. He also took a journey more than once to the metropolis, with an eye for its curiosities and paintings quite as eager as in his earlier days. At the anniversary meetings of the Bristol College, he would invariably be present, taking the deepest interest in the theological examinations, and in all that concerned the prosperity of the institution. We think that the very last time of his coming to Bristol, was to the examination in the summer of last year.

He was then in infirm health, his gait more stooping, his step feebler; yet all hoped that his days would be prolonged, if in weakness, without suffering, for many months. His decline of strength, however, through the succeeding months, was rapid; and, although in the last week, death was not anticipated as so near, it became evident at the close of it, that he could not survive long.

"On Saturday, October 14th, he complained of confusedness in the head and oppression of breathing. He was obliged therefore to decline his usual practice of hearing some one read to him, and requested to be left quite alone during the afternoon and evening. On retiring to rest, he steadily refused to permit any one to sit up with him, particularly desiring that all would go to bed as usual. An attendant went in, once or twice, to look at him in the course of the night, and towards the dawn of the sabbath morning, when he lay in a peaceful slumber. She went in, an hour after, and found him a corpse; his hands stretched out, and his countenance so tranquil as to make it unquestionable that his spirit was dismissed without a struggle, and probably without any suffering whatever." Thus, and, in many respects, how appropriately, did his departure take place! No strife with death, no lingering on the brink, nothing to break in upon the sequestered solemnity of the scene, under cover of the morning shadows, before the glare of the world had broken in upon his chamber, he silently hurried to join the assembly of the just! Ere his absence from the body had become known to his family under the same roof, his spirit was already among the glittering forms around the throne!

Of his sole and peaceful confidence in the atoning blood of Jesus, through life and in his last moments, his writings, preaching, correspondence, conversation, furnish ample evidence. With what emphasis, with what a powerful significance of his own, does he express his dependence on the cross in his last letter to his friend Joseph Hughes! In a conversa-

tion which one of the friends he most esteemed had with him, not many weeks before his decease, he enlarged in a tone of deep feeling on the grand necessity and value of the blood that cleanseth all sin. Some of his latest expressions were, when too weak to perform some intended arrangement, "but I can pray, and that is a glorious thing." At another time he was overheard saying, "O death, where is thy sting! O grave, where is thy victory! Thanks be to God who giveth us the victory, through our Lord Jesus Christ."

The character of Mr. Foster as a Christian shone forth with a purity rarely surpassed. Gifted with the richest stores of intellect, with wit for every theme, and a genius formed for the sublimest flights of speculation, his stedfastness to the truth as it is in Jesus, was in the implicit spirit of a child. Nor were his views the cold abstractions of a creed. They were vital and commanding realities. He evidently lived as beholding the things unseen and eternal. His humility was profound, his faith and hope those of a penitent at the foot of the cross. His piety manifested itself rather in the form of intense conscientiousness, than in enthusiastic zeal. Zealous he was for the truth, for the spread of the gospel, and the salvation of the world; yet as each child of God has his proper gift, the sanctities of piety were more the characteristics of Mr. Foster's excellence, than the ardour of enterprise. His integrity of character formed a solid rock of confidence on which his friends could always absolutely depend. Joined to the conscientiousness of his own character, there was, notwithstanding occasional severity, a spirit of consideration for the failings of others, and deep humility at the thought of his own short-comings. As a Christian, we have reason to believe, that devotion formed a main element of his being; not, again, the devotion of ardent feeling, but of reverential adoration. In his later years he came but seldom forth to the sanctuary, partly through ill health, partly also from a wish to employ his hours more abstractedly in his closet; nor can it be doubted that those hours which were lost to the communion of the Lord's people, he redeemed fully in a profounder worship at home.

Such was Mr. Foster. That he had his imperfections, he himself would be the first to acknowledge; but they, in great part, arose out of the constitution of his mind. Gifted with an eye which saw deeper into man than others, it would be strange if, in adverting to discoveries *there*, he did not produce to the light a more painful picture of its evils, occasionally, than was imagined before to exist, and thus his very perspicacity would sometimes tinge his discourse with satire and gloom. Yet none loved his species more, or hoped better of the destiny of the world.

He has been censured for not having written more; and it was hoped to the last, that he must be preparing some mighty work for the behoof of posterity. It was felt impossible that a mind so formed to *think*, could waste existence in reading the thoughts of others. Yet we fear nothing remains for publication. In conversation with the friend before alluded to, he adverted to his having done no more, in a tone of regret which was becoming painful, and his friend changed the topic. No one felt the duty of laying out life for some grand purpose more than Mr. Foster. Few in the way of writing have done nobler things in redemption of such purpose. That he did no more, none regretted more sincerely than himself. But united with his transcendent powers, there was an apprehension of inadequacy to fulfil anything of lasting utility, which, as it formed the grand impediment to his exertions, must be admitted as a sufficient apology for his silence. He is now gone from amongst us, and we are better employed in pro-

iting of the writings and example of ›iety he has bequeathed, than in unavail-ng regrets that he wrote no more. What ›e has done is not to be counted by the ›ages. He has lighted up a new world ›f thought. Every sentence is a text, ›very word a stimulus to intellect. Al-›eady his pages have formed more than ›ne great writer. He has expanded ınd raised the intellectual hemisphere ıround us, and lighted it up with new brilliance. What he has written is not *tentative;* a reckless dashing on of sen-tences and words, in the chance of some form of meaning which shall have the effect of force, without the satisfying impression of certainty and completeness of view. All that Foster has written was *thought out*, and will remain. His writings are not merely a shrine of beautiful sentiment, at which distant genius will kindle its flame, but an oracle of truth which shall convince for ever, and modify human thought in all ages coming.

The great luminary is gone, and the world around us seems darkened as with the shade of an eclipse. While he re-mained, we felt consoled in some degree for the removal of his companion in genius and fame. We could think of him as yet in our world, sharing a keen interest in its movements. We could think of him as at Stapleton over his books and amid his costly engravings, or pacing slowly in his garden. His tall form would rise up before us as when we last saw him; the dark grey frock-coat; the noble elevation of the fore-head; the thoughtful eye and counte-nance; the gleaming, searching, glance occasionally cast *over* the spectacles; the deep, gurgling utterance; the rapid throng of language which broke at inter-vals from his lips; the gentle, emphatic tap on the round snuff-box held in his left hand; the easy cheerfulness of his manner; the benignant affability; the kind question and advice; all arise to memory, and re-form themselves into vision, but with colours which the idea of death, already approaches to blanch and obliterate. But his works remain: we can open the Essay on Decision of Character, and still converse with the mind of Foster.

THE CELESTIAL RAILROAD.

PART II.

THE respectable Apollyon was now putting on the steam at a prodigious rate; anxious, perhaps, to get rid of the unpleasant reminiscences connected with the spot where he had so disastrously encountered Christian. Consulting Mr. Bunyan's road-book, I perceived that we must now be within a few miles of the Valley of the Shadow of Death; into which doleful region, at our present speed, we should plunge much sooner than seemed at all desirable. In truth, I expected nothing better than to find myself in the ditch on one side, or the quag on the other. But, on communi-cating my apprehensions to Mr. Smooth-it-away, he assured me that the difficul-ties of this passage, even in its worst condition, had been vastly exaggerated, and that, in its present state of improve-ment, I might consider myself as safe as on any railroad in Christendom.

At the end of the Valley, as John Bunyan mentions, is a cavern where, in his days, dwelt two cruel giants, Pope and Pagan, who had strewn the ground about their residence with the bones of slaughtered pilgrims. These vile old

troglodytes are no longer there; but into their deserted cave another terrible giant has thrust himself, and makes it his business to seize upon honest travellers, and fat them for his table with plentiful meals of smoke, mist, moonshine, raw potatoes, and saw-dust. He is a German by birth, and is called Giant Transcendentalist; but as to his form, his features, his substance, and his nature generally, it is the chief peculiarity of this huge miscreant, that neither he for himself, nor anybody for him, has ever been able to describe them. As we rushed by the cavern's mouth, we caught a hasty glimpse of him, looking somewhat like an ill-proportioned figure, but considerably more like a heap of fog and duskiness. He shouted after us, but in so strange a phraseology, that we knew not what he meant, not whether to be encouraged or affrighted.

It was late in the day, when the train thundered into the ancient city of Vanity, where Vanity Fair is still at the height of prosperity, and exhibits an epitome of whatever is brilliant, gay, and fascinating, beneath the sun. As I purposed to make a considerable stay here, it gratified me to learn that there is no longer the want of harmony between the townspeople and pilgrims, which impelled the former to such lamentable mistaken measures as the persecution of Christian, and the fiery martyrdom of Faithful. On the contrary, as the new railroad brings with it great trade and a constant influx of strangers, the lord of Vanity Fair is its chief patron, and the capitalists of the city are among the largest stockholders. Many passengers stop to take their pleasure or make their profit in the Fair, instead of going onward to the Celestial City. Indeed, such are the charms of the place, that people often affirm it to be the true and only heaven; stoutly contending that there is no other, that those who seek further are mere dreamers, and that, if the fabled brightness of the Celestial City lay but a bare mile beyond the gates of Vanity, they would not be fools enough to go thither. Without subscribing to these, perhaps exaggerated encomiums, I can truly say that my abode in the city was mainly agreeable, and my intercourse with the inhabitants productive of much amusement and instruction.

Being naturally of a serious turn, my attention was directed to the solid advantages derivable from a residence here, rather than to the effervescent pleasures which are the grand object with too many visitants. The Christian reader, if he have had no accounts of the city later than Bunyan's time, will be surprised to hear that almost every street has its church, and that the reverend clergy are nowhere held in higher respect than at Vanity Fair. And well do they deserve such honourable estimation; for the maxims of wisdom and virtue which fall from their lips, come from as deep a spiritual source, and tend to as lofty a religious aim, as those of the sagest philosophers of old. In justification of this high praise, I need only mention the names of the Rev. Mr. Shallow-deep; the Rev. Mr. Stumble-at-Truth; that fine old clerical character, the Rev. Mr. This-to-day, who expects shortly to resign his pulpit to the Rev. Mr. That-to-morrow; together with the Rev. Mr. Bewilderment; the Rev. Mr. Clog-the-spirit; and, last and greatest, the Rev. Dr. Wind-of-doctrine. The labours of these eminent divines are aided by those of innumerable lecturers, who diffuse such a various profundity in all subjects of human or celestial science, that any man may acquire an omnigenous erudition, without the trouble of even learning to read. Thus literature is etherialized by assuming for its medium the human voice; and knowledge, depositing all its heavier particles—except, doubtless, its gold—

becomes exhaled into a sound, which forthwith steals into the ever open ear of the community. These ingenious methods constitute a sort of machinery by which thought and study are done to every person's hand, without his putting himself to the slightest inconvenience in the matter. There is another species of machine for the wholesale manufacture of individual morality. This excellent result is effected by societies for all manner of virtuous purposes, with which a man has merely to connect himself, throwing, as it were, his quota of virtue into the common stock, and the president and directors will take care that the aggregate amount be well applied. All these, and other wonderful improvements in ethics, religion, and literature, being made plain to my comprehension by the ingenious Mr. Smooth-it-away, inspired me with a vast admiration of Vanity Fair.

It would fill a volume, in an age of pamphlets, were I to record all my observations in this great capital of human business and pleasure. There was an unlimited range of society—the powerful, the wise, the witty, and the famous in every walk of life—princes, presidents, poets, generals, artists, actors, and philanthropists, all making their own market at the Fair, and deeming no price too exorbitant for such commodities as hit their fancy. It was well worth one's while, even if he had no idea of buying or selling, to loiter through the bazaars, and observe the various sorts of traffic that were going forward.

Some of the purchasers, I thought, made very foolish bargains. For instance, a young man, having inherited a splendid fortune, laid out a considerable portion of it in the purchase of diseases, and finally spent all the rest for a heavy lot of repentance and a suit of rags. A very pretty girl bartered a heart as clear as a crystal, and which seemed her most valuable possession, for another jewel of the same kind, but so worn and defaced as to be utterly worthless. In one shop there were a great many crowns of laurel and myrtle, which soldiers, authors, statesmen, and various other people, pressed eagerly to buy; some purchased these paltry wreaths with their lives, others by a toilsome servitude of years; and many sacrificed whatever was most valuable, yet finally slunk away without the crown. There was a sort of stock or scrip, called Conscience, which seemed to be in great demand, and would purchase almost anything. Indeed, few rich commodities were to be obtained without paying a heavy sum in this particular stock, as a man's business was seldom very lucrative, unless he knew precisely when and how to throw his hoard of Conscience into the market. Yet as this stock was the only thing of permanent value, whoever parted with it was sure to find himself a loser, in the long run. Several of the speculations were of a questionable character. Occasionally a member of the legislature recruited his pocket by the sale of his constituents; and I was assured that public officers have often sold their country at very moderate prices. Thousands sold their happiness for a whim. Gilded chains were in great demand, and purchased with almost any sacrifice. In truth, those who desired, according to the old adage, to sell anything valuable for a song, might find customers all over the Fair; and there were innumerable messes of pottage, piping hot, for such as chose to buy them with their birthrights. Tracts of land and golden mansions, situate in the Celestial City, were often exchanged, at very disadvantageous rates, for a few years' lease of small, dismal, inconvenient tenements in Vanity Fair.

Day after day, as I walked the streets of Vanity, my manners and deportment became more and more like those of the

inhabitants. The place began to seem like home; the idea of pursuing my travels to the Celestial City was almost obliterated from my mind. I was reminded of it, however, by the sight of the same pair of simple pilgrims at whom we had laughed so heartily, when Apollyon puffed smoke and steam into their faces, at the commencement of our journey. There they stood amid the densest bustle of Vanity—the dealers offering them their purple, and fine linen, and jewels; the men of wit and humour gibing at them; a pair of buxom ladies ogling them eskance, while the benevolent Mr. Smooth-it-away whispered some of his wisdom at their elbows, and pointed to a newly-erected temple: but there were these worthy simpletons, making the scene look wild and boisterous merely by their sturdy repudiation of all part in its business or pleasures.

One of them—his name was Stick-to-the-right—perceived in my face, I suppose, a species of sympathy and almost admiration, which to my own great surprise, I could not help feeling for this pragmatic couple. It prompted him to address me.

"Sir," inquired he, with a sad, yet mild and kindly voice, "do you call yourself a pilgrim?"

"Yes," I replied, "my right to that appellation is indubitable. I am merely a sojourner here in Vanity Fair, being bound to the Celestial City by the new railroad."

"Alas, friend," rejoined Mr. Stick-to-the-right, "I do assure you, and beseech you to receive the truth of my words, that that whole concern is a bubble. You may travel on it all your life-time, were you to live thousands of years, and yet never get beyond the limits of Vanity Fair! Yea; though you should deem yourself entering the gates of the Blessed City, it will be nothing but a miserable delusion."

"The Lord of the Celestial City," began the other pilgrim, whose name was Mr. Go-the-old-way, "has refused, and will ever refuse, to grant an act of incorporation for this railroad, and unless that be obtained, no passenger can ever hope to enter his dominions. Wherefore, every man who buys a ticket, must lay his account with losing the purchase-money, which is the value of his own soul."

"Poh, nonsense!" said Mr. Smooth-it-away, taking my arm and leading me off, "these fellows ought to be indicted for a libel. If the law stood as it once did in Vanity Fair, we should see them grinning through the iron bars of the prison window."

This incident made a considerable impression on my mind, and contributed with other circumstances to indispose me to a permanent residence in the city of Vanity; although, of course, I was not simple enough to give up my original plan of gliding along easily and commodiously by railroad. Still I grew anxious to be gone. There was one strange thing that troubled me; amid the occupations or amusements of the fair, nothing was more common than for a person—whether at a feast, theatre, or church, or trafficking for wealth and honours, or whatever he might be doing, and however unseasonable the interruption—suddenly to vanish like a soap-bubble, and be never more seen of his fellows; and so accustomed were the latter to such little accidents, that they went on with their business, as quietly as if nothing had happened. But it was otherwise with me.

Finally, after a pretty long residence at the Fair, I resumed my journey towards the Celestial City, still with Mr. Smooth-it-away at my side. At a short distance beyond the suburbs of Vanity, we passed the ancient silver-mine, of which Demas was the first discoverer, and which is now wrought to great

advantage, supplying nearly all the coined currency of the world. A little further onward was the spot where Lot's wife had stood for ages, under the semblance of a pillar of salt. Curious travellers have carried it away piecemeal. Had all regrets been punished as rigorously as this poor dame's were, my yearning for the relinquished delights of Vanity Fair might have produced a similar change in my own corporeal substance, and left me a warning to future pilgrims.

The next remarkable object was a large edifice, constructed of moss-grown stone, but in a modern and airy style of architecture. The engine came to a pause in its vicinity with the usual tremendous shriek.

"This was formerly the castle of the redoubted giant Despair," observed Mr. Smooth-it-away; "but, since his death, Mr. Flimsey-faith has repaired it, and now keeps an excellent house of entertainment here. It is one of our stopping-places."

"It seems but slightly put together," remarked I, looking at the frail, yet ponderous walls. "I do not envy Mr. Flimsy-faith his habitation. Some day it will thunder down upon the heads of the occupants."

"We shall escape at all events," said Mr. Smooth-it-away, "for Apollyon is putting on the steam again."

The road now plunged into a gorge of the Delectable Mountains, and traversed the field where, in former ages, the blind men wandered and stumbled among the tombs. One of these ancient tomb-stones had been thrust across the track by some malicious person, and gave the train of cars a terrible jolt. Far up the rugged side of a mountain, I perceived a rusty iron door, half overgrown with bushes and creeping plants, but with smoke issuing from its crevices.

My recollections of the journey are now, for a little space, dim and confused, inasmuch as a singular drowsiness here overcame me, owing to the fact that we were passing over the enchanted ground, the air of which encourages a disposition to sleep. I awoke, however, as soon as we crossed the borders of the pleasant land of Beulah. All the passengers were rubbing their eyes, comparing watches, and congratulating one another on the prospect of arriving so seasonably at the journey's end. The sweet breezes of this happy clime came refreshingly to our nostrils; we beheld the glimmering gush of silver mountains, overhung by trees of beautiful foliage and delicious fruit, which were propagated by grafts from the Celestial gardens. Once, as we dashed onward like a hurricane, there was a flutter of wings, and the bright appearance of an angel in the air, speeding forth on some heavenly mission. The engine now announced the close vicinity of the final station-house, by one last and horrible scream, in which there seemed to be distinguishable every kind of wailing and woe, and bitter fierceness of wrath, all mixed up with the wild laughter of a devil or a madman. Throughout our journey, at every stopping-place, Apollyon had exercised his ingenuity in screwing the most abominable sounds out of the whistle of the steam-engine; but, in this closing effort he outdid himself, and created an infernal uproar, which, besides disturbing the peaceful inhabitants of Beulah, must have sent its discord even through the Celestial gates.

While the horrid clamour was still ringing in our ears, we heard an exulting strain, as if a thousand instruments of music, with height, and depth, and sweetness in their tones, at once tender and triumphant, were struck in unison to greet the approach of some illustrious hero, who had fought the good fight and won a glorious victory, and was come to lay aside his battered arms for ever. Looking to ascertain what might be the

REVIEWS.

Journals of the Rev. Messrs. Isemberg and Krapf, Missionaries of the Church Missionary Society, detailing their proceedings in the kingdom of Shoa, and Journies in other parts of Abyssinia, in the years 1839, 1840, 1841, *and* 1842. *To which is prefixed a Geographical Memoir of Abyssinia and South Eastern Africa, by James McQueen, Esq., grounded on the Missionaries' Journals, and the Expedition of the Pacha of Egypt up the Nile. The whole Illustrated by two Maps, engraved by Arrowsmith.* London: 8vo. pp. 529. Price 12s.

There is a large proportion of our readers whose attention is sure to be arrested by the word AFRICA. The wrongs of Africa have made so deep an impression on their hearts, and the prompt reception of the gospel by many of the despised children of Africa has so excited their hopes, that they are anxious to receive all attainable information respecting the social, moral, and religious state of the vast region known by that name, with the interior of which the most intelligent Europeans are very imperfectly acquainted. To readers of this class we dedicate the present article.

It is a remarkable coincidence,—such a coincidence however as may be frequently observed when the sovereign Ruler, who has all hearts at his disposal, is about to operate on a large scale for the accomplishment of one of his great purposes,—that at the very time that our brethren Clarke and Prince were carrying on their investigation on the western part of the African continent, two missionaries from another society were traversing the eastern part, in nearly the same degrees of latitude. The journey of one of these worthy men was indeed much more extensive and of longer duration than that of Messrs. Clarke and Prince; as Messrs. Isenberg and Krapf left Zeila, on the bay of Tajoura, in April, 1839, and Mr. Krapf did not return to the coast of the Red Sea till May, 1842.

Proceeding in a south-west direction from Zeila, after visiting some towns of inferior note they arrived at Ankobar, the capital of Shoa, a kingdom now independent of the empire of Abyssinia, of which it once constituted a part. An embassy from the East India Company to the King of Shoa had previously gone over the same ground. With the climate of Ankobar and the adjacent country, the missionaries were greatly pleased, finding a cool, vernal, or almost autumnal atmosphere, rich vegetation, and excellent water. After a residence there of a few months, Mr. Isenberg had occasion to return to Europe, but Mr. Krapf continued till the beginning of 1842. During this time he made many excursions in different directions; and, at its close, determining to return to Egypt by a north-eastern route, he passed through some regions which no European traveller is known to have visited before; where he found abundance of rivers, hills, and fertile valleys; scenes of strife among petty tribes and their rulers, who set the authority of the sovereign of Abyssinia on the one hand, and of the king of Shoa on the other, equally at defiance. The geographical observations relating to these countries are, in the opinion of Mr. McQueen, undoubtedly a competent judge, exceedingly important; as they rectify conjectures of former travellers and inferences drawn from their hearsay statements, and render material aid towards the formation of more accurate maps than have been previously possessed. The Geographical Memoir of this gentleman occupies ninety-five pages.

It is well known that in Abyssinia, at successive periods, Judaism, Christianity, and Mahommadanism, have been extensively professed. There is reason to believe, though it has been disputed by some writers, that the tradition of the aborigines is correct, that it was a queen of Abyssinia who visited Jerusalem in the days of Solomon, and who is mentioned by our Lord under the appellation of "the queen of the South," and that Candace, also, in the days of the apostles, was another sovereign of the same territory. Be this as it may, nominal Christianity became prevalent there in an early age, and it still con-

tinues to be the established creed of many large and important districts. Among these are Shoa with its king. The Christian kings of Africa are, however, not much better defenders of the faith than the Christian kings of Europe. His majesty of Shoa, Sahela Selassieh by name, received with great pleasure a double-barrelled gun, explained spontaneously his bodily ailments asking for medicine, and desired to examine kitchen utensils and taste a European dinner; but for spiritual instruction he had no appetite. His zeal had led him not only to order his people to observe rigidly the fasts of the church, but also to attempt the conversion of the Gallas, who are pagans, by the instrumentality of war and magical sentences; but in this he was not successful. The religion of the people is a mixture of ceremonies to which Judaism, Christianity, Mahommadanism, and heathenism, have furnished their several contributions. If a father does not bring his child to be baptized by the fortieth day after its birth, he is excommunicated. Baptism was performed repeatedly, in the presence of Mr. Krapf, by placing the child in water up to its loins, in a large jar, and then immersing it entirely three times. The Lord's supper is administered to the infant immediately after its baptism. Fasting is held in high repute as a means of obtaining forgiveness, but the fasts are followed by great excesses. A belief in the efficacy of magical sentences seems to be universal. They have priests; but their services are chiefly ritual, and the subjects on which they were inclined to talk related to ceremonies and fabulous tales respecting scriptural characters or reputed saints. They are subject to an abuna, or bishop, who is himself under the jurisdiction of the patriarch of Alexandria; but there has been no abuna the last eleven years. Their sacred books were not seen by Mr. Krapf, but he was told that they consisted of the books of the Old Testament, the books of the New Testament, the books of the perfect masters, as Chrysostom, Tethanegest, and Abooshaker, and the books of the monks. But none of their learned men, it was said, studied all these books, most of them only knowing singing, and some parts of the Old and New Testaments. Among all these professed Christians, whether priests or people, Mr. Krapf did not find one who appeared to him to be a truly godly man: in his own language, "they are ensnared with numberless forms and ceremonies—fetters of self-righteousness; lost in darkness, and separated from the life of God."

The king of Shoa was anxious to establish a treaty with the East India Company, that he might obtain from its agents, "guns, cannon, and other things" which he had not in his own country. This was probably one reason why he was generally kind to the missionaries, though he was accustomed to attack his neighbours on slight pretences, taking their property, and selling their captives as slaves. When Mr. Krapf left him, a conflict seems to have taken place in the royal bosom, between the desire for present acquisitions, and the wish to maintain a reputation which might lead to more ample but future gains. "You should not leave me, my father, as I shall have no adviser when you are away."—"Well: I will not prevent you from going; but I wish you to reflect on everything that you want for your journey, and communicate to me your wants; because I wish you to make your journey as agreeable and short as possible."

"I therefore went home," says Mr. Krapf, "in order to reflect on what I should require from his majesty; but I had no sooner returned to my house, than Ayto Habti appeared again, and informed me that his majesty had taken a fancy to my beautiful rifle gun, presented to me by Captain Haines; and that his majesty had ordered him to express his wish that I would leave it with him before I departed. I replied, that I had formerly given several handsome presents to his majesty, and could not therefore give any more; that I wanted the gun for myself on my dangerous journey; and, besides, I could not part with a present which I had received from a friend whom I valued and respected. I hoped that this reply would induce his majesty to desist from his desire for my rifle; but far from giving up the matter, he carried it on so long, that I became tired and disgusted, and parted with the beautiful weapon. He sent me a double-barrel flint gun, but so miserably made that I would not look upon the messenger who brought it. This he requested me to accept instead of the rifle, which, if I should lose on the road, would make him very sorry. I sent word, that the desire of his majesty for my rifle had made me very sad; yea, angry with him, at the moment of my leaving his country; that it was a bad practice, disgracing his name in my

country, to deprive strangers of the very property which they considered most valuable; and that it would be far better for a stranger not to bring with him any article of value to this country, as the people, and especially the king, would immediately deprive him of it by means of daily increasing petitions of the most annoying and unpleasant kind.

"This strong language, which I was obliged to use, had an effect, though only of a temporary nature. He sent another messenger, who informed me that the king begged me for Christ's and the gospel's sake, not to mention in my country that the king of Shoa had endeavoured to deprive me of my property; and that he had only advised me to leave the gun in his hands, lest it might be lost on the road. At the same time the messenger hinted to me, that his majesty had intended, if I had not left the country, to invest me with a government. This grant of the royal favour had been thought by the king as a suitable reward for the services which I had rendered him during three years, particularly since the arrival of the British Embassy. I answered, that if his majesty intended to honour me by giving me a government, I felt very grateful; but that I did not desire any temporal rank or power in his country, my only object being, of which he was well aware, to do good to himself and his subjects, by distributing the word of God, and by teaching them the true and right way to their temporal and eternal happiness. I also said, that I was quite content with the external marks of distinction which the king had already given me. He had been pleased to give me the Shoan silver sword, which placed me in the rank of governors."—*Pp.* 267—269.

Shoa is however, in Mr. Krapf's judgment, better governed than any other part of Abyssinia. There is more security for person and property, though less liberty. Restrictions and regulations prevent the people from dressing as they like, and going where they like, but robbery is seldom heard of, and a traveller is as safe as in Europe.

This leads us to some questions of great practical importance and difficulty. How should a missionary travel in uncivilized and half civilized countries? Should he go alone, or with native guides and protectors? Should he have with him the means of defence against plunderers, or, abjuring all appeals to physical force, cast himself entirely on divine providence? Our own opinion is, that if he have not sufficient faith and fortitude to venture unarmed among the people to whom he wishes to carry the tidings of peace and salvation, it is best for him to remain at home. In conformity with this opinion is the conduct of our brethren in West Africa, who take with them no weapons. But, then, is a missionary to carry with him anything with which to purchase food? gold, silver, trinkets, or goods for barter? If not, he is not merely incurring the danger of starvation; he is appealing to charity for his daily bread, and not to justice. Yet if he takes any property, he cannot be safe in a country where the cupidity of the most powerful chieftain may be excited by the hat on his head, or the shoes on his feet. The missionaries whose narrative is before us seem to have been provided abundantly with goods, ammunition, and a numerous retinue. Mr. Krapf, in his northern progress, found the sight of his firearms, with an occasional display of their efficiency, very impressive. We know not the extent of his travelling establishment, but the way in which he speaks of his camels, his mules, his baggage, his cartridges, and his people, indicates that it was not very small. In his interviews with native chiefs we find such sentences as these:—"his son's attention was directed entirely to our guns;"—"the bayonets frightened him a good deal;"—"the servant told him that we had so many dangerous weapons with us that we could destroy him and his whole retinue in an instant;"—"our guns having frightened, and prevented them from falling on our baggage." How far all this tended to repel, and how far to invite attack, it is difficult to decide. Some of the chiefs were odd sort of people, who seemed to need significant hints: others behaved kindly. One, named Adara Bille, received him with great courtesy, made him take a place on the ground by his side, asked him numerous questions, expressed great delight in his conversation, supplied his wants liberally, received with much thankfulness a valuable shawl, and made him feel himself quite at home. Of this hospitality he availed himself about a fortnight; but at the end of that time, some suspicions of Adara Bille's sincerity having entered his mind, it was arranged that he should depart on the morrow. Late in the evening, a message was received from the chief, expressing a wish to take leave of him then, as he should probably be occupied

in the morning. The interview will be described best in Mr. Krapf's own words.

"When Adara Bille saw me entering the room, he made a bow, and said that I had given him infinite pleasure in accepting his invitation. The only reason, he said, why he had called me so late was because he would probably be busy to-morrow, and unable to take a personal leave of me; and because he was desirous once more of my conversation, which had always delighted him. He then asked whether he could see with my spectacles; and when I told him that most probably he could not, as his eyes were not weakened like mine, he begged me to allow him to try. He attempted, but of course could not see anything. He then said, 'You have told me this before,' and restored the spectacles. He then wanted to try my boots, but in this also he was disappointed, though I had told him that every boot must be made according to the size of the individual. Then he asked, whether, in my country, Christians eat with Mahommadans. I replied, that there were no Mahommadans in my country; but that, supposing there were, we should not hesitate to eat with them, as no food which enters the mouth can make a man unclean, but that which comes forth from the heart, viz., plunder, abuse, fornication, murder, &c. He continued asking, and our conversation was prolonged. I at last got tired, and expressed my desire to wish him good night and good bye. But he, hearing this, said, "Do not go yet, my father; I have not yet been delighted enough: you must eat and drink more, as you have scarcely taken anything since you entered my room." After a few minutes, I repeated my desire to go home, and then got up; when he, seeing my intention to leave him, went into a small cabinet behind the bedstead on which he was sitting. As soon as he had entered, his servants fell upon me and my people, as if a signal had been given for the purpose. The man who had seized my arm said, 'You are a prisoner: give surety that you will not escape." My servants, as well as myself, were astonished at this strange proceeding.

"At first, I took the whole scene for an expedient of Adara Bille to prove my intrepidity and courage; but I soon found that the Wollo Chieftain made no sport with me or my people. They took me out of Adara's room into a small house which had been already arranged for my prison. They first allowed me, however, to see the small cottage in which my servants were confined. I was then separated from them, and conducted to my private jail. There I was ordered to give up all my clothes, and the contents of my pockets. As I hesitated to do this, my guards declared that they were ordered by Adara Bille to put me to death, if I did not instantly give up all that I had with me. At the same time they snatched from me my Abyssinian cloak. I appealed in vain to the justice and friendship of Adara Bille. 'Give up the treasures which you have with you,' was the continual clamour of the plundering soldiers. 'You must die immediately, if you conceal the least of your property.' The female slaves, who were grinding meal in a corner of the room, began to lament and cry aloud. When the soldiers endeavoured to take off my boots, shirt, and trousers, I obstinately refused, till they at last desisted, most probably not knowing how to take them off without cutting them to pieces. However, they examined me very closely, in order to discover whether I had any money or anything else. Unfortunately a dollar, with the keys of my boxes, and my penknives, were discovered and immediately taken. Also a small copy of the English New Testament with some notes of the day was found and taken, though I entreated them to leave this, which I considered a greater treasure than anything else, as it contained the word of God. But whatever fell into their hands, they would not give me back. I remembered the proceedings of the raging multitude toward my Saviour before Pontius Pilate: his example was the only treasure which strengthened me in this dreadful moment, when even my life was at stake. I endeavoured several times to remind them of death, and the judgment hereafter; but they had neither eyes nor minds for this application. 'Give up your money,' was their cry. A short time afterward, one of my boxes, which they could not open, was brought in, and I was ordered to open it. I patiently performed this, when the box was taken to Adara Bille, who examined its contents, and afterwards sent it back with the order that I should shut it up again. From that moment I never saw the box, nor any other part of my property."—*Pp.* 376—379.

After three days confinement, Mr. Krapf and his attendants were dismissed, without any portion of their property. Moneyless and unprotected, they had now to beg their way from village to village, in their progress towards the sea, enduring many hardships, and esteeming it a luxury to obtain a handful of horse-beans. Henceforward, the good man appears to have been too much dispirited, and too intent upon making the best of his way homewards, to attempt any missionary labours.

Of the personal piety of Mr. Krapf, his manner of writing does not allow us to entertain a doubt. His efficiency as a missionary is less certain. Like many other agents of the Church Missionary Society, he is apparently a German, and in the simplicity of character evinced in his narrative there is something very pleasing.

The reader will find in this volume much to interest his mind and gratify his curiosity; and much to incline him to unite with the author in his devout aspiration:—"May the Lord, our faithful God, soon cause his blessed light to shine upon Ethiopia and the numerous tribes of heathens of central Africa, that in these strong holds of darkness and death his holy name may alone be praised for ever and ever!"

BRIEF NOTICES.

Religion in the United States of America. Or an Account of the Origin, Progress, Relations to the State, and Present Condition of the Evangelical Churches in the United States. With Notices of the Unevangelical Denominations. By the Rev. ROBERT BAIRD, *Author of "L'Union de l'eglise et de l'état, dans la Nouvelle Angleterre."* Glasgow: 8vo. pp. 736. Price 14s.

The author of this volume, a highly respectable American Presbyterian minister, in the prosecution of certain religious and philanthropic objects, has visited, more than once, England, Scotland, and the greater part of the European continent. He has written the work at the request of some distinguished friends in Germany, Sweden, France, and Switzerland, who were anxious to understand thoroughly the religious doctrines, institutions, and habits, prevalent in the United States. Taking a comprehensive view of the whole subject, he begins with the character and circumstances of the first settlers, and traces the vicissitudes through which they passed, so far as is necessary to give a clear view of their present religious position, and the causes of its distinctive features. The character and statistics of the leading denominations, which he must have taken great trouble to ascertain, are presented to the reader fully, and with exemplary impartiality, while the minor sects receive also a fair degree of notice. But that which imparts to the work its chief value, is the exhibition it furnishes of the bearings and results of what is called The Voluntary System. The author points out the obstacles which this system has had to encounter in America, from the erroneous opinions on the subject of religious economy which the colonists brought with them, from the thinness of the population, from slavery, and from the vast immigration continually taking place; he shows the manner in which the dissolution of the union of the church and state has been effected at various times in different parts of the country, discusses the effects of that dissolution, the present power of the government to promote religion, and the workings of the voluntary principle, and answers almost all imaginable questions respecting the erection of places of worship, the maintenance of ministers, and the support of educational and benevolent institutions. The publication is at this moment peculiarly seasonable. It will be an admirable companion to the work of Vinet, which we recently noticed: while that discusses the theory of the union of church and state, showing how opposed it is to the theory of Christianity; this, without touching the theory, takes up the subject practically, and shows the church, sustained only by the voluntary energies of the people, thriving throughout an immense empire, receiving the homage of men of every rank, and sending forth its missionaries to distant realms.

The Protestant Reformation in all Countries; including Skrtches of the State and Prospects of the Reformed Churches. A Book for Critical Times. By the Rev. JOHN MORISON, *D.D., Author of "Family Prayers for every Morning and Evening throughout the Year," "The Parent's Friend," &c.* London: 8vo. pp. 527. Price 12s.

In our present circumstances it would be very unwise to allow the public to forget the spiritual tyranny which under the name of The Church enslaved all Europe at the close of the fifteenth century, or the magnitude of those exertions to obtain release from the thraldom that were made in the succeeding age. A reformation ensued, more extensive in some countries than in others, but everywhere a *protestant* reformation; the one great principle, in which all classes of reformers were united, being the renunciation of the authority of the Romish Church, against some of whose claims and practices all classes were agreed in *protesting*. The leaders were men of faith and true piety, whose allegiance to Christ and love of souls led them to stand foremost in the conflict; but attachment to evangelical truth was not so prevalent as opposition to the flagrant abominations of Rome. Hence the result of the movement was in some cases temporary, and in others very partial. The mere negative left men exposed to errors in other forms, and though it was accompanied in the minds of many with attachment to the

gospel, their belief was less uniform, and often less powerful, than their denial. To furnish a compendious view of the efforts thus simultaneously made, has been the purpose of Dr. Morison in the compilation of this volume. He has designedly avoided the discussion of questions on which evangelical protestants are divided, apparently intending his work to be as acceptable to churchmen as to dissenters. Had he shown the causes of the decay of protestantism in some lands, and the weakness of the chief protestant establishments in others, through their connexion with secular powers, we should have been gratified, but it would not have been in accordance with his plan. To this he has applied himself with great industry and singleness of mind; and we doubt not that this epitome of historical information respecting the religious movements of the sixteenth century, will be extensively read and valued. The most obvious defect is that some countries are passed over with extreme brevity, while some have a share of attention, not too great certainly, but out of proportion to others. Thus while Germany has two hundred pages, the exertions of Zuingle, Calvin, and their successors in Switzerland and France are compressed into twenty-five; and the thirty-four pages given to England are followed by ninety-five devoted to Scotland. The diligence with which the author has examined the publications of Mosheim, D'Aubigné, Barth, Pfizer, McCrie, Stebbing, and other historians, and the care with which he has written his own pages, deserve however that a new edition should be speedily called for, and when this takes place, he will confer an additional favour on the public by enlarging those portions of the work which are at present scanty.

Baptism at Corinth, and by Paul, shown to be both in its Spirit and Practice Christian Baptism, and not that in the Jordan, and by John. A Discourse preached at Lair Gate Chapel, Beverley, October 17, 1843, *at the Autumnal Meeting of the Hull East Riding and North Lincolnshire Association of Congregational Ministers and Churches, and published at their request. By* THOMAS STRATTEN. London: 18mo. pp. 38. Price 4d.

Notwithstanding the circumstances attending the publication of this sermon, as described in the title page, we confess that we had cast it aside as undeserving of distinct notice in our pages, till we saw last month how highly it was eulogized by some of our most respectable contemporaries. Its "ingenuity" is commended by one, and its "novelty" by another; and, as we admit that these qualities are needed in the advocacy of pædobaptism, we determined to peruse it. On our side of the question, we are so thoroughly satisfied with the *old* arguments, that we are apt to go on repeating them; but among our brethren on the other side there are good reasons, we think, why ingenuity and novelty should be in great request. Our attention was arrested too by the expression of a wish that the tract should be "in the hands of every teacher of the schools." THE schools! Not, *our* schools, or *the congregational* schools, but THE schools. Did not the writer know that the appropriation of the definite article by congregationalists has been a standing topic of remark among baptists for nearly half a century? Three years after the establishment of the Baptist Missionary Society, they formed "THE Missionary Society;" though they so far yielded to remonstrances subsequently, as to call it "THE London Missionary Society." They have now, however, "THE Home Missionary Society," and one of them has lately published "THE Hymn Book." Unless the wish to which we advert is a mere slip of the pen, implying more than is intended, it indicates that certain schools, established or about to be established, are to be deemed THE schools; and, moreover, that in THE schools one qualification of a teacher will be his proficiency in the baptismal controversy. An outline of the sermon which it is desired should be "in the hands of every teacher of the schools, and every hearer of the gospel," is given by the preacher in the following terms. Having taken for his text the words, "And I baptized also the household of Stephanas," and adverted to the context, he says, "It appears to me that there are five conclusions which easily, naturally, and in order, rise out of the case. There is,—I. A conclusion against the zeal which makes peculiar views on baptism the ground of a denominational distinction. II. A conclusion against the practice of giving public exhibition and *éclat* to baptismal services. III. A conclusion against limiting the administration of baptism to adults only. IV. A conclusion against linking together baptism and the Lord's supper. V. A conclusion against the mode of administering the rite by immersion."—That this is ingenious, we believe that neither Paul nor Apollos would have denied; whatever they might have thought of its solidity.

A Reply to the Rev. Thomas Stratten's Sermon, entitled "Baptism at Corinth, and by Paul, shown to be both in its Spirit and Practice Christian Baptism, and not that in the Jordan, and by John." By D. M. N. THOMSON, *Minister of Salt House Lane Chapel, Hull.* London: 18mo. pp. 32. Price 4d.

"But his neighbour cometh and searcheth him." After a few observations to rectify an erroneous impression respecting the origin of the local controversy, which began, it appears, not with the baptists of Hull, but with the established clergy of the neighbourhood, Mr. Thomson takes up, one by one, the "conclusions" of Mr. Stratten, pointing out fallacies and inconsistencies into which that gentleman has fallen. In doing this, he has displayed adequate acuteness and mental vigour: our only fear is, that it may be thought in some passages that his manner is rather tart. It is more difficult to avoid this in controversy than is generally supposed. Mr. Stratten has evidently taken great pains to be uniformly courteous; but there are expressions in his sermon which many baptists will deem offensive. So it may be with the work of Mr. Thomson on the other side; and, as he proposes to write on the subject again, we beg to recommend to him the most careful attention to every phrase that can possibly be thought harsh by a sensitive opponent. The profusion of italics in his

pages gives them an unpleasant aspect, which in his future publications it will be easy and advantageous to avoid.

Christian Consolation: or, The Unity of the Divine Procedure a Source of Comfort to Afflicted Christians. By the Rev. E. MANNERING, *Author of "Christian Consistency," "Christian Happiness," &c.* London: 12mo. pp. 310. Price 4s.

It is evident that Mr. Mannering enters fully into the spirit of his work as a Christian pastor. His thoughts are exercised about the welfare of the people of his charge. Several volumes have previously been prepared by him in reference to their diversified cases and dangers; and this will be acceptable and useful to the very numerous class who are called to the endurance of disease or grief. The style is simple, perspicuous, and unaffected; the sentiments are appropriate to the condition of afflicted believers; and the spirit cherished is in accordance with the merciful design with which painful visitations are sent.

Fragments of Expositions of Scripture. London: Wright and Co. 16mo. pp. 285.

In the Introduction we are told that "the tracts composing this little volume are literally what they profess to be,—recollections noted down by different individuals of sermons and expositions felt at the time to be very precious." It is intimated also that they are not the product of one teacher but of more, and that "their earlier writings are distinctly seen to contain the germ of those truths which they have since been enabled more fully to unfold." To what section of the Christian church these expositors may belong we know not, but they are evidently men of cultivated minds, and the directness of their appeal to the oracles of God is quite refreshing. There is not much verbal criticism; but a constant aim to seize the spirit of a passage and exhibit it to the auditors, with a sustained endeavour to illustrate and enforce the fact that it is only an experimental acquaintance with divine truth that can render it really profitable. Some passages are very beautiful; but some, in our judgment, are refinements on truth, going beyond the beautiful into the regions of fancy. The theology approximates, in some cases, too much to what is technically called Arminianism, to accord exactly with our views. Ministers, however, will find in these pages many thoughts out of the usual course of their reading, which they may advantageously ponder.

The Friend of Youth: or, A Series of Papers addressed to the Young on the Duties of Life. By WILLIAM MACKENZIE. Edinburgh: Oliver and Boyd. 16mo. pp. 332.

The counsels contained in this volume are generally good; but the motives adduced to enforce them are essentially defective. It is not the love of God, the propriety of seeking to please him, or the injunctions of his word, to which the appeal is made, but the tendency of the prescribed course to promote personal happiness or win respect. We do not say that there is no reference to higher principles, but they are vague and rare. "Regard with decent respect the volume of inspiration," says the author (page 119); and to this rule he conforms himself,—"decent respect" he uniformly renders. He adds, with propriety, "To quote from it on trivial occasions, or for purposes of humour, may give it an air of ridicule;" but what then? Are any considerations mentioned having reference to its divine origin and solemn import? No: but it is added, "and what man of humanity and honour would sully the innocence of youth and offend the pious, by rendering ludicrous the source whence they derive their consolation and happiness." This example will serve to illustrate our view of the pervading fault of the whole book.

The Wrongs of our Youth; an Essay on the Evils of the Late Hour System. By RALPH BARNES GRINDROD, *LL.D., Author of "Bacchus," &c.* London: 8vo. pp. 76. Price 1s.

The subject of this essay deserves more attention than it has hitherto received. We must not leave it to employers of young people, as exclusively their business, as there are few of us who are not more or less responsible for the numerous evils arising from the system of transacting business at unreasonably late hours. This pamphlet traces the origin and progress of the evil; illustrates its nature, extent, and causes; shows its effects; and adduces motives for an alteration, in reference to the employed, to the employers, and to the public.

Astronomy and Scripture: or, Some Illustrations of that Science, and of the Solar, Lunar, Stellar, and Terrestrial Phenomena of Holy Writ. By the Rev. T. MILNER, *M. A., Author of "History of the Seven Churches of Asia," "Life and Times of Dr. Isaac Watts," &c.* London: Foolscap 8vo. pp. 398. Price 7s.

To all who are partial to astronomical studies, and to all who desire a pleasant initiation, this volume may be cordially recommended. The author unites to the requisite scientific knowledge a desire to turn the information he communicates to good account. He takes care therefore to point out evidences of the wisdom and goodness of the Creator of the worlds described, and to illustrate those passages of scripture on which astronomy sheds light, or to which its exhibitions have been thought to be opposed.

Cyclopædia of Biblical Literature. By JOHN KITTO, *Editor of the Pictorial Bible, &c., &c. Assisted by various able Scholars and Divines.* Part IX. Edinburgh: 8vo. pp. 80.

The value of this portion, which includes the articles from "Ephesus" to "Fruits," is enhanced by a large and elaborate engraved map of the principal countries of the ancient world, extending from the Alps to the southern frontier of Egypt, and from Carthage to Persepolis.

The Pictorial Sunday Book. Part I. London: Folio pp. 40. Price 1s. 6d.

Our readers will form their own estimate of the character and execution of the woodcuts if

we say that a large proportion of them have previously adorned the Pictorial Bible, and the Pictorial History of Palestine, works which have deservedly acquired a high reputation. We regret that the letter press accompaniments are not written in a style sufficiently simple to be understood by young persons of the early age to which pictorial illustrations are most suitable for Lord's-day use. An illuminated map of Armenia, Mesopotamia, and Syria, is prefixed to this first part. The number of woodcuts is one hundred and twenty-two.

Payne's Universum, or Pictorial World; being a Collection of Engravings of Views in all Countries, Portraits of Great Men, and Specimens of Works of Art of all Ages and of every Character. Edited by CHARLES EDWARDS, *Esq.* London: Quarto pp. 8. Vol. I. No. I. Price 1s.

It would be premature to do more than announce this work, which is to be published in monthly parts, each containing four highly-finished steel engravings, accompanied with a few pages of letter-press. The engravings in this number are well executed.

The Indians of North America. London: (Tract Society) 16mo. square, pp. viii. 296. Price 4s. gilt edges.

This volume deserves special commendation. It will secure the approbation of juvenile critics, as well as that of their seniors.

The Complete Suffrage Almanack, for 1844, *being Bissextile, or Leap Year. Compiled and Published under the Sanction of the National Complete Suffrage Association.* London: 18mo. pp. 72. Price 6d.

Political statistics, and information bearing on parliamentary elections, are the distinguishing features of this calendar.

RECENT PUBLICATIONS
Approbed.

The Happy Transformation: or, The History of A London Apprentice. An Authentic Narrative, Communicated in a Series of Letters. With a Preface, by W. H. PEARCE, Missionary from Calcutta, to whom the Letters were Addressed. Third Edition. *London: Dyer.* 24mo. *pp.* 106. *Price* 1s.

Two Lectures on the Historical Conformation of the Scriptures; with Especial Reference to Jewish and Ancient Heathen Testimony. By WILLIAM BLATCH. *London: Mason.* 18mo. *pp.* 108.

A Cry from the Ganges. The Present State of the Exposure of the Sick on the Banks of the Ganges. A Letter to the Right Hon. the Earl of RIPON, President of the Board of Control. By the Rev. JAMES PEGGS, late Missionary at Cuttack, Orissa, Author of "India's Cries to British Humanity," &c., &c. *London: Snow.* 8vo. *pp.* 56.

Thoughts on Sacramental Occasions, extracted from the Diary of the Rev. Philip Doddridge, D.D. *London: (Tract Society)* 24mo. *pp.* 136. *Price* 1s.

The Norwich Tune Book. A Collection of Psalm and Hymn Tunes, from the Works of the most Eminent Composers; together with many that have never been published. Selected by a Committee, and Arranged by JAMES F. HILL, Professor of Music, and JOHN HILL, Conductor of the Norwich Choral Society. *London: pp.* 31. *To be completed in eight monthly parts. Price* 6d. *each.*

Learning to Think. *London: (Tract Society)* 24mo. *pp.* 180. *Price* 1s. 6d.

Scripture Natural History, Containing a Description of Quadrupeds, Birds, Reptiles, Amphibia, Fishes, Insects, Molluscus Animals, Corals, Plants, Trees, Precious Stones, and Metals, Mentioned in the Holy Scriptures. Illustrated by Engravings. *London: (Tract Society)* 18mo. *pp.* 276. *Price* 3s.

Footprints of Popery; or, Places where Martyrs have Suffered. *London: (Tract Society)* 24mo. *pp.* 100. *Price* 1s.

The Teacher's Offering; or, Sunday School Monthly Visitor for 1843. *London:* 32mo. *pp,* 376. *Price* 1s.

The Practice of Lay Preaching Stated and Vindicated from the Scriptures. Being the Outline of a Lecture delivered at Brandling Place Chapel, August 1st, 1843. By the Author of "The Theological Course." *Newcastle-upon-Tyne: Sanderson.* 18mo. *pp.* 12.

The Sons-in-law of Lot. By RICHARD HUIE, M.D. *Edinburgh:* 48mo. *pp.* 28. *Price* 2d.

The Christian Lady's Toilette; or, The Principles which should Regulate her Dress, Suggested. An Essay read to a Society of Young Ladies Meeting for Mutual Improvement. By One of the Members. Third Edition. *Birmingham:* 48mo. *pp.* 30. *Price* 2d. *Gilt edges, covers, superior,* 3d.

The Doctrine and Practice of the Church of England, as set forth, not by Dissenters, but by Ministers and Members of her own Communion. *London: Dinnis.* 18mo. *pp.* 16.

Tangible Arithmetic and Geometry. An Easy and Effectual Method of teaching Addition, Multiplication, Subtraction, and Division. The Analysis and Composition of Numbers and Fractions; also the Formation of Squares, Triangles, Cubes, Prisms, Pyramids, &c. Illustrated by Cuts and a box of Cubes: forming a permanent Fund of amusement and instruction for all ages. By HENRY BUTTER, Author of the "Etymological Spelling Book and Expositor;" "Graduations in Reading and Spelling;" "The Gradual Primer," &c. Second Edition, revised and improved. *London:* 18mo. *pp.* 40. *Price* 1s.

The Eclectic Review. January, 1844. *London: Ward & Co.*

The Herald of Peace. January, 1844. *London:* 8vo. *pp.* 48. *Price* 6d. *Published quarterly.*

The Christian's Miniature Magazine; or Choice Crumbs gathered up. 1842. *Birmingham:* 48mo. *pp.* 104. *Price* 1s.

INTELLIGENCE.

CHINA.

BAPTIST CHURCHES IN HONG KONG.

A letter from Mr. Shuck to Dr. Cox, with a sight of which we have been favoured, gives pleasing intelligence respecting the church of which he is pastor. "The little band," says Mr. Shuck, "now numbers twenty-six, Chinese and foreigners. We have besides formed a second church from native converts speaking a different dialect, of which Mr. Dean has the pastoral charge. Our congregations, both Chinese and foreign, at both chapels are very good, and there are at present a number of inquirers. Of the inquirers under my care, three are native men of high literary acquirements in their own country; another is an intelligent native doctor of medicine, and another is a priest of the Budha sect. Pray for us that God would grant the *converting* descent of the Holy Ghost. This is what we now most need, and without which all is abortive. The health of myself and family is good, although we have been from our native land eight years. We have had a valuable accession to our mission in Dr. Macgowan. He leaves in a few days for Shanghei, where he designs locating; this being another station of our board." The date of this letter is August 16th, 1843.

GERMANY.

BAPTIST CHURCH AT STUTTGARD.

In the Christian Watchman we find an account drawn up by Mr. Neale, pastor of one of the baptist churches in Boston, U. S., who has recently visited the continent of Europe and this country, of the formation about five years ago of a baptist church in Stuttgard, the captital of the kingdom of Würtemburg. We shall gratify our readers by transferring it to our pages.

"A Mr. Schauffler, and Dr. Römer, and one or two other individuals, became dissatisfied with a religious establishment, and with many of the doctrines and practices of the degenerated Lutheran church, of which they were members. They took occasion in public meetings more and more frequently to express their dissatisfaction and dissent. At length they withdrew from the established church, and held meetings by themselves, in which they were wont to read the bible, and by prayer and mutual consultation endeavour to ascertain its meaning. In these interviews different subjects connected with the errors of the Lutheran church engaged their attention. They were first, and more especially, impressed with the evils arising from the connexion of church and state; the worldiness and impiety, which were thus introduced into what should be a most sacred enclosure. The subject of baptism also, in the course of their scripture readings, arrested their attention and became a frequent matter of meditation and remark.

"At this time they knew not that there were any baptists on earth existing as a denomination. They had only heard evil reports of some few anabaptists in Switzerland, but had no knowledge of our sentiments and history as a denomination. The object of their holding meetings by themselves, was to study the bible prayerfully, and endeavour thus, by the guidance of the written word and the illumination of the Spirit, to form their sentiments and regulate their conduct. Dr. Römer was at this time agent of a tract depository, and had been for some time holding correspondence with Mr. Oncken of Hamburg, who was engaged in the same business. Their correspondence was solely in reference to the business of their respective depositories.

"At length a letter was received by Römer written by another hand. This of course excited some surprise, and in his reply he inquired what had become of his old correspondent. The answer to this letter stated that Mr. Oncken had become a baptist, in consequence of which he had been dismissed from his agency and was then in prison. This letter was laid before the meeting of praying bible-readers, and its contents most carefully pondered. '*A baptist!*' said they, 'who knows but this Mr. Oncken has had similar trials and exercises of mind with ourselves?'

"Schauffler and Römer immediately commenced a private correspondence with Oncken on the subject. This resulted in their becoming decided baptists. In the year 1838, Mr. Oncken was invited to visit them for the purpose of administering the ordinance of baptism and forming them into a regular church. He came, and baptized two or three of the leaders. This was on Friday. On Saturday he baptized two or three more. On Sunday six were to be baptized. A meeting previous to the baptism was held in Mr. Schauffler's house. Curiosity called in quite a large assembly. Mr. Oncken preached. The discourse was very solemn and effective. After the discourse he engaged in prayer, in which he seemed to have a near communion

with the skies. The assembly were upon their knees, and as Mr. Oncken, who was becoming more and more earnest in prayer, invoked the special blessing of heaven upon the six precious souls who were about to follow their Lord and Master in the solemn ordinance of baptism, all were melted in tears, and as he mentioned the number six, an old soldier present exclaimed, with emphasis, 'Say *seven*.' 'Seven,' immediately responded the man of prayer, and thanked God that the old soldier was willing to enlist under the banners of the cross. 'Such a scene as I then witnessed,' said the son of Mr. Schauffler, from whom I had this account, 'I never conceived of before. I was myself ready to join with them, and would, if I had dared, have spoken out too, and requested that the number might be eight.'

"As the assembly arose from their knees at the conclusion of the prayer, the old soldier remarked, 'I am afraid I have been too hasty. I spoke, it is true, only as I continue to feel; but I am an old man, and my wife, with whom I have lived happily a great many years, is an old woman; and if I was to be baptized now, without her knowing it, I do not know what would be the consequence. I am afraid it would kill her.' He was strong in the faith, and firm as ever in his purpose of duty. But thoughts of the grief which this step would occasion to his wife caused a struggle in his bosom:

> 'Dauntless was the soldier's heart
> Though tears were on his cheek.'

He would be baptized, he said, at some future time, but he felt as if he must see his wife and prepare her mind for it first. Mr. Oncken and Mr. Schauffler proposed going with him immediately and speaking to his wife on the subject. To this proposal he acceded, but went trembling, fearing what might be the result. His wife met them at the door and welcomed them in; said she was very glad they had called, and before they had time to introduce the subject, began herself to tell how her mind had been exercised on the subject of religion, especially that morning, as she had been at home alone; and she had been praying that she and her husband might be joined with the baptist Christians. 'O,' said the old man, in tears of joy,' that is enough. I am ready to go now and be the *seventh*.' His wife, instead of being killed, or offended, was delighted to hear of what had occurred in the meeting, and of the determination to which her husband had come, and she agreed to go to her closet and pray for him and herself, while he went with the brethren and the six candidates, to receive the ordinance of baptism. In the afternoon, Mr. Schauffler's son and another young man, and the old soldier's wife, related their religious experience to the church, and were baptised.

"Thus the church in Stuttgard began. They were looked upon with hatred and contempt by the people of the place. Their own relatives and former friends refused to associate with them. They would take pains to avoid meeting them in the streets. 'Had we been among the Jews,' said young Schauffler, 'and affected with the leprosy, we could not have been more thoroughly loathed, or more carefully avoided;' and with deep emotion, his eyes filling with tears, he remarked, 'No one was more bitterly opposed to us than my dear mother. She had, from the first, no sympathy with my father's sentiments or proceedings; and especially regarded his opposition to infant baptism as impious and awful.' It happened that just about the time his eyes were opened upon this subject, his principles were put to the test by an addition to his family. His wife insisted on having her infant baptized, according to the custom of their fathers. He as strenuously opposed it. This brought on a most unhappy and long-continued collision. The mother was so affected that she became sick with a fever, and for some weeks was confined to her bed. 'I recollect,' said the son, 'as she lay upon her head, pale and emanciated, and not expected to live, she addressed my father, who was standing by the side of the bed,—'My dear husband, it is your strange conduct that is bringing me to the grave. Why will you refuse baptism to our dear child.' My father's whole frame trembled, and he wept like an infant. For some time he was unable to speak. At length he recovered himself and remarked, 'My dear wife, you know there is nothing I would not cheerfully do or suffer for your sake, except to violate my conscience. That I cannot do if your death, and my own, and that of our whole family should be the consequence.' Mrs. Schauffler, however, recovered, but with as strong a determination as ever that her child should be baptized, and her husband with as equally strong determination that it should not be. The wife, however, eventually gained her point. Schauffler's brother is a Lutheran clergyman, and, of course, with most of the other relatives, took the part of Mrs. Schauffler in this controversy; and as they could not obtain Mr. Schauffler's consent to the baptism of his child, they resorted to stratagem. During the absence of the father on a preaching tour, the uncle stood as godfather, and the child was baptized. When Mr. S. returned, he was much hurt, and published a remonstrance in the public papers.

"When again there was another addition to his family, a similar scene was acted over. Mrs. Schauffler is a very talented woman, and an amiable and affectionate wife; but she was a most sincere believer in infant baptism. She could not endure the thought of giving nour-

ishment and care to an unbaptized child. She felt, too, that her husband was guilty of sacrilege in taking upon himself the office of a minister, whilst uneducated, and not having been set apart and ordained by the regularly constituted authorities.

"The members of the church dreaded her opposition more, if possible, than that of the government itself. She occasionally sent to them long and pointed remonstrances in writing, charging them with destroying the peace of her family, and doing that which would inevitably result in the separation of herself and husband.

"'Two years ago, however,' said young Schauffler (and here his emotions overcame him), 'my dear mother became, by the grace of God, as decidedly in favour of Christ and of the despised baptist cause, as she had been before opposed. My father said nothing to the members of the church of the change which his wife had experienced until he was himself fully convinced that it was the work of the Holy Spirit, nor until she had herself requested that he would administer to her the ordinance of baptism. One evening, as the church were assembled for prayer and conference, who should enter but Mrs. Schauffler. The church had heard nothing from her for some time, and supposed that a storm, perhaps, had been gathering, only to burst now with the greater fury. She had before not only sent them written admonitions and remonstrances, but, on several occasions, had come into their meetings and addressed them in person; and expecting now a repetition of her reprimands, they trembled as she entered. Mr. Schauffler, however, understood it all, and only wanted his brethren to experience the surprise of joy. When she had taken a seat, he remarked, 'Mrs. Schauffler is present, brethren; and has come to relate to us the dealings of God with her soul, and to propose herself as a candidate for baptism.' At this announcement the whole assembly rose with one accord, fell upon their knees, and broke forth in audible weeping and expressions of thanksgiving to God. She related a most satisfactory experience, was received by the church, baptized by her husband, and is now an humble and faithful member of the baptist church in Stuttgard."

NEW CHAPELS.

BLAKENEY, NORFOLK.

The baptist congregation in the seaport town of Blakeney, which was raised in the autumn of 1842, under the auspices of the Norfolk and Norwich Baptist Association, fitted up a small out-building as a temporary place of worship; but the accommodation afforded by this place being soon found insufficient, a new chapel has been erected for its use. This chapel was opened by public services on the afternoon and evening of Tuesday, January 2, 1844. Brother Gooch commenced the afternoon service by reading and prayer; brother Venimore preached, from 1 Cor. i. 21; brother Wherry (general baptist) concluded. After this service there was a public tea-meeting in the chapel, the expense of which was provided for by the friends of the cause, and its proceeds were devoted to the building fund. Addresses were delivered after tea by brother Cragg, the minister of the place, who presided, and brethren Harcourt, Wherry, Gooch, Venimore, Griffiths, Colman (Wesleyan), and Lynn. The new chapel is erected on a commanding site, and is a neat and substantial edifice; it will contain about 200 persons, and has ample height for the addition of a gallery when required.

The people have for some months been preparing for this movement by weekly contributions; yet the realization of their wishes must have been long delayed, but for the aid of a friend who, in addition to other substantial proofs of kindness, has advanced money for the building: the debt remaining after the opening services is about £100, which, with the kind assistance of neighbouring churches, they hope soon to discharge.

PARTNEY, LINCOLNSHIRE.

A neat little baptist chapel was opened in this village, Oct. 5th; when sermons were preached by Messrs. Horsley of Burgh, and Simmons of Spilsby. It will seat about one hundred persons.

NEW CHURCHES.

SOMERS' TOWN.

On Monday evening, Nov. 20, 1843, fifteen persons who had resigned their connexion with Beulah Chapel, Somers' Town, publicly united themselves in church fellowship at Northampton Street Chapel, Battle Bridge, formerly occupied by the Scotch Baptists, and now supplied by the assistance of the John Street Christian Instruction Society.

JUBILEE STREET, MILE END ROAD.

A baptist church, with open communion, consisting of twenty-six members, twenty-one dismissed from other churches, with five new converts, was formed in Providence Chapel, Jubilee Street, Dec. 13, 1843. The Rev. R. G. Le Maire read the scriptures and prayed; the Rev. J. H. Hinton, M.A., delivered an effective address, explanatory of the service, and administered the Lord's Supper to the newly-formed church and members of other sections of the Christian church present. The number of the communicants exceeded a

hundred persons. The Rev. S. Packer, minister, and Joshua Vines, Esq., treasurer, distributed the elements.

HARTLEY ROW, HANTS.

On Monday, Dec. 25th, a new baptist church was formed at Hartley Row, upon open communion principles. The Rev. J. Bray of Rickmansworth commenced with reading and prayer; the Rev. J. Statham of Reading, after stating the nature and constitution of a gospel church, addressed the candidates upon their union (who then gave to each other the right hand of fellowship), and administered the Lord's supper.

In the evening, the Rev. W. Reading (independent) of Odiham read and prayed, and the Rev. C. H. Harcourt of Wokingham preached to an attentive congregation, from Romans xiv. 7.

GLOUCESTER.

On Lord's day, Jan. 7th, a baptist church was formed, on strict communion principles, in Providence Chapel, Worcester Street, Gloucester, under the pastoral care of Mr. J. Ramsey.

ORDINATIONS.

HOUGHTON REGIS, BEDS.

The Rev. George Hull, late of Chelsea, has accepted a unanimous invitation from the baptist church at Houghton Regis.

LLANELLY, CARMARTHENSHIRE.

The Rev. William Hughes, late of Bwlchnewydd, has taken the pastoral charge of the baptist church assembling in Bethel Chapel, Sea Side, Llanelly. Strenuous efforts have recently been made towards liquidating the debt on this place of worship. The church consists of about 120 members.

ORFORD HILL, NORWICH.

The Rev. James Pulsford, late of Borobridge, has accepted an invitation to supply this church, lately under the pastoral care of the Rev. Charles New.

RECENT DEATHS.

REV. J. JAMES.

On the 24th of November, the Rev. Joseph James, pastor of the baptist church meeting at Beulah, Pembrokeshire, entered into the joy of his Lord. On the 27th his mortal remains were committed to the keeping of the tomb, in sure and certain hope of a joyful resurrection to life everlasting. The Rev. H. Davies, Llangloffan, preached from Matt. xxv. 21, and the Rev. J. G. Jones, classical tutor of the Haverfordwest Academy, and the deceased minister's co-pastor, delivered an oration at the grave.

The period of our brother's allotment in this wilderness was eighty years. For the long space of sixty years he had been a faithful minister of the cross, and had published to his fellow-men the glad tidings of mercy, and during half a century he had filled the pastoral office. He has run the race, won the victory, and now he carries the palm, and wears the crown.

MISS SABIN.

On Saturday, Dec. 23rd, 1843, died, at her residence in Shipston-on-Stour, Worcestershire, in the sixty-ninth year of her age, Miss Sabin. She had been for more than thirty-seven years an honourable and useful member of the baptist church in that town, and for many years an active and constant Sunday school teacher. As her means were ample, so her charities were considerable, and her benevolence expansive. She was the sincere friend of her pastor and of the church to which she belonged. Her life was upright, and her end was peace.

MRS. DORE.

Died, on the 27th of December last, at Walworth, in the sixty-sixth year of her age, Elizabeth, widow of the Rev. James Dore, formerly pastor of the church in Maze Pond. Though little known, owing to a feebleness of constitution which made her almost a recluse for more than twenty years, Mrs. Dore did not fail to evidence her faith by quiet acts of benevolence, and her sound judgment and excellent discretion were ornamented by that grace the apostle Peter so strongly recommended to Christian women in his days, and which is not less needed now. During the long continuance of her revered husband's illness, she was a pattern of conjugal solicitude and devotion; and learned from his exemplification of Christian patience, those lessons, which divine grace enabled her also, through a protracted and severe affliction, so eminently to illustrate.

MRS. MATHEWS.

Died, on the 31st of December last at her house, Denmark Road, Camberwell, Mrs. Susanna Mathews, in her seventy-third year, (member of the church at Denmark Road Chapel) widow of the late Mr. David Mathews of Bridlington Quay, Yorkshire.

MRS. CARSON.

Died, on the 4th of January, in the sixty-first year of her age, after a short illness, Mrs. Carson, the wife of the Rev. Alexander Carson, LL.D., of Tubbermore, Ireland. "The doctor has sustained," says our informant, "an irreparable loss. She was almost every thing to him; and he feels the trial deeply, though he has been most mercifully supported. Mrs. Carson was an eminently pious and interesting woman, greatly beloved by a large circle of friends, and by the numerous church and congregation at Tubbermore."

MISS E. SMITH.

Died, Jan. 7th, in her twenty-ninth year, Eliza, the only surviving daughter of Mr. Thomas Smith, late of 99, Newgate Street. Looking unto Jesus her end was peace.

MR. J. GRAY.

On the 9th of January, after a long illness, borne with Christian patience and fortitude, Mr. James Gray, who for the last eleven years has been a deacon of the church, Lion Street, Walworth, under the care of the Rev. Samuel Green. Mr. Gray had arrived at his forty-seventh year; during thirty-six of them he served the Redeemer. At a very early age he was expelled from the house of his parents, who were ungodly, because he would not promise to leave off praying for his father's conversion. His father and his mother forsook him, but God took him up. Soon afterwards he was introduced to the large hat factory of the Messrs. Christy, in Bermondsey, where, by unbending integrity and uniform punctuality and diligence, he gained, and for near thirty years uninterruptedly enjoyed, the confidence and high respect of his employers. Here he was enabled, when his parents had become poor, to evince the power of Christian principle. Notwithstanding the wrongs they had inflicted upon him, he became their supporter, receiving them into his house, ministering to their comfort, and at last closing the eyes of them both in death. While his health permitted, Mr. Gray was active and useful as a Sunday school teacher, and as a preacher in connexion with the London Itinerant Society. His family connexions were exceedingly limited; and of the little property he had been enabled to save, as he supposed against the day of need, he has left a considerable portion to benevolent objects, mostly connected with the church to which he belonged.

MRS. TOMLIN.

Died at Chesham, Bucks, on January the 13th, Mrs. Sarah Tomlin, the beloved wife of Mr. W. Tomlin, baptist minister. She was highly esteemed in the Christian church with which she had long been connected, and generally respected by the inhabitants of the town. Her health had been declining for some time, but the power of religion supported her mind, and her afflictions were borne with exemplary patience. "The memory of the just is blessed."

MRS. JOANNA MAYWOOD.

Mrs. Maywood was led by divine grace to unite with the church of God under the care of the late excellent Dr. Newman in 1801, and was the first individual baptized in the meeting-house at Old Ford. From that period till the death of her venerable pastor, she was one of his greatest comforts, encountering all weathers in attending the stated worship of God from her residence at Plaistow, distant nearly three miles. Her singular vigour of character, her uniform cheerfulness of disposition, and the exalted tone of her piety, were a blessing to the church, which can only be fully estimated when "every one's work shall be tried by what sort it is."

It was only with the wreck of this noble mind, when enfeebled with age, that the writer of this notice was personally acquainted; yet, even in her second childhood, there was an animation of character, an abstractedness from the world, a love to the Redeemer and to all his followers, without regard to distinctions of sect, which indicated a soul "full of the Holy Ghost." It was but to touch the sacred chord of love to God or his people, and her whole being was moved to extacy. Depression, the usual concomitant of a highly susceptible heart, found little or no place in her; nor could the decrepitude attendant on four-score years and ten, dim the flame of her love. With the most humbling views of herself, she rarely knew what apprehension was, as to her acceptance with God, so exalted were her views of the efficacy and power of a Saviour's blood. "Because I live ye shall live also," was a truth dear to her as her life, and often on her lips. Even her mental illusions, which during the last few months of her career were more or less frequent, were of a kind that yielded to herself unspeakable delight, while to her friends they were an indication that the "ruling passion" was under the holiest guidance. Her sanctified imagination luxuriated in the actual society of the Marys and the Marthas; and the scenes of Bethany and the sepulchre were associated with visions of pleasing reality.

In the acute sufferings of her last hours she verified her own words, "he who sends pain can given patience." She slept in Jesus Dec. 4th, 1843, in her 91st year.

REV. S. WEBB.

Died, on Thursday, January 18th, at the house of his son, the Rev. James Webb of Stoke Green, Ipswich, in the sixty-seventh year of his age, the Rev. Samuel Webb, late pastor of the baptist church, Appleby, Leicestershire. His end was peace.

MISCELLANEA.

ANTI-STATE-CHURCH CONFERENCE.

An advertisement thus headed, which has appeared already in some of the public prints, will be found on the wrapper of our present number. It is signed by about two hundred ministers and gentlemen, of different denominations, who are in favour of a Conference, or Convention, for promoting the dissolution of the union of church and state.

That there should be a difference of opinion respecting the desirableness of such a meeting, among the most staunch adherents to dissenting principles, can occasion no surprise; a strong conviction of the unscriptural character and pernicious tendencies of the union between the church and the state being quite compatible with an apprehension that a numerous assemblage of delegates from various parts of the land for the discussion of the subject will be productive of injury, and more likely to retard than to promote the object in view. To this it must be imputed, not to indifference, that the names of so few of the London baptist ministers are in the list of those who have given in their adhesion to the plan. It has been stated, indeed, in more than one periodical, that when the project was submitted to the attention of the London ministers, they did not give it that consideration which courtesy required; but sheltered themselves behind forms, and returned to their country brethren no answer. Whatever might be the case with any other bodies, we can assure our readers that such was not the course pursued by the "Board of Particular Baptist Ministers residing in and about the cities of London and Westminster." A document signed by a large number of ministers in Leicestershire and the adjacent counties was forwarded by Mr. Mursell to a member of the Board, with a note requesting him to lay it before the Board, dated Oct. 3rd. The member brought it to the Secretary, who stated at once that he would accept it as though addressed to himself, and that though special meetings of the Board are convened generally only on a requisition signed by six members, he would take upon himself the responsibility of summoning a meeting immediately. A meeting was held on the first open day; and within a week the following answer, drawn up at the meeting, and agreed to *nemine contradicente*, was in Mr. Mursell's hands.

"London, Oct. 10, 1843.

"DEAR BRETHREN,—Your appeal has been this day laid before us by the Secretary of the Board; and, having taken it into our serious consideration, we make to it the following reply.

"We have not failed to observe, that although Mr. Mursell has requested that the Appeal should be laid before the Baptist Board, it is not addressed to that body, but to "The Dissenting Ministers and Churches of London and its vicinity," for whom the Board is quite incompetent to answer. And even had it been otherwise, the fact of its antecedent publication might well have warranted us in regarding it as an appeal rather to the public than to ourselves. We lay aside, however, all considerations of this class, and without any tenacity on technical points, address ourselves to the substance of your communication.

"In common with yourselves, we are actuated, as we hope, by a deep sense of duty and responsibility; and in perfect sympathy with yourselves, we desire earnestly the dissolution of the connexion between the church and the state. But we cannot say that we think favourably of a Convention, to be assembled for the consideration of this subject, as your appeal proposes. With this view, you will not expect that we should proceed further; and you will accept, we trust, the assurance of our unfeigned Christian regard, and our fervent prayers for divine direction in all the measures you may undertake.

"Signed, by direction of the Board, on its behalf,

"J. H. HINTON, Chairman.

"W. GROSER, Secretary."

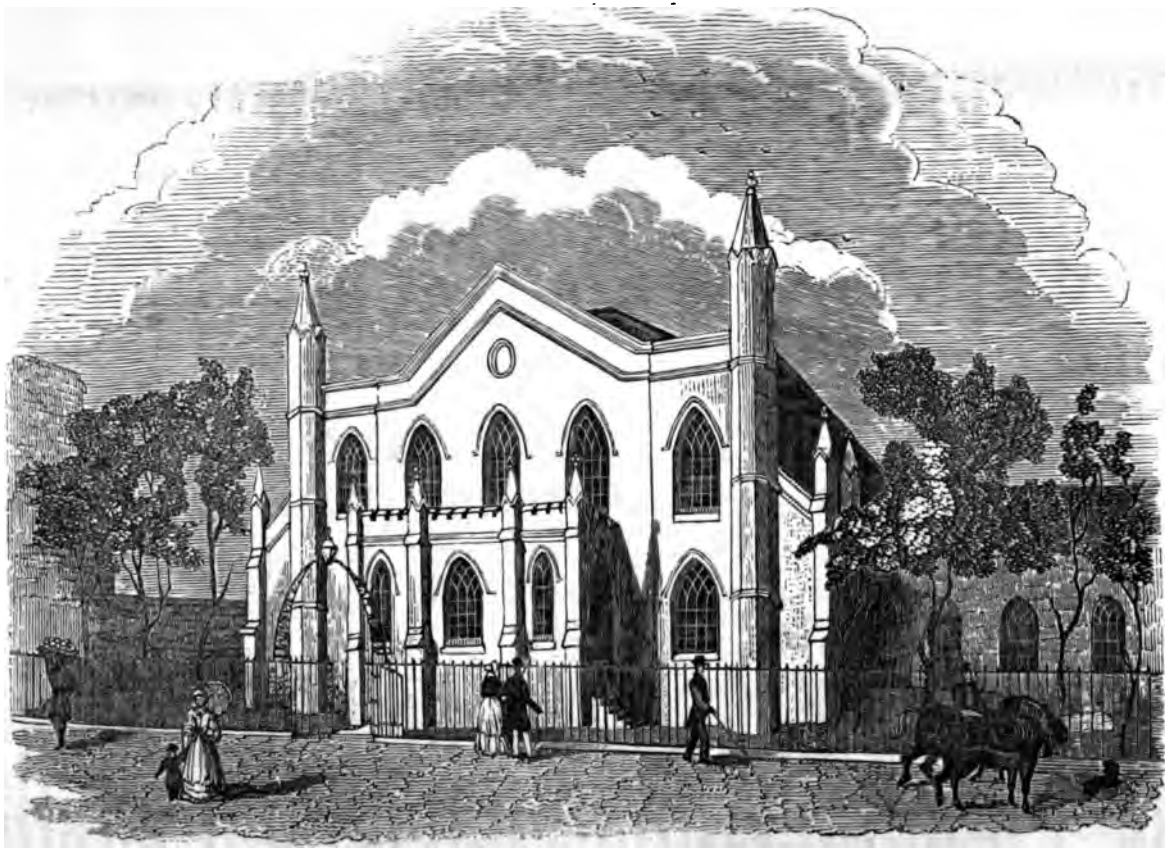
Respecting the wisdom of this answer there may be two opinions; but it shows conclusively that the strong observations that have been made in print respecting the want of courtesy exhibited, and the disposition evinced to evade the question, have been, as far at least as the baptist ministers in London are concerned, founded in misapprehension. This explanation seems to be due, however, under existing circumstances, both to the brethren who have advocated the plan and to the public at large.

RESIGNATIONS.

We understand that, owing to domestic affliction, the Rev. J. Macpherson has been under the necessity of resigning his pastoral charge at Salendine Nook, with the view of trying a milder locality, and has in consequence engaged for a time to take the oversight of the church at Bromley near Leeds.

The Rev. Manoah Kent, who for the last twenty-one years (as successor to the late Rev. John Palmer), has held the pastoral office over the first baptist church in Shrewsbury, has given notice that on the 10th of April next his official connexion with the church will cease. After that time he will be open to invitations.

The Rev. J. F. Sparke has finished his ministerial engagements at Botesdale, Suffolk, and is now open to invitation.



BAPTIST CHAPEL, MARGATE, KENT.

See Baptist Magazine for 1843. p. 372.

THE QUEEN AND THE AUTHOR OF "THE HISTORY OF THE WALDENSES."

There are many reasons why the following correspondence, creditable as it is to all the parties concerned, should be recorded in our pages. Mr. Jones is a man to whom the baptist denomination is, in our judgment, deeply indebted. Though we do not agree with him in every point, we do not know any living writer whose pen has done more than his in the advocacy of what we deem correct principles in reference to the kingdom of Christ. He has long been one of the pastors of a small Scotch baptist church meeting in Windmill Street, Finsbury, and is now eighty-two years of age. To Her Majesty the occurrences developed in the ensuing letters are highly honourable, and also to Mr. Blewitt, the secretary of the Literary Fund, by whom Mr. Jones's name had been placed second on a list of thirteen which he had returned for Her Majesty's consideration. But, especially, it is right that publicity should be given to the case, as an illustration of the pernicious influence of the connexion between the dominant church and secular institutions; meeting us at every turn, bribing the venal, injuring the conscientious, and impeding the exercise of kindness and liberality even by the occupant of the throne.

From the Treasurer of Prince Albert to Mr. Jones.

"Windsor Castle, 22nd Oct. 1843.

"SIR,—Her Majesty has been informed of the distressed situation to which you are reduced, and is sorry to find that an author to whom the public is so considerably indebted should arrive at the state in which Her Majesty understands you are now placed; and I am commanded to write to you to ascertain whether it would be agreeable to you to avail yourself of the benefit of a charitable institution for decayed persons who have formerly seen better days, to which Her Majesty could now nominate you. The appointment in question is a poor brothership of the Charter House; the qualifications for it are, that he must be a bachelor or widower, a British subject, a member of the Church of England, and not under fifty when admitted. The advantages derived from it are as follow:—each poor brother has a separate apartment, with table, chair, bed and bedding kept in repair and clean; fifty-four bushels of coals and thirteen pounds of candles yearly; room kept clean, and bed made, and fire lighted by a nurse, with such extra attendance as sickness and infirmity may render necessary; dinner in the hall when in health, at other times in his room; bread and butter daily for breakfast and supper; advice and medicine in sickness; a cloak once in two years, worn in chapel and hall; a yearly allowance of twenty-six pounds ten shillings in money, paid quarterly. Should it suit you to accept this appointment, the Queen has much pleasure in offering it to you, and will nominate you forthwith.

"I am, Sir,

"Your obedient servant,

(Signed) "G. E. ANSON."

"To MR. WILLIAM JONES, M.A.,
39, *Frederick Street, Gray's Inn Road, London.*"

From Mr. Jones to the Treasurer of Prince Albert.

"London, 25th October, 1843.

"MUCH HONOURED SIR,—The receipt and perusal of the communication with which I was yesterday favoured from you, Sir, by Her Majesty's gracious command, was so wholly unexpected, and so completely a matter of surprise to me, that I found myself quite overpowered by the royal condescension, and incapacitated for the task of making any immediate reply to it.

"I was indeed perfectly conscious that in all Her Majesty's extensive dominions she could not have a more loyal subject than myself, nor one who would more cheerfully sacrifice his life in her behalf; but that any thing which had proceeded from my pen, during the course of a long literary life, should have been deemed deserving of Her Majesty's notice and regard, much less of a generous remuneration, was so entirely out of my calculation, that I can truly say, a thought so utopian had never entered my imagination.

"I have attentively read your letter, Sir, and perceive, with unbounded gratitude, the provision which the royal mind has contemplated for the solace and accommodation of her old and faithful, but very unworthy subject; the very offer of which has penetrated me with sentiments of profound gratitude to Her Majesty, which no language that I can command is adequate to express. As you, Sir, have kindly undertaken to be the medium of conveying to me her most gracious Majesty's pleasure on this occasion, I beg to return my very sincere thanks for the handsome manner in which you have so far executed your commission. And now let me entreat the favour of your completing what remains, by making known to our gracious Sovereign the high sense of gratitude with which I am impressed, and also my unfeigned regret at being compelled to decline her munificent offer! In the detail which you have presented to me of the qualifications indispensable to the participation of the Charter House grant, there is one *item* which forms an insurmountable barrier to my availing myself of Her Majesty's intended munificence. I am not a member of the Church of England, and in consequence am disqualified: I am a dissenter upon principle, as is well known to all who are conversant with my

writings, whether historical or theological. Permit me to entreat the favour of you, Sir, to cast an eye over the paragraph on the top of the following page,* and you will instantly perceive how impossible it is for me to avail myself of Her Majesty's nomination to the Charter House Institution without a most shameful sacrifice of principle, such as I hope never to be guilty of; and similar sentiments pervade all my voluminous publications. It is true that I was educated with a view to the ministry in the Church of England, but when it pleased the Most High to open my understanding, and favour me with some little knowledge of the holy scriptures, and especially of the import of our Saviour's good confession concerning his kingdom, when in answer to Pilate's interrogation, he said, 'My kingdom is not of this world,' I bade adieu to all national establishments of Christianity, and took my lot among the dissenters, which after an interval of threescore years I have never seen just cause to regret, though persecution and the offence of the cross have been my constant companions. But I have a never-failing source of consolation in the words of my Lord and Saviour (Luke xviii. 29) 'There is no man that hath left home, or parents, or brethren, or wife, or children, *for the kingdom of God's sake*, who shall not receive manifold more in the present time, and in the world to come, life everlasting." I hope, Sir, you will pardon this prolixity; you know that one of the infirmities of old age is garrulity. Have the kindness to assure Her Majesty that my declining to accept her gracious offer arises from purely conscientious motives, —from deference to the authority of our Great Master in heaven, to whom we must all shortly render in our account! I hope you will be successful in prevailing on our most gracious Sovereign to put a favourable construction on my motives in this instance, and if afterwards she should feel disposed to extend her sympathy towards one that is worn down by age and its usual concomitants, she may possibly avail herself of some other plan of carrying into effect her benevolent intention. But should the case turn out otherwise, I shall, to my latest moments, continue to indulge an honourable pride in reflecting that I have not been thought altogether unworthy of Her Majesty's notice and regard; nor ever cease to pray that the choicest blessings which Heaven has to bestow may rest upon the royal family.

"With every sentiment of respect and gratitude, I remain, Sir,

"Your very obedient and obliged servant,

(Signed) "WILLIAM JONES,

39, Frederick Street, Gray's Inn Road."

"To G. E. ANSON, Esq.,

Windsor Castle."

The Secretary of the Literary Fund to Mr. Jones.

"73, Great Russell St., 9th Nov., 1843.

"DEAR SIR,—A few weeks ago I was requested by Mr. Anson, the treasurer of Prince Albert, to draw up a list of literary men whom I could recommend as worthy of some annual provision.

"Among others, I recommended you 'as a gentleman in every way worthy of such a mark of royal favour, and I regretted to find that, being a dissenter, you were unable to accept the poor brothership of the Charter House which Her Majesty offered you.

"The Queen, however, has been pleased, in the most gracious and condescending manner, to make another arrangement for your benefit, which will not interfere with your conscientious scruples. Her Majesty has directed Mr. Arbuthnot to place in my hands the sum of £60, from the Royal Bounty Fund, which I am commanded to pay to you in annual instalments of £20 each. I shall be glad to see you this afternoon, when I will arrange the mode in which you may receive this sum. I think it would be of more service to you if paid quarterly; but on this and other points I shall of course be guided by your own feelings. I cannot communicate to you this announcement of the Queen's munificence, without congratulating you most cordially on receiving such a special mark of Her Majesty's favour and condescension.

"I am, dear Sir,

"Faithfully yours,

(Signed) "OCTAVIAN BLEWITT."

"To Mr. WILLIAM JONES."

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* *Extract from "Lectures on the Apocalypse," by W. Jones, pp.* 186, 187.

"Let no dignitary of the establishment imagine for a moment that a conscientious dissenter envies him when he contemplates that superior rank in society which is derived from being connected with an opulent hierarchy, or when he hears of the ample emoluments with which it is endowed: no man deserves the name of dissenter, at any rate, he does not understand the true principle on which he should assume such an appellation, if he does not feel a full conviction, that though the highest dignities of the church and its most extensive revenues were laid at his feet, he could not, on any account, partake of either the one or the other. His views of the kingdom of Christ must be completely altered before he could take any part in the support of a system which he believes to be derogatory to the honour of his divine Master by introducing a power into that kingdom which he expressly condemns."

MARRIAGES.

At the baptist chapel, Rugby, by license, on Dec. 24, 1843, by the Rev. E. Fall, Mr. ROBERT MASTERS to Mrs. MARY ANN MCKINNELL, both of the above place.

At the baptist chapel, Waltham Abbey, Essex, Dec. 25, by the Rev. Jas. Hargreaves, Mr. GEORGE WILLIAM JAMES of London, to Miss SARAH ASHTON of Waltham Abbey.

At Jireh Meeting, Brick Lane, Old Street, by the Rev. J. A. Jones, Dec. 26, Mr. JOB CLARE to Miss MARY JONES, youngest daughter of the Rev. J. A. Jones.

At the same time and place, by the Rev. J. A. Jones, Mr. JOHN HENRY PRICE to Miss LUCY ANN CROOK.

At Lake Street Chapel, Leighton, Beds., by the Rev. E. Adey, Dec. 25, Mr. THOMAS INNS to Miss ELIZABETH ELLINGHAM.

At Lake Street Chapel, Leighton, Beds., by the Rev. E. Adey, Dec. 27, Mr. JOSEPH DIMSOCK to Miss C. SAMUEL.

At the particular baptist chapel, Smarden, by the Rev. W. Sykelmoore, Jan. 3rd, 1844, Mr. EDWARD GOODWIN to Miss EMILY GOODWIN, both of Smarden.

At St. Andrew's Street Chapel, Cambridge, by the Rev. R. Roff, Jan. 9th, Mr. WILLIAM MANSFIELD of Chesterton to Miss REBECCA HART of Cambridge.

At Bethany Chapel, Cardiff, by the Rev. William Jones, Jan. 11, Mr. GEORGE SULLY to Miss MARY PARDOE, both of Cardiff.

At the baptist chapel, Mill Street, Evesham, by the Rev. James Allen of Alcester, Jan. 16, the Rev. J. D. CASEWELL, minister of the chapel, to ELIZA TOWNSEND, only daughter of Thomas WHITE, Esq., of Evesham.

CORRESPONDENCE.

ON THE 2300 DAYS OF DANIEL.

To the Editor of the Baptist Magazine.

DEAR SIR,—For some months, in various parts of the country, there has been received from America, a religious periodical called "The Voice of Elijah." It is chiefly filled with explanations of prophecy, and especially the prophecy which is being now accomplished, or which is to be accomplished soon.

The design of the editor in several of the papers latterly has been to show that Christ would personally appear by the month of April, 1844. His calculations have been made in the following manner. In Daniel viii. and xiv. 2300 days are mentioned, which, according to the usual mode of explaining prophecy, are to be considered 2300 years. Regarding the division of the chapters as a modern invention, it is observed that in the ninth chapter and twenty-fourth verse, it is stated that seventy weeks were "determined," or to be "cut out," for making "an end of sin, and to make reconciliation for iniquity." These seventy weeks, or, reckoning a day for a year, 490 years, were to intervene between the going forth of the commandment to build Jerusalem, and the death of Christ; and to be subtracted, or "cut out" from the 2300 years. This leaves 1810, and on the supposition that Christ was thirty-three years of age when he was crucified, the thirty-three added to the 1810 will give 1843.

The distinctness of this calculation has led some Christians to hesitate amidst the transactions of business; and some very strangely to conclude that it was useless to contribute to religious societies; and some to spend night after night in looking for the appearance of Christ in the clouds. I therefore request permission to show your readers that the calculation is wrong, and the expectation unwarranted; that while it is a duty to be *always* prepared for the coming of Christ by death, "they be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter, as though the day of Christ was at hand." Let it be observed,—

I. The eighth and ninth chapters of Daniel are by the editor *connected together*, to subtract a given number specified in one chapter, from a given number in the other, *without any authority or reason for connecting them.* Granting all that may be said respecting the division into chapters, here are *two distinct visions;* one in the *third year of Belshazzar*, the other in the *first year of Darius:* and the second vision having no reference to the first, but granted in answer to special prayer offered exclusively respecting the Jews. The two numbers, the 2300 of one chapter, and the 490 of the other, are brought together without any specified authority for bringing them together.

II. If these two numbers were *properly* brought together, still "The Voice of Elijah" is wrong respecting the present year, because of neglecting *the divisions of the seventy weeks.*

The calculation is made as though the Saviour was crucified at the *expiration* of the seventy weeks; whereas in the twenty-fifth and twenty-sixth verses it is stated that after seven weeks, and sixty-two weeks, or together, sixty-nine weeks, shall Messiah be cut off. During the seventieth week, the twenty-seventh verse states, the "covenant was to be confirmed with many." Instead of subtracting 490 from the 2300, the editor should therefore have subtracted only 483, which would have left 1817: this number added to thirty-three, would point to the year 1850. Perhaps he will be grateful for this correction when April approaches. But,

III. "The Voice of Elijah" is also wrong in the *event* anticipated at the end of the 2300 days.

Even had the editor been right in the *time*, he is incorrect in the conclusion which is

announced. In the only passage where the 2300 days are specified, it is said, "*then shall the sanctuary be cleansed.*" In the whole vision there is not one sentence respecting the second coming of Christ. The "cleansing of the sanctuary" means, I conclude, *the purification of the church* from all that is polluting, in doctrine, in practice, and in alliance. The process for improvement, and for greatly increased success, through which dissenting communities are now passing, is probably a partial fulfilment of the prophecy. The unsought and undesired separation of the Scotch church from the state, perhaps, a partial fulfilment. The approaching separation of the good from the bad in the English establishment, a partial fulfilment: and the purification of American Christianity from the defilement of slavery, perhaps, a partial fulfilment of the prophecy.

Believing that the prophecies of the scriptures have been given that they might be understood, it is to me a cause for rejoicing that they now engage the increasing attention of the church. But the great demand of the day is for *active, useful Christianity:* that the wise be wise for winning souls; the rich, rich in good works; the ministry a laborious course of consecration to the work for which it was ordained; and the church a combination of power for subduing, through God's blessing, the whole world unto Christ. Wishing you growing usefulness in your department of the work of God,

I remain, Mr. Editor, your's sincerely,

JOSEPH BURTON.

EDITORIAL POSTSCRIPT.

THE Rev. J. M. Cramp, M.A., of Hastings, has been invited by the committee of the Baptist Missionary Society to accept the office of theological tutor in the college at Montreal, vacant through the removal of Dr. Davies to Stepney, and has acceded to the proposal. It is with mingled feelings that we make this announcement. On the one hand, Mr. Cramp having been one of the editor's most intimate friends more than twenty years, private reasons concur with others of a public nature to occasion regret for his loss. On the other hand, we know of no one so peculiarly fitted as Mr. Cramp to occupy the post to which he is called. His extensive knowledge of Ecclesiastical History, and his thorough acquaintance with the Romish controversy in its diversified bearings, seem to render him, at the present crisis, the very man for Canada. May the blessing of Heaven attend him and his family, while crossing the ocean, and when located in that important colony!

Dr. Davies, late of Montreal, has entered on his engagements at Stepney College, where he and his family are now residing. A special prayer-meeting was held by the committee at the college, on the 23rd of January, to commend him and the interests of the institution generally to the blessing of the Most High.

It may be convenient to many of the friends of Dr. Murch to be apprised that he has removed from Stepney, and that his address now is 11, Belgrave Street, Argyle Square, London.

Mr. Abbott of St. Ann's Bay, Jamaica, and his family, have reached home in safety. On the evening of the 16th of December, off the east end of the island, they spoke the Chilmark, on her way to Fernando Po, having on board Mr. Clarke and his companions, an account of whose embarkation will be found in the Missionary Herald. The vessel had been out of Falmouth sixteen days, but owing to contrary winds and a strong lee current, she had made but little progress. All were well; but it appeared likely from the prevalent winds that their passage would be trying. Mr. Abbott writes that during the voyage his health has greatly improved.

Mr. and Mrs. Oughton arrived at Kingston in safety on the 16th of December, after a passage of twenty-nine days, during which they encountered a severe gale, that lasted five days and five nights. Writing on the 23rd, Mr. Oughton says, "It will give you pleasure to hear that I found my church in a state of complete peace and harmony: during my absence the people have been most exemplary in their conduct." About 150 persons, who had been examined by Mr. Rouse, Mr. Oughton's colleague, were waiting for baptism.

In a very few copies of our last number, on page 4, Colchester was mentioned instead of Chichester, as a place supplied by the late Mr. Foster at the commencement of his ministry. One of them happened to go to the gentleman to whom our readers are indebted for the memoir; and, at his suggestion, we point out the error, which however had been observed, and corrected in the greater part of the impression.

One or two of our correspondents having misapprehended the purport of the article entitled "The Celestial Railroad," we beg to say that it is designed to illustrate the worthlessness of a light and fashionable Christianity, and to teach that though the inventions of modern science may in earthly things be very useful, human ingenuity and worldly wisdom can do nothing to facilitate the journey towards heaven. The piece is of transatlantic origin, and has appeared in some American periodicals; but it is due to the writer to say that in our pages it is slightly abridged.

THE MISSIONARY HERALD.

BAPTIST CHAPEL AND DWELLING HOUSE AT SLIGO VILLE, JAMAICA.

SLIGO VILLE, JAMAICA.

This township, named in honour of the Marquis of Sligo, when governor of Jamaica, was commenced in 1835, "anticipative," says Mr. Phillippo, "of the necessity that would exist for such establishments in the incipient operations of freedom, both as a refuge for the peasantry, and for the general advantage of the country."

The chapel was built by the spontaneous and energetic exertions of the worshippers. "The entire church and congregation at Sligo Ville devoted one day in the week to this object, each class labouring in succession, and often conjointly. They thus conveyed almost all the wood materials, and no inconsiderable portion of the other requisites to the spot, bearing the more ponderous timber on their heads up an acclivity along narrow and almost inaccessible paths from the woods, full three miles distant, and carrying the rest from Spanish Town, a distance of twelve miles of steep ascent; thereby, on a moderate calculation, contributing in cheerful, energetic, voluntary labour, and that in addition to monthly pecuniary donations, the sum of three hundred pounds."

ASIA.

CALCUTTA.

MEMOIR OF GANGA NARAYAN SIL.

Our account in the Missionary Herald for January, 1843, of the Jubilee meetings held in Calcutta, referred to a promising young native who took part in the proceedings, and included an extract from an address which he delivered on that occasion. His unexpected removal from this world, which we have now to record, is deemed by our brethren a heavy loss. It took place on the 19th of August, after an illness of only five days, which did not assume an alarming aspect till the morning of the day on which he died.

Gangá Náráyan Sil was baptized in the Circular Road Chapel on the 27th August, 1837, and on that solemn occasion gave the following account of his religious experience:

"As there are many things connected with my conversion which I feel assured will be interesting and encouraging to those who are engaged to promote the kingdom of Jesus Christ, a brief mention of them in this place will not, I hope, be deemed improper.

"It was about nine years ago that I was admitted into the Chitpur Mission school, then under the care of the Rev. George Pearce. When I first went to school, I had not a ray of knowledge concerning God and salvation. It was by the grace of God and the kind exertions of Mr. Pearce, that I began to be acquainted with the knowledge of my Creator and my sinfulness before him. Born, as I was, in a Hindu family, my views

f religion were in no way different from hose of the Hindus in general. I was, both n theory and practice, a strict observer of dolatry. In this awful state I remained for wo or three years after entering into the Chitpur school, when it pleased God to excite ne to think on the system set forth in the Hindu shástras (for then it was I began to eel the importance of religion, through the nstructions I daily received in the school), nd in a few months I was convinced of its nptiness and unworthiness of acceptance by easonable beings; at the same time I was avourably impressed towards Christianity; ut knowing that there was another foreign hástra, namely, the Qurán, I therefore borowed from a friend Mr. Sale's translation, nd studied it for a few months, when I came o the same conclusion of Muhammadanism s I had previously of Hinduism. I returned with greater interest to the study of the bible, nd by the blessing of God I soon found the ruth which in vain I had searched for in the Hindu and Musalmán shástras; and, feeling its great importance, I became, if not altogether, at least an almost Christian, and endeavoured to live according to the bible. At the same time I felt desirous of seeking the spiritual good of my countrymen, for I thought that a man would truly be charged with cruelty in a country ravaged by a dreadful disease, who possessed a remedy that would cure, but kept the same by himself, and refused to give it to his dying fellow-creatures. Accordingly I wrote a contrast between Christianity and Hinduism, and inserted it in one of the native papers. This publication excited a persecution against me, and both in company and in the streets I was often assailed by my friends and neighbours, and the members of my family, sometimes with abuse, and sometimes with expostulation: nevertheless I continued for some months endeavouring to observe the precepts of the bible. But at length Satan took occasion to dissuade me from the way of the Lord, for some infidel works having been put into my hands, I soon fell a victim to their pernicious statements.

"The first thing that I began to question on Christianity was the divinity of Christ, and afterwards by degrees the various truths of the bible, until at last I rejected the whole, and became a believer in no religion. And when religion ceased to have any influence over my mind, I became again a slave to sin and Satan, and so opposed was I to Christianity, that I often spoke against it; and for a time attempted, in writing, to refute the arguments brought forward to establish its divine origin. By this exercise I learnt that Christianity was too well established by evidences to be shaken by me, and therefore I began again to think that it was true. Still I did not yield to its admonitions, through the influence of evil companions, with whom I associated, and excesses in evil conduct, into which I had fallen. Thus was true in me the word of Jesus Christ, that ye "hearing, hear not, and seeing, see not; and light is come into the world, but men love darkness rather than light, because their deeds are evil." But about six months ago it pleased God to arouse me from my lethargy, and my mind took a sudden change. For at that time I began to think how I had abused the knowledge which God had been pleased to impart to me. A warning passage of the scripture also came suddenly to my mind, "He that hardeneth his neck, being often reproved, shall be suddenly cut off, and that without remedy." I thought also of eternity, and other important subjects were awakened in my mind. On my return home I commenced reading Doddridge's Rise and Progress of Religion in the Soul, which strengthened my convictions, and made me see more plainly the dreadful precipice on which I was standing. Still I endeavoured to suppress these unwelcome thoughts, even by means which it would be improper to mention here, and thus attempted to shut my eyes to the danger which awaited me; but this I did in vain, for soon I felt that I may fight with God as long as this life lasteth, but in so doing I must perish finally. It also occurred to me at this time (and was of use in binding my stubborn heart), that Newton, Bacon, and other renowned philosophers, had not thought Christianity beneath their attention, and died happy in the belief of it: and I remembered also the death-bed accounts of Paine, Voltaire, and other infidels, who, although in their lifetime they fought against the bible, yet in their last moments were obliged to acknowledge Jesus Christ. Thus God was now pleased again to lead me to the study of the bible, with an earnest desire for salvation, and as I proceeded I felt more and more the importance of being prepared for another world. I also learnt my sinful condition in the sight of God, and my utter inability to be saved by my own works. I learned also that Jesus Christ is the only appointed Saviour, and that he is both able and willing to save to the uttermost all that apply to God by him. I left my sinful companions, and kept at home, principally studying good books. And as a candle is not lit to be put under a bushel, so I feel it my duty, having in my heart embraced Jesus Christ as the Saviour of sinners, publicly to profess myself to be his disciple in the presence of his people, which I do willingly this day. And may God strengthen me to serve him faithfully to the end of my life, that I may dwell with him hereafter. Amen."

After our late friend had been received into the church by baptism, he maintained a consistent Christian character to the last. He never was under church censure. He was careful not to expose himself or others to

temptation. He was a diligent student of the word of God; a meek and patient guide of inquirers; and a valuable preacher of the gospel. He never was formally set apart for the work of the ministry, although that measure was seriously contemplated for several months before his death; nevertheless he was, for years, in the habit of preaching to Hindus, Musalmáns, Roman Catholics, and native Christians. When in Calcutta he usually went out several times in the week to proclaim the gospel to his benighted countrymen, sometimes in the Ján Bazar chapel, sometimes in the streets and lanes of the city.

His ministrations among the native Christians, both in Calcutta and the villages, were very acceptable to them, and well adapted to their state of knowledge and their spiritual attainments. His discourses were at times somewhat diffuse, but always methodical, plain, and very practical.

His conciliatory disposition rendered him a most valuable assistant in the management of native churches. Bengálís, especially those of the lower classes, are notoriously given to quarrelling; and this feature of their character shows itself not unfrequently among native Christians, at least among those who are Christians in name only. Our late friend was emphatically a *peace-maker*, and possessed, in a high degree, the art of reconciling discordant parties.

Although a decided baptist, and never ashamed of professing his sentiments on the subject of baptism, his Christian love extended to all who loved the Lord Jesus Christ in sincerity, whatever particular denomination they might have joined. And in his public ministrations it was a frequent subject of prayer with him, that denominational differences might entirely cease. He viewed them as one of the greatest hindrances to the progress of the gospel in Calcutta.

His intercourse with pious native Christians of various denominations was pretty frequent, and all seemed to esteem and love him. In his conversations a spiritual vein ran through all he said. He would not obtrude the subject of religion in an unnatural manner; and yet he succeeded in introducing it almost invariably. Although he was mild and frank, yet there was no levity about him; and his very presence seemed to banish it from the lips of others, for they felt that he was living near to God.

He preached for the last time in the afternoon of Lord's day, the 13th of August, in the Colingah chapel. His subject was the passage of the children of Israel through the Red Sea. The writer was by indisposition prevented from attending, but he has heard from others that the discourse was peculiarly solemn. Referring to the death of one of the members of the church which had taken place during the week, he compared the passage through the Red Sea with death, and alluding to 1 Cor. x. 1—4, pointed out the necessity of following Christ by a living faith, if we would be sure of entering the rest that remaineth for the people of God. In the afternoon of the next day, Monday, he was seized with fever, which continued for several days, and although not violent, yet reduced him to a state of great weakness: on Friday evening he took a powerful medicine, which proved too much for his exhausted frame. It brought on a most profuse perspiration, which in the forenoon of Saturday began to be accompanied with many symptoms of cholera. He continued in possession of his faculties until within the last half hour of his life, when the application of powerful stimulants was ordered by his medical attendants. But even these seemed only partially to impair his consciousness.

Before any of the bystanders were seriously apprehensive of the approach of death, he was aware that his course was run. No mark of fear was to be seen in his countenance; no expression of doubt escaped his lips: but he seemed to express much inward peace; he only gave utterance to the wishes of his heart respecting the support of his wife and children, and of his heathen mother, for whom he had all along provided to the best of his ability. That mother was sitting by his side, and when, overcome by grief, she once endeavoured to comfort him by enumerating his excellent qualities, which she said would entitle him to a state of happiness, he waved his cold hand, as a token of disapprobation, and said: "Do not speak of that." He was too weak to say more, but upon being asked: "So you do not trust in your own righteousness, but in the merits and the atonement of the Lord Jesus Christ?" he nodded in token of cordial assent. When in the agony of her sorrow the mother exhorted him to call upon her gods, he showed every symptom of horror at the thought, and faintly expressed his faith in Jesus Christ. Although not many words were spoken by him during the last hours, yet his perfect calmness under the prospect of death, and the pleasure he took in prayer, showed that his faith neither forsook nor disappointed him at the last. He expired about sunset, in the presence of a number of friends, who had gathered around him, to witness his last moments.

The next day being Lord's day, and the Colingah native chapel being the most suitable place from whence the mortal remains of our late friend could be removed to the burial ground, it was determined to give to the usual afternoon service the character of a funeral service, in the hope that it might produce a deep and salutary impression on the hearts of some of the spectators. The native congregation usually meeting in the Colingah, having been joined by that of the Intally chapel, and by several European and East Indian friends, the small place of worship

was filled with attentive hearers. In the centre stood the open coffin, containing the lifeless body of him who, but a week before, in the very same place, had discoursed on death and on that living faith by which the sting of death is broken. Rámkrishna, a native preacher, after giving out a hymn, and reading a portion of scripture, offered up an impressive prayer. The Rev. J. Wenger then delivered an address from Heb. xi. 4, "He being dead, yet speaketh;" and the Rev. G. Pearce concluded the service, and subsequently, in the Scotch burial-ground, offered up a prayer at the grave.

The following extracts from a letter written by Mr. Wenger, Nov. 14th, 1843, will be read with pleasure; especially that portion of them which relates to the revision of the Bengalee Old Testament.

I feel truly obliged to you for inquiring after my health and Mrs. Wenger's, and after our labours. My own health is never very strong, but I am rarely taken seriously ill; and much the same may be said of Mrs. Wenger. If I stay at home during the heat of the day, and have no great excitement, I can go through a good deal of plodding work; but exposure to the heat unfits me for exertion. God has mercifully preserved us during an unhealthy rainy season; I had, however, a smart attack of fever in the latter part of July, and again early in August, which rendered the repeated application of leeches to the head necessary, and has left a tendency of blood to the head. Mrs. Wenger, on the 26th of October, was made the happy mother of a little son, and I am thankful to say, that hitherto God has preserved them both in excellent health.

In connexion with the *native church* in Colingah, I conduct two services on the sabbath, one at 10, the other at 4 o'clock; these being the most convenient hours to the natives. We also have a prayer-meeting, combined with a brief exposition, on *Wednesday* evening at 7. On Lord's day evenings and Thursday evenings I frequently have two or three inquirers with me in the study. Then there are other interviews with the members which need not be detailed.

During the last two months, or a little more, I have generally gone out with brother Leslie on Monday and Friday evenings about sunset, to preach to the Hindus and Musalmans in the streets. Brother Leslie is admirable in this kind of work. He usually collects the congregation, and speaks for about half an hour in Hindi or Hindustani, according as our hearers are either Hindus or Musalmans. After him I give an address in Bengali. If you look at a map of Calcutta, you will see that the Bow Bazar Road runs across the city, from east to west. North of that road the natives mostly are *bona fide* Bengalis; but south of it (where nearly all Europeans and East Indians reside) they are mostly Musalmans, or up-country Hindus, both of whom prefer either Hindustani or Hindi to Bengali; although nearly all have a smattering of the latter language. As we live in this more southern part of the city, Mr. Leslie has ample opportunities for preaching in the languages which he acquired at Monghir. We usually go to a cross-road near the burial-ground, taking our stand in the Circular Road; in this place we find it comparatively easy to obtain an audience of 150 hearers or thereabouts. Some Musalman opponents made a grand effort to beat us out of the field by noisy and imperious disputation, but brother Leslie has settled them by insisting either upon their being silent, or upon our going to another place. The people evidently understand us well, and listen with attention. Sometimes a native preacher joins us, but these assistants usually go to other spots nearer their own homes. I could fill some sheets with accounts of our addresses and conversations on these occasions; but refrain, because you must have read the substance of them many times.

My chief work is connected with the publication of the Bengali scriptures. For nearly two years now I have had, alone, the correction of all mere *reprints* of any parts of them. This labour is greater than you are perhaps aware of, but I need not point out particulars.

To the Old Testament in Bengali, now in course of publication, I daily devote several hours. The selection of the *references* devolves upon me exclusively. The share I take in the other parts of this work is the following. When a page, or rather a long slip amounting to about a page, has been set up, I read it, with a view to ensure a correct pointing and orthography. This done, Dr. Yates compares it with the Hebrew, and makes the necessary alterations accordingly. Then it is corrected at the press, after which it returns to me. I compare it with the Hebrew, and write my observations on the margin. In these I *propose* emendations, and state the reasons which lead me to propose them. Then I write the references at the bottom, after which the proof goes to Dr. Yates. He reads it, weighing my suggestions, and either adopts or rejects them. Then the proof is corrected, and returns to

me in the shape of a page, regularly set up, with the references, &c., below. This page I compare either with Dr. Carey's version, or else (and this I have commenced since we came to the prophets) with De Wette's German translation, the best in the world, as far as I know, except in the passages which refer to the atonement and the divinity of Christ. The margins of such a page are again bestudded with suggestions. Dr. Yates next reads four pages (a form), again considering my previous remarks. In this proof he corrects chiefly the *style*. When he has seen it, it returns to me for correction. Another proof of four pages is usually the last Dr. Yates sees: I read that also, and a subsequent one, in which I chiefly pay attention to the typographical correctness, which being satisfactory, the proof is ordered for *press*. This is for the quarto edition. I am also responsible for the correct reprint of it in the octavo form, although I confess that the pundit alone usually reads the eight pages when put together. I only glance over it cursorily, before it goes to press. This, you will acknowledge, is *tedious* work, though by no means uninteresting. We are now far advanced in Jeremiah. You can easily imagine that sometimes much time is spent over a few verses. Occasionally Dr. Yates and I meet personally, to discuss some particularly difficult passage. Although our progress, in this way, is but slow, yet we hope it is sure; and the work, when completed, will stand for a considerable time. That it will be the *final* or *standard* version, I do not expect; for the language is still in a transition state, and forms an awkward medium of expressing true and Christian ideas on religion. When Dr. Carey came, he found the language scarcely so far advanced as the Greek was in the time of Homer. All the literature was of a poetical nature—and poetry, not like Homer's as to the ideas and the colouring, but like the poorer parts of the Odyssey as to versification. Dr. Carey was the first Bengali *prose-writer* of any note. Since then the language has made rapid strides; but when it has become thoroughly Christianized it will be something very different, I expect, from what it is now. Take, as an instance, the word *rain-bow*. The real Bengali word for it means *Rāma's bow*; but to avoid the heathen term, Christian writers use a word which means *cloud-bow*, a word which may be justified by passages, I believe, from Sanscrit authors, but which the natives, as long as they are heathen, will not understand so well as they would *Rāma's bow*. A standard version of the bible will, I think, be executed some *ages* hence, by native Christian scholars: but it is of the highest importance, in the mean time, to supply the best *temporary* version that can be made.

I may here also mention that all Bengali *tracts*, printed at our press, pass through my hands; and that otherwise a portion of my time is devoted to the objects of the Calcutta Tract Society.

Then I have to collect the money for our auxiliary society, and to compile its reports; and here I am sorry to say, I find that owing to the instability of Calcutta society, and to the *numerous* claims upon the liberality of the small charitable public, I have not been able to get much this year—only 1600Rs. Mr. Biss, our treasurer, has advanced about 1800Rs. Will you kindly, *at your earliest opportunity*, bring before the committee the important question, how far they are prepared to take upon themselves the charge of the *village stations*, so as to provide not only the salaries already given to some native preachers, but also those of the rest, their *travelling expenses*, and the building and repairs of chapels.

A letter from Mr. Wenger to the young people connected with Pembroke Chapel, Liverpool, is subjoined, under the persuasion that it will interest others in different parts of the kingdom, as much as those to whom it was originally addressed.

My dear young Friends,—

It has given me great pleasure to hear that, although Calcutta is distant from Liverpool many thousand miles, yet your thoughts can travel so far, and your affections and efforts extend to the poor children who inhabit this heathen land. I thank you with all my heart for the promise you have made—and I am sure you will not forget it—to do what you can in order that the children of this country may receive instruction such as you receive in your favoured England. In order to give you an idea of the circumstances of the girls, for whom your contributions are intended, I will tell you a little about them.

First, *where do these girls come from?* If you look at the map of India you will readily find Calcutta, that large city full of idolatry, where I am now writing. Now supposing you travel from Calcutta due south, you will see that there is a good track of land to be traversed before you reach the sea. It is easy to make this journey on the map, but not quite so easy to make it in the country itself; for it is covered with water, almost entirely, from the end of June to the end of

December. In January, February, and June, it is nearly a continent of mud. In March, April, and May it is dry and parched; but then there are no roads, and the sun is so fiery hot, that a European cannot expose himself to it without the greatest danger to his health. I have been down there many times, but always when the country was under water. The way of travelling then is this. For about six miles you go in a palankeen, which is a small couch with a wooden roof, carried by four men. When they leave you, you step into a salti, which is a canoe made of the trunk of a sál tree. In that canoe there is not over much room. It is about twenty feet long, and just broad enough for one person to sit down in. At each end there is a man standing with a long pole in his hands. This he puts into the water, which is every where very shallow, and so he pushes the canoe along, the bottom of which frequently touches the ground. If you travel in this way about sixteen miles—through many villages—you at length reach a place called Nursigdarchoke; if you go thirty-five miles, you come to Luckhantipoor; and if you go fifty miles, you come to Khári, which latter village is near the borders of an immense marshy forest called the Sunderbuns, which is the haunt of wild boars, buffaloes, tigers, and rhinoceroses. I tell you the names of these three places because in each of them there is a chapel and a church, and because there and in the neighbouring villages, a considerable number of native Christians live, in all about 200 families. The ground on which the people there build their houses is always raised by them, and the villages and houses in the rainy season almost all look like little islands. The people have scarcely any food but boiled rice and fish. Rice grows very well in that marshy land, where nothing else would grow, and the fish are caught by the women and children in traps which you would take for birds' cages, if you saw them. The people are mostly very poor; their children have scarcely any—many of them no clothing at all. The houses mostly consist of four mud walls, covered with a thatched roof. Some of them, instead of mud walls, have only mats made of split bamboo, and tied to posts by string made of the bark of cocoa-nut trees. Is it not very remarkable that these poor people should have been chosen by God before the rich brahmins, that they might receive the grace of God? Almost all the girls in our school come from this part of the country, and the parents of all of them were once idolators.

And where are the girls now? We have at present thirteen in our school, which is just north of the Circular Road chapel. There they are living on a pretty large piece of ground, surrounded by four walls. On that ground there is a bungalow (which means a house with mats instead of walls, and a thatched roof), which is used part of the day as a school-room. In another bungalow the girls sleep, not on the ground, as their parents are obliged to do, but on planks raised about a foot and a half above the ground. On these planks there is a nice clean mat put for every girl to sleep on, and they have in the cold season a good warm sheet to cover themselves with. A third bungalow is occupied by the master, who is a native Christian; the fourth bungalow serves as a kitchen and eating room, where at meal times you might see them sitting on the ground and eating their rice and fish, and whatever else they have, with that spoon and fork which, I dare say, Adam used whenever he dined, I mean with their fingers. Then there is also a pretty large tank (or pond), in which the rain-water collects, and which supplies the children and ourselves, and many other families, with water.

And what do these girls learn? They do not learn English, but their own Bengali language, and in that they are taught to read and to write, as well as cyphering, and I hope soon also singing. They have most of their lessons in our own house, where Mrs. Wenger, their master, and a native Christian woman teach them. The elder girls read very well, and learn their catechism and verses in the bible very readily. They also learn plain needlework and marking. I dare say Mrs. Wenger will some time or other send you a sampler worked by one of them.

When Mr. Pearce had the school, several of the girls became pious; and I have just heard that one who left us in August last to be married, is now a candidate for baptism, and will I hope soon join the church at Khári.

You have many good reasons for helping us to teach or educate these girls: for scarcely any women in this country are ever taught to read. They are married (I mean the heathen girls) when they are eight or nine years old; and when they are married they do not become the friends of their husbands, but only their slaves. They are often beaten and illtreated, and live in all manner of wickedness. But when they are taught to read and understand the bible and other good things, they become much better; and indeed I think they are naturally quite as clever as English children.

I must conclude for this time: meanwhile I would ask you to thank God for the bibles which you have, and for the instruction you receive, and for the gracious Saviour whom you know. I hope you will persevere in your efforts to do good to the poor Bengali children.

Thanking you for the love you show to them, I remain,

With Christian affection,

Yours sincerely,

J. Wenger.

MONGHIR.

A letter has been received from Mr. Lawrence, dated September 6, 1843, containing the following interesting facts:—

Last sabbath, being the first in the month, we had the high satisfaction of welcoming to the Lord's table seven new members, who, on the previous Wednesday evening, had put on the Lord Jesus Christ by baptism. In my last letter, I believe, I expressed a hope that there were several among us who appeared to have felt the power of divine truth, and were anxiously inquiring what they must do to be saved. We have watched over these persons with many fears, and much prayer. For several months past they have been exceedly desirous of joining the church, but though we hoped well respecting them, we deemed it prudent to keep them waiting for some time longer: at length, however, our friends became so well satisfied of their sincerity, that we all felt it to be both our duty and our privilege to receive them. We had been earnestly praying that God would be pleased to honour his own name by adding to his church here, such as shall be saved; and I trust we do, and shall, rejoice over this addition, as an answer to our prayers. Now, we have been permitted to see just as many baptized, and united to the church, as have been removed from it by death, in the course of the past two and a half years.

Two of the seven are advanced in life (a European, and his wife, an East Indian), and they have for many years attended the means of grace here; but, until lately, they do not appear to have understood and felt the power of the gospel. The other five are young people, who have been brought up, for the most part, among the friends of the Redeemer; they have, consequently, met with but little at present to try their principles. Still, as we hope, they are truly sincere in giving themselves to Christ, we have every encouragement also to hope that He, who has promised grace for every time of need, will sustain and keep them in the paths of truth and righteousness unto the end. You will be pleased to learn that one of them is the son of our beloved native brother Shujaatali, a youth of sixteen, who, I hope, as he grows in years and experience, will prove very useful to the cause of Christ. Two of the remaining four are natives, and two have European fathers but native mothers. All, except one, understand the English language, and are in the habit of attending our English as well as Hindustani services.

There are a few others, who for some time past have been under Christian influence, and have manifested much serious interest in the usual means of grace. So that we have much reason to be grateful, and to feel encouraged by the present pleasing aspect of things among those who compose our usual and stated congregations.

I wish I could say we have equal encouragement among those who are without; but alas! it is quite the contrary. There is not the least symptom of spiritual life discoverable among all the thousands of Hindus and Mohammedans around us: not one do we know who shows any signs of a sincere concern for the salvation of his soul. Hearers, we continue to have many, but oh! where is the understanding mind and the obedient heart?

Somewhat more than a month ago our excellent native preachers, Nainsūkh and Sudda, in company with brother Hartur (one of Mr. Start's brethren, who was baptized here a short time ago, and is much beloved by us all), set off on a preaching tour up the river Gundhuk. They have travelled sixty or seventy miles, as far as Muzaffarpur, and have visited eighty or more villages. Our brethren write us word that they have been listened to in many of these villages with very great attention, and they hope, in some instances at least, that their hearers were influenced by something better than mere curiosity. May the Lord cause his word to take deep root in the hearts of many!

As Mr. Leslie has now accepted the pastoral charge of the Circular Road church, we can no longer entertain the hope of seeing him back in Monghir. All deeply feel his loss, but we are reconciled to it from the consideration that there is great hope of his being more extensively useful in Calcutta.

Mr. Moore has returned from Bhagulpore, and, I am happy to say, both he and Mr. Parsons are quite well. On the seventh of last month it pleased our all-wise and gracious God to take to himself our afflicted little boy, Ebenezer. He had been worse than usual for more than a month previous, but he was suddenly seized with convulsions on the afternoon of the seventh, and expired in a few hours. This was a painful dispensation to us, but we believe "it is well:" our dear little lamb is now both safe and happy in the bosom of the "good Shepherd."

AFRICA.

FERNANDO PO.

Mr. Sturgeon writes from Clarence, September 17th, 1843, as follows :—

The change of circumstances in which we are now placed are such as to awaken the most devout and refined sentiments of which we are capable. After labouring "far distant from our native home" for nearly two years alone, to receive under such circumstances great accessions of strength, comfort, and counsel, imparts a joy known only to those who have passed through the like scenes. Long may our beloved brethren, with those whom we hope soon to see, be permitted to labour in bleeding Africa for the good of souls and the extension of our Redeemer's kingdom. Before the arrival of our brethren we held several revival prayer-meetings, which have made a deep impression upon the minds of the people generally. Upon one of these occasions the people wept aloud, and as I was about to close the meeting by prayer, it became so universal, that my voice could not be heard. As I could not dismiss the assembly in such a confused state of things, I requested the congregation to resume their seats, and compose their minds; which being done, I concluded the meeting by imploring the blessing of him who "loves to hear when sinners pray." The people then, with one or two exceptions, separated in a manner becoming those who were leaving the house and worship of God. Whenever I have witnessed any undue excitement, it has been my invariable practice to attempt its suppression with promptness and affection; conceiving it to be as derogatory to the divine being as it is subversive of genuine piety. But I always feel it my duty, when I thus act, to explain to the people the difference between noise and religious feeling; the injurious effects of the former and the advantages of the latter. But notwithstanding the few extravagances at the meeting referred to, we hope that many began then to pray for the first time. From the statements of various revivals having taken place, it is natural that we should look for their results in reformation of conduct in the inhabitants of our town. In this respect we are not disappointed. Our enemies are led unwillingly to confess that a recent change has taken place both in domestic and in public life. Many of the parents now not only keep their houses clean, but also clothe their children; and as several respectable houses have lately been built in Clarence, and others are in progress, the town is beginning to exhibit an improved appearance externally.

Our congregations on the week evenings present a decent appearance, though for many months after our settlement here we were but too frequently disgusted on these occasions; but on Lord's days the appearance of our people is but little inferior to the generality of your English congregations. The gardens in our neighbourhood are in a deplorable state. I have at length succeeded in getting my own garden in comparatively good order. Arrowroot, cocoa, cabbage, sweet potatoes, pines, and water-melons, make up the greater part of its productions. Arrowroot grows well here, and by its cultivation much aid may be rendered to the mission. I am clearing a piece of ground adjoining my garden, with the view of forming a small cotton plantation. For this purpose I have reared upwards of 200 cotton-plants, and hope within the next few months to raise a still larger number. I have also a small flower-garden, but as flowers are almost unknown here, my supply is very limited. But I must again refer you to the spiritual garden, in which there is a great variety of plants, from different soils, and of various growths. On Lord's day (August 20th) I baptized thirteen persons in Waterfall brook. One of them is from Old Calabar, that prolific seat of the king of terrors. His name is Joseph Johnson, and being a man of lovely disposition and consistency of conduct, we hope that he will be made a great blessing to his fellow-countrymen living here. Among the females there is one who has been notorious for pride, malice, and cruelty; but by the grace of God her jewels of gold are exchanged for the ornaments of a meek and quiet spirit; and previous ferocious dispositions are supplanted by penitence, faith, and love. We cannot expect, dear sir, that the strongholds of Satan can be thus attacked, and fall, under the powerful and benign influence of the gospel, without the hostile power of darkness being called into action. For this we are prepared; and may we be faithful to God, and to souls, endure the conflict, and come off more than conquerors through him that loved us. Pray for us."

WEST INDIES.

JAMAICA.

MR. TINSON.

Our friend Mr. Tinson has undergone a severe surgical operation. It was supposed at first that it would be necessary for him to return to this country; but on the 21st of December, a large cancerous tumour from which he had been suffering was removed, at Kingston, by Dr. Tuthill, assisted by other eminent medical practitioners on the island. One of the professional gentlemen, writing three days afterwards, states that Mr. Tinson bore the operation admirably; that, with the exception of a slight rigour, no apparently untoward symptom had occurred; and that he presented his sincere congratulations for the so far favourable issue of a serious operation on one of the society's most useful missionaries, with the earnest hope that God would graciously complete his restoration to health.

On the evening before the operation took place, special prayer-meetings were held in both the baptist chapels in Kingston.

DEPARTURE OF THE CHILMARK FOR AFRICA.

Mr. Clarke and his companions sailed from Falmouth, for Fernando Po, on the first of December. Valedictory services, in which they were commended to the divine protection and blessing, had been held previously at several places; and on Tuesday evening, Nov. 28th, a very large meeting was held in the baptist chapel, Falmouth, at which suitable addresses were delivered and prayers offered; and about fifteen hundred persons partook together of the Lord's supper. The following is a list of the persons who embarked—

Mr. and Mrs. Clarke. Mr. Saker (assistant missionary), Mrs. Saker, and child.

Teachers—Mr. and Mrs. Bundy; Mr. and Mrs. Norman, with four children; Mr. and Mrs. Ennis, and three children; Mr. and Mrs. Gallimore, with two children; and Mr. A. Duckett.—Misses Stewart, Davis, and Cooper.

Samuel and Joseph Fuller, to join their father, a teacher already in Africa.

Settlers—Mr. and Mrs. Trusty, with one child; Mr. and Mrs. Phillips, with one child; Mr. and Mrs. Duffus, with two children; Mr. George Williams, John Gordon, and Mr. and Mrs. White: in all forty-two.

On the 2nd of December Mr. Knibb wrote thus:—

The Chilmark sailed yesterday, and is now in sight of Kettering. She carries a noble band of missionaries. If ever I wished to have my likeness taken it was when I requested and obtained permission to steer her out of harbour, which, under the directions of the captain, I accomplished. Oh, it was an interesting sight! There stood dear Clarke, his face beaming with calm, dignified joy; there his beloved wife; there his interesting band and the playful children. Among the number was one whom my dear boy William, now in heaven, taught to read. There stood another who received his education from myself when at Kingston, and there a lonely widower, whose wife, after having engaged to go, was suddenly called to her rest, and was only buried three days before the vessel sailed; and who on her death-bed urged him to proceed to Africa: there the superintendent of my own sabbath-school, who in parting said, "Take care of my brother, and speak to him about Jesus." Oh, it was a noble sight! For all particulars I must refer you to our Herald, and to dear Clarke's letter. In twelvemonths we shall have enough to freight another vessel.

The following lines, composed by a member of the Committee after hearing the foregoing letter, will gratify our readers:

THE CHILMARK'S DEPARTURE.

Spread wide the flowing canvass!—Soft
As music's breath, the favouring breeze
Wakes from its mountain rest, to waft
The "Chilmark" o'er those distant seas
'Tis hers to traverse, ere her crew
Shall Afric's rising headlands view.

Haste, on the taper mast-head high,
The graceful pennon to unfold:
The radiance of the morning sky
Will blazon it with hues of gold;
As if rejoicing to bestow
On freedom's sons its brightest glow!

No hardy helmsman's practised hand
Turns, at its will, the ready wheel:
A brother steers them from the land,
Where, mingling with devoted zeal,
The undaunted energies of youth,
He combated the foes of truth;—

Long ere upon these Western Isles,
Sweet freedom, thou hadst looked in love;
And bright with those benignant smiles,
That win their beauty from above,
Redeemed the negro from his wrongs,
And turned his sorrows into songs!

And mark ye *him*, whose placid gaze
Is fixed upon the lessening shore;
As though the scenes of other days,
In all their freshness, passed before
His thoughtful spirit,—kindling there
Emotions such as few can share.

Not now, that chosen saint of God
First trusts the ocean's treacherous waves:
As mercy's herald, once he trod
Those shores the trackless Niger laves;
Where to the heathen's wondering eye,
He raised his Master's cross on high.

Land of his hopes!—the frequent prayer
Methinks is answered from above;—
He comes, with *these* thy sons, to share
The willing toil,—the work of love:—
Thy children! long estranged from thee,
But now returning, saved, and free.

The mother, smiling through her tears,—
The prattling child, all careless joy,—
The sable convert, who reveres
The memory of the sainted boy,—
With brethren, "one in Jesus," throng
The Chilmark, as she bounds along.

But one is wanting;—called away
From earthly toil to heavenly rest,
Her sun went down while yet 'twas day;
But granted is her last request,
For thou, amidst this blessed band,
Poor, lonely widower, dost stand!

And now, speed on, brave bark! To see
Their fathers' distant homes they pant;
"How beautiful their feet" will be
As 'neath *their* shade the cross they plant;
The God of heaven with beams benign,
On all their labours deign to shine!

HOME PROCEEDINGS.

LEEDS.

On Tuesday evening, January 2nd, a meeting of the teachers, friends, and scholars of the Baptist Sunday schools in Leeds was held in South Parade Chapel. Nearly 500 children sat down to tea, after which the Rev. P. J. Saffery gave a lecture on the Baptist Missions, which was illustrated by large maps prepared for the occasion. At the conclusion of the lecture the following resolutions were passed by the children with great enthusiasm, having been previously explained and enforced by most appropriate speeches from Messrs. Parkin, Midgley, Finnie, and Firth.

"1. That we, the scholars in connexion with the South Parade Sunday-schools, thankful to almighty God for the blessings he has bestowed upon us, in giving us his holy word, and kind teachers to instruct us therein, are anxious

that the children in heathen lands should have the bible, that they also may be instructed in those things which will lead them to heaven and to God.

"2. That, in order that we may do something towards sending the gospel to those who have it not, we now agree to form ourselves into an auxiliary society, to be called the South Parade Juvenile Baptist Missionary Society, and we promise to do all we can to promote its welfare, and trust that God will bless our humble attempts to aid in bringing sinners to the Lord Jesus Christ."

Subsequently a committee and officers were appointed. James Richardson, Esq., was elected by the children as chairman of the meeting.

MANCHESTER.

On Thursday evening, January the 4th, the annual Congregational and Juvenile Missionary meeting was held at Union Chapel. Previous to the meeting a large party of friends sat down to tea, after which they were addressed by the chairman (the Rev. F. Tucker, B.A.), Mr. Bolton (the secretary), the Rev. P. J. Saffery, who gave a detailed account of the present state and prospects of our Foreign Missions, Mr. M'All (son of the late Dr. M'All), and the Rev. Messrs. M'Kerrard and Lord.

There is, in connexion with this auxiliary, a working society for Africa, from which a large number of garments have already been supplied for the use of our mission there.

WIGAN.

On Lord's day, January the 7th, sermons were preached in Wigan, Lancashire, by the Rev. P. J. Saffery, when contributions and collections were made amounting to £21 13s. 6d. This is a noble effort on the part of our friends there.

NORTHAMPTONSHIRE.

A series of about twenty meetings of an exceedingly interesting character was lately held in Northamptonshire, at which Mr. Fraser attended, who has furnished the following account of them.

The deputation was likely to feel interested in attempting to awaken the sympathies of the youth in the county that was the chief scene of labour of the founders of the mission. To impart, by the divine blessing, to the grandchildren and the great grandchildren of those *now* in heaven, who had witnessed the power of the missionary spirit in their honoured pastors, seemed an object of unusual interest; and the cordiality with which the deputation was every where welcomed, showed that although the fathers were gone, a goodly portion of their spirit still remains. In all, fully six thousand young persons were addressed, besides nearly the same number of old persons, who seemed equally interested in the proceedings. At all the places, collecting books were left, in order to the formation of juvenile institutions. Upon the whole, we trust that some saving impressions were made upon the young, this being an object the deputation keeps constantly in view, and that satisfactory results will appear in regard to the funds of the parent institution. With extreme propriety our first meeting was held at Clipstone. The house still remains, and the room, where the "Fathers" first opened their minds to each other on the great question of a mission to India. Here, in that room, they sat through a long night, and well on in the morning, and alternately talked and prayed about India. What a meeting! what men! Heaven knows how much the subsequent results were dependent upon *this* meeting.

The chapel was full, and the young people appeared greatly interested. At Kettering the chapel was densely crowded, numbers going away unable to obtain admission. The greatest cordiality exists between our brother Robinson and Mr. Toller, the independent minister. This is as it was wont to be between Mr. Fuller and Mr. Toller's father. We had, therefore, Mr. Toller's young people. The service was commenced with singing and prayer by the pastor, after which the children were addressed for fully an hour. The closest attention, without the least interruption, continued to the close. All seemed to feel, and no wonder. There were

Mr. Fuller's chapel and pulpit; there on the right a marble tablet to his memory; not many yards behind, his grave: his spirit seemed in the place, and one could conceive of his joy as a thousand young voices pledged themselves to a cause that lay so near his heart. The deputation look back with pleasing associations to the time with the dear young people and the much respected pastor at Kettering.

A very good meeting was held at Olney. Pleasing recollections of Sutcliff, and John Newton, and Cowper. The young people seemed interested. On the evening of the same day went on to Eckleton, a heart-stirring spot. Took tea in the room where Carey preached his first sermon. The chapel crowded; a deep and lively interest amongst the young. One would almost think that the ground about here *grew* the missionary spirit; old and young seemed equally alive to the great object brought before them. Here arose rather an interesting conflict between two of our young friends, the grandsons of the good man to whom Carey was apprenticed. A sentence was quoted in the address out of the book of Isaiah, without mentioning the chapter and verse; the young people were requested to find it out, and the first that found it was to be rewarded by the superintendent of the school. The law of the house required that our two young friends should go to bed together. The one, a little drowsy fellow, determined to go to bed immediately; the other was equally determined to find the passage before he slept. Our industrious young friend held on and conquered: at two o'clock in the morning he found the passage. Rather out of humour, our other young friend now retired to rest. On the following morning we visited the little out-house where Carey served his apprenticeship; and a fine old man, his fellow apprentice, chopped off for us a piece of an old oak-tree "on which Carey often leaned, and in which he often stuck his awl." We left, and thought of him "who chooseth the foolish things of the world to confound the wise, and things that are not to bring to nought things that are, that no flesh should glory in his presence."

Our last meeting was held at Blisworth. Here the friends had a tea-meeting. Several ministers attended from the neighbourhood. There appeared a deep impression made upon the young as to their *own* personal interest in the Saviour. The meeting closed with singing "Crown him Lord of all." We do earnestly pray that the divine blessing may rest on the several meetings thus held, and that the results will greatly contribute to the advancement of the Saviour's glory both at home and abroad.

LETTERS RECEIVED FROM MISSIONARIES.

Africa	Fernando Po	Merrick, J.	Oct. 6.
America	Montreal	Girdwood, J.	Dec. 5 and 26.
Asia	Calcutta	Evans, W. W.	Nov. 14.
		Small, G.	Oct. 17, Nov. 13.
		Thomas, J.	Nov. 14 and 21.
		Wenger, J.	Nov. 14.
	Colombo	Daniel, E.	April 12, June 20.
	Monghyr	Lawrence, J.	Sep. 6.
	Sewry	Williamson, J.	Nov. 11.
Bahamas	Nassau	Capern, H.	Dec. 15.
	Turk's Island	Littlewood, W.	Dec. 11.
Brittany	Morlaix	Jenkins, J.	Dec. 9, Jan. 9.
Hatti	Port au Plat	Griffin, W. P.	Nov. 6.
Honduras	Belize	Henderson, A.	Nov. 11 and 15.
Jamaica	Alexandria	Newbegin, W.	Dec. 5.
	Bethtephil	Pickton, T. B.	Nov. 14.
	Brown's Town	Clark, J.	Dec. 5.
	Calabar	Tinson, J.	Nov. 17, Dec. 5.
	Clarendon	Reid, J.	Nov. 13, Dec. 1.
	Falmouth	Clarke, John	Nov. 14, 25, & 29.
		Knibb, W.	Nov. 14, Dec. 2 (2 letters).
		De., and others...	Dec. 6.
		Yarnold, S. R.	Dec. 4.

JAMAICA	LUCEA	Francies, E. J.	Nov. 1 and 16, Dec. 5.
	MOUNT HERMON	Hume, J.	Nov. 28.
	PORT MARIA	Day, D.	Dec. 6.
	PROVIDENCE	Saker, A.	Nov. 15.
	STEWART TOWN	Dexter, B. B.	Nov. 16.
Off MADEIRA		Phillippo, J. M.	Dec. 9.
TRINIDAD	PORT OF SPAIN	Cowen, G.	Nov. 18.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following friends—

Mrs. Kitson, of Brixton Hill, for a parcel of children's dresses, for Rev. J. Clarke, Fernando Po;
Friends, at Swanage, for a box of books and useful articles, for Africa;
Mrs. Clements and Miss Sargeant, of Laytonstone, for a box of clothing, for Rev. A. Henderson, of Belize, and a box of clothing, for Africa;
Miss Morgan, of Birmingham, for a parcel of clothing, for Mrs. Clarke, Fernando Po;
Miss Hatch, of Wallingford, for a parcel of magazines;
Mr. Robert Hooppell, of Winscombe, Somerset, for 12 volumes of Baptist Magazines;
The young ladies of Miss Hart's school, Braintree, for a parcel of clothing, for Africa;
Rev. W. Bolton, of Walton on the Naze, Essex, for a box of books, for the Jamaica Theological Institution;
Friends, at Boroughbridge, by Mr. G. W. McCree, for a box of clothing, for Africa;
Friends, at Ipswich, by Mr. Pollard, for a box of clothing, for Africa;
B. S., for a parcel of magazines, for Africa;
Mrs. Moore, of Homerton, for a parcel of magazines;
Mrs. Hobson, of Lambeth, for a parcel of magazines; and
The Religious Tract Society, for a grant of tracts and books, for Trinidad.

NOTICE TO AUXILIARY SOCIETIES.

The Treasurers of Auxiliary Societies, and other friends, who may have money in hand on account of the Society, are respectfully reminded that the Treasurer's account for the year will close on the 31st of March; which renders it necessary that all payments intended to appear in the Appendix to the next Report, should be made, at the latest, in the course of the next month. It is requested, therefore, that the respective accounts may be sent, properly balanced, to the Secretary, No. 6, Fen Court, Fenchurch Street, accompanied by the list of subscribers, &c., in alphabetical order.

CONTRIBUTIONS

Received on account of the Baptist Missionary Society, during the month of December, 1843.

Annual Subscriptions.	£	s.	d.
Allen, J. H., Esq.	2	2	0
Thornton, Miss S.	1	0	0

Donations.	£	s.	d.
A Friend, by Mr. A. Hodge, for *Africa*	1	0	0
Ditto, by ditto, for *West Indies*	0	10	0

	£	s.	d.
Anon., for *Sanscrit Old Testament*	4	0	0
Do., for *Patna Orphan Refuge*	2	0	0

	£	s.	d.
Friends, for *Rev. J. M. Phillippo's Schools, Spanish Town*	8	5	0
Ladies' Anti-Slavery Committee, Southwark	10	0	0
London Ladies' Society, for *Rev. J. M. Phillippo's Schools, Spanish Town*	50	0	0
Do., for *Manchester*	10	0	0
Newton, Mrs.	0	10	0

Legacies.

Hogg, Rev. Reynold, late of Kimbolton	90	0	0
Llewellyn, Mrs., late of Vurlong House, near Cowbridge	5	0	0
Satchell, W., Esq., late of Kettering	5	0	0

London and Middlesex Auxiliaries.

Devonshire Square—			
Collections	22	1	8
Contributions	4	4	10
Do., for *Africa*	1	1	0
Ladies' Annual Contributions, for *Female Education in India*	7	5	0

Berkshire.

Wallingford—			
Cards, by Masters Jno. and Joseph Hatch	0	18	9

Buckinghamshire.

High Wycombe—			
Collections—			
Public Meeting	8	15	7
Crendon Lane Chapel	3	13	2
Ebenezer ditto	2	16	8
Contributions	24	13	6
Do., for *Schools*	2	1	0
Do., for *Miss. Vessel*	2	12	0

Cambridgeshire.

Cambridge—			
Contributions	73	6	5
Do., for *China*	0	10	0

Gloucestershire.

Lechlade—			
Collection	0	17	0
Contributions	7	12	3
Tewkesbury—			
Collection and Contributions	23	7	1
Contributions, for *Native Schools*	4	19	6

Hampshire.

Portsmouth, Portsea, & Gosport Auxiliary, on account	60	0	0

Kent.

Dover, Salem Chapel	10	0	0

Lincolnshire.

Bourn—			
Collection	5	5	0
Bernastle—			
Collection	6	10	5
Contributions	5	6	8
Do., Sun. School	1	17	6
Horsington—			
Collection	1	4	11
Mareham-le-fen—			
Collection	1	0	6
Partney—			
Collection	2	16	0
Spalding, Ebenezer Chapel—			
Collection	2	11	0

Monmouthshire.

Abergavenny—			
Penny, Mr. J....A.S.	0	10	6

Norfolk.

Fakenham—			
Cates, Miss M. M., Collected by Christmas Cards	1	0	0
Lynn	20	13	0

Northamptonshire.

Stanwick—			
Contributions	1	13	2
Do., Sun. School	0	6	10

Northumberland.

Berwick upon Tweed—			
Paxon, Mr. John, for *Sanscrit Old Testament*	1	0	0

Nottinghamshire.

Collingham—			
Collections and Contributions	29	14	8
Nichols, Mrs., for "*Eliza Collingham*"	4	0	0
Sunday School	0	2	0

Oxfordshire.

Banbury—			
A Poor Man, an expression of gratitude	0	5	0

Somersetshire.

Bedminster—			
Boyce, Mr. T., for *Chapel at Morlaix*	10	0	0
Winscombe—			
Collection	1	0	0

Sussex.

Hastings, on account	1	1	0

Warwickshire.

Birmingham, on account	66	11	0
Ladies' Society, for *Rev. J. M. Phillippo's Schools*	10	0	0

Wiltshire.

Bradford, by P. Anstie, Esq.	3	2	6
Stratton, by Rev. R. Breeze—			
Collection	1	12	7
Contributions	2	8	0
Do., Sun. School	0	4	1

Yorkshire.

Bingley—			
Collection	2	2	0
Cullingworth—			
Collection	1	2	1
Earby—			
Collection	1	10	0
Leeds—			
Marshall, J. G., Esq., for *Sanscrit Old Testament*	5	0	0
Shipley—			
Collection	5	7	7
Contributions	17	2	9
Sutton—			
Fawcett, Mr., for *Miss. Vessel*	1	0	0

North Wales.

Montgomeryshire, by Rev. B. Price—			
Caersws—			
Collection	1	1	10
Dolvar—			
Collection	0	11	8
Lanidloes—			
Collection	0	13	4
Mochtref—			
Collection	0	11	4
New Chapel—			
Collection	0	13	6
Newtown—			
Collections	6	13	6
Contributions	4	16	0
Oldcastle—			
Collection	0	13	0
Rhydfelen—			
Collection	0	13	9
Sarn—			
Collection	1	11	2

South Wales.

Glamorganshire—			
Aberdare—			
Collection	0	15	0
Contributions	1	2	6
Caerphilly—			
Collection	1	17	0
Contributions	1	6	6
Cardiff—			
Bethany—			
Collection	9	10	9
Contributions	17	18	7
Tabernacle—			
Collection	4	0	2
Contributions	3	19	4
Dinas—			
Collection	1	8	0
Hirwain—			
Collection	0	14	7
Contributions	3	2	0
Newbridge—			
Collection	0	7	6
Contributions	4	3	11
	50	5	10
Acknowledged before and expenses	31	10	0
	18	15	10

Pembrokeshire—			
Bethlehem—			
Collection	0	17	6
Broad Haven—			
Collection	0	5	0
Camrose—			
Collection	0	8	6
Carmel—			
Collection	1	9	3
Gallilee—			
Collection	0	9	1

	£	s.	d.
Haverfordwest—			
Collections	10	1	0
Contributions	118	8	0
Honeyborough—			
Collection	6	13	0
Marloes—			
Collection	0	8	8
Milford—			
Collection	3	14	6
Mount Zion—			
Collection	0	4	6
Pisgah—			
Collection	0	12	4
Pope Hill—			
Collection	0	12	0
Salem—			
Collection	0	10	8
Missionary Box	0	6	1
Sutton—			
Collection	0	12	0

	£	s.	d.
RADNORSHIRE, by Rev. R. Price—			
Bwlchysarnau and Brondre—			
Collection	0	17	0
Cwmbrith—			
Collection	0	10	0
Dolau and Maesycelyn—			
Collection	1	17	0
Hamer, Mrs.	1	0	0
Dyffryn Clasrwen—			
Collection	0	10	10
Frank's Bridge—			
Collection	0	18	0
Gladestry—			
Collection	1	5	0
Lodge—			
Collection	0	14	0
Maesyrhelem & Trelwydion—			
Collection	1	1	0

	£	s.	d.
Nantgwyn—			
Collection	0	10	0
Newbridge—			
Collection	1	1	6
Rhayader—			
Collection	0	12	6
Rock—			
Collection	1	13	0
	12	9	10
Other sums (particulars not received)	7	10	2
	20	0	0

FOREIGN.

	£	s.	d.
Jamaica—			
Kingston, Hanover Street	2	2	0
Wood, Mrs., Collected by	2	2	0
Rouse, Miss, the late	5	0	0

CONTRIBUTIONS TO THE JUBILEE FUND,

From the 1st to the 31st of December, 1843.

	£	s.	d.
London—			
Bousfield, Mrs. W., for *Miss. Vessel*	1	1	0
Gurney, W. B., Esq., for *do.*	50	0	0
Hepburn, Thos., Esq., for *do.*	10	10	0
Hepburn, John, Esq., for *do.*	10	10	0
Lowe, George, Esq., for *do.*	5	0	0
Oliver, Mr., T., for *do.*	1	1	0
Alcester, Collected by Mrs. Brown, Ragley, for *do.*—			
Allen, Mr. Peter	1	0	0
Brooke, Mr. Benjamin	1	0	0
Brown, Mr. Hugh	1	0	0
Brown, Mrs. H.	1	0	0
Sums under 10s.	1	5	0
Bocking—			
Craig, Mrs., Mount House, by W. B. Gurney, Esq., for *do.*	1	0	0
Caerleon—			
Jenkins, Mr. John, Pontheer Works, for *do*	1	0	0
Jenkins, Mr. William, do., for *do.*	1	0	0
Jenkins, Miss, do., for *ditto*	0	10	0

	£	s.	d.
Cambridge—			
Lilley, W. E., Esq., for *do.*	5	0	0
Carlton, Worksop, Notts—			
Collected by Mr. Jas. Williams, for *do.*—			
Eyre, Rev. C. W.	1	0	0
Friend to Missions	0	10	0
Sums under 10s.	3	10	0
Chesham—			
Tomlin, Rev. W., for *ditto*	1	0	0
Dover—			
Kingsford, A., Esq., for *do.*	2	10	0
High Wycombe—			
Hearn and Vearsey, Messrs., for *do.*	2	2	0
Cumming, Mr., for *do.*	0	10	0
Liverpool, Collected by Rev. P. J. Saffery, for *do.*—			
Aspinall, Mrs.	1	0	0
Birrell, Mrs., sen.	1	0	0
Cearns, Mrs. R.	1	1	0
Coward, John, Esq.	20	0	0
Cropper, John, Esq.	50	0	0
Cropper, Mr. James	2	0	0
Cropper, the Misses	1	0	0
Duncan, Mr. G. J.	1	0	0
Fell, John, Esq.	5	0	0
Holmes, H., Esq.	1	0	0

	£	s.	d.
Holmes, John, Esq.	1	0	0
Hope, Arthur, Esq.	2	0	0
Jeffery, Mr. J. R.	2	0	0
Johnson, Messrs. R. and S.	3	0	0
Jones, Messrs. Robert and Sons	20	0	0
Jones, Miss	20	0	0
Jones, Mr. Robert, jun., Collected by	13	4	1
Kirkpatrick, Mr. J.	1	1	0
Knibb, Miss	1	0	0
Lister, James, Esq.	1	1	0
Medley, Messrs. W. and G.	2	0	0
Ralph, Mr.	1	1	0
Ridgway, Mr. Joseph	1	1	0
Ridgway, Mr. John	1	0	0
Waterhouse, Mrs.	5	0	0
Sutton, Yorkshire—			
Fawcett, Mr., for *do.*	1	0	0
Swanage, by Mr. Peter Fiefield, for *do.*	0	2	0
Wakefield—			
A Friend to Missions, for *do.*	1	0	0
Wallingford, Collected by Miss Hatch, for *ditto*—			
Davies, Mr. C.	0	10	0
Sums under 10s.	4	6	2

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by the Treasurer, or, Secretary, at the Mission-House, 6, Fen-court, Fenchurch-street, London: in Edinburgh, by the Rev. Christopher Anderson, or H. D. Dickie, Esq.; in Glasgow, by Mr. Joseph Swan; in Dublin, by John Parkes, Esq., Richmond-street; at the Baptist Mission-Press, Calcutta, by the Rev. J. Thomas; at Kingston, Jamaica, by the Rev. Samuel Oughton; and at New York, United States, by W. Colgate, Esq.

IRISH CHRONICLE.

HAVE YOU HEARD THE NEWS?

News! Of what? From where? From India? The celestial empire? No; it respects a people much more nearly related to you, part and parcel of yourselves, in whose destiny, whether happy or adverse, that of England is involved; a people equally interesting as those above-mentioned, if not far more so; a people, intellectually and morally, inferior to no other beneath heaven's wide canopy; "a people terrible from their beginning hitherto," yet "a nation meted out and trodden down," "scattered and peeled," eminently the prey of the spoiler, enslaved both in body and soul, soured by disregard, galled by contempt, goaded by tyranny, maddened by a deep sense of wrong; a people of irrepressible energy, of inextinguishable buoyancy of spirit; duped, but never dared; united in the bonds of misfortune, perpetuating an almost miraculous existence amid severe destitution, and clinging with the ever-strengthening hold of almost filial piety to their fatherland, "taking pleasure in its stones, and favouring the very dust thereof;" a people most generously devoted to all who regard them with sympathizing concern, and on this account, alas! too easily won to plans and purposes which have rendered their character infamous in the view of superficial observers; but a people confiding, with mournful recklessness, the interests of their immortal souls in the hands of the artful, devoid of all manly independence of thought, and dragging out a life embittered with the continual fear of threatened damnation, if they doubt the dogmas of their church; a people bound to an hereditary, but fatally erroneous faith, by all the strength of the pains and penalties to which they have been doomed; a faith the more endeared to them the more that the wrench of violence has been felt, that brightened in their view in proportion as the darkness of adversity increased, and in which, according to the earliest and most sacred impressions, they found for ages the only asylum from their woes.

It will be easily perceived, that I refer to the case of the people of Ireland, that nation pre-eminent in wretchedness and spiritual darkness, which has groaned so long under a famine, not so much of bread and water, as of the word of God. Here superstition has stretched from shore to shore its gloomy reign. Here heathenism, in its most revolting features, but under the name and garb of Christianity, maintains absolute sway. "The leaders cause them to err. The prophets prophesy falsely; and the people love to have it so." An iron despotism has long extinguished in every breast each sentiment of spiritual freedom. Excluded from the vision of mercy by those to whom they have entrusted their consciences, they are every where perishing. They are daily destroyed for lack of knowledge. Under a spirit of strong delusion, they believe a lie. They are wholly given to idolatry.

British Christians, are not your hearts stirred within you? Can you unmoved consider these facts? Can you look with indifference upon an entire nation sinking in ignorance under their sins into everlasting fire? A nation but a few hours distant from yourselves, and whose interests are so intimately interwoven with your own. We dare not for a moment entertain the idea. We would not thus insult your feelings. We believe it to be impossible.

Perhaps you ask, "What can we do?" We answer, You can give them the gospel. You can spread the tidings of salvation through atoning blood from one end of the land to the other. To this the love of souls constrains you. To this you are impelled by the desire to possess an approving conscience. To this, in rendering again according to the benefit done you, you are imperatively summoned. To this, in obedience to his command who, "though he was rich, yet for your sakes became poor," you are pledged at the peril of your highest interests.

Yet a fearful apathy has hitherto prevailed among you, in reference to Ireland's wants and woes. You have listened, with all propriety, in the genuine and effective sensibility of British hearts, to the cry of the destitute in distant lands; but you have attended with heart-breaking indifference to the deep, protracted, thrilling wail of a noble people, and your fellow-subjects. To the reiterated entreaty of the Hibernian, "Come over and help us," how few hearts, penetrated with emotion, have exclaimed, as their eye rested on the cross, "We will go; we will send." A number of labourers, in some respect proportioned to the work to be done, has been furnished to some of the distant countries; and the fruits have appeared. A fair trial has never yet been made on Irish ground. Thither a sufficient force has never yet been detached. The harvest is extraordinarily plenteous, but the labourers are discouragingly and—on a grand scale—ineffectively few. We pretend not to divine the reason. You, brethren, perhaps know it; at least it is known to him who will bring every work into judgment.

It is not, however, denied that you have done much. Nor have your benevolent efforts been in vain. Great good has been achieved. Through the instrumentality of your agents, many have been turned from the error of their ways, and from the power of Satan unto God. Districts have been penetrated with the light of life, where, since the ascendancy of the Man of Sin, darkness undisturbed had reigned. Hundreds to whom the touch of the Bible was pollution; who would have carried it from their houses in the tongs, to bury it wherever opportunity might offer; by whom the questioning of whatever the priest happened to say was considered heresy, and who feared their confessor more than they feared their God: hundreds such have been taught to value their Bible as their highest treasure, to dare to be free, to think for themselves, to glory in the cross,

> "Eager to tell to sinners round,
> The dear, dear Saviour they have found."

The truth is triumphing. Christ's cause is progressing. The numbers of the faithful are increasing. The bonds of spiritual despotism are weakening and snapping. The dead sea of superstitious submission to authority is stirred from its centre to its circumference. The right to think is beginning to be recognized. The power of the priesthood is, in many places, no longer omnipotent. The Bible is a book no longer universally abhorred. The desire to possess it is, in some places, becoming so strong that priests now recommend its perusal. The destined period of Ireland's emancipation is at hand. The mighty image, so long and zealously worshipped, is already smitten and crumbling into ruin. Already are the causes of this mighty consummation at work. The oath and power of God are both pledged to render it effectual. A few more years of combined effort, of an insignificant expenditure, of prayer, and of painful labour, and over all the country shall be heard the rejoicing shout, "Babylon the great is fallen! is fallen!"

"Much, however, remains to be done. There is here and there a green spot in the wilderness, a point of light amid the surrounding darkness, a small community of right-hearted men begirt by millions in open rebellion against God. But our stations, few and far between, are but just visible amid the surrounding masses. We must multiply these stations. A greater efficiency must be given to those already existing. To accomplish these objects, so desirable and absolutely indispensable to permanent and general success, greatly increased means are necessary. You possess these means; will you furnish them? The Lord has given you silver and gold; will you employ it in propagating his cause? To you, as stewards of one portion of his manifold grace, he himself appeals in behalf of his gospel.

"Curse ye, Meroz; curse ye bitterly the inhabitants thereof; for they came not up to the help of the Lord, to the help of the Lord against the mighty!" How awful is this language! It thrills the heart with terror. Yet it was uttered by the angel that was Jehovah, the Messenger of the covenant, the Lord Jesus Christ. As fearful a threatening as the scriptures contain was pronounced by the incarnation of love, for withholding aid in the conflict then decreed. A conflict infinitely more momentous now rages. The mighty, in a vastly higher sense, are now in the field. The Lord, by a single breath, could sweep them all from the face of the earth, and achieve the victory. But this he does not choose to do. He will conquer only through his people. He thus gives them the opportunity of proving their love and loyalty. He condescends to beg their *help*. Shall he ask in

vain? British Christians! God is conquering Ireland. He has greatly honoured your agents in giving a remarkable stimulus to the public mind. We are plainly on the eve of a mighty crisis. But, to take advantage of this, you must just now furnish much additional assistance. The breach must be entered *in force*, to do it *with effect*. He summons you to "come up," by your prayers and contributions, to his "*help*." Remember the poor, perishing Irish. Ponder well the awful words above quoted. Our prayer is, that divine grace may so open your hearts and hands, that, instead of a blighting curse, you may inherit a rich and a lasting blessing.

E.

Extracts of a letter to Mr. Green:—

"*January* 3, 1844.

"After another year of labour, it is pleasant at the commencement of a new one, to know that, at least, we have lost no ground in our attacks upon the kingdom of darkness; and much more pleasant to know that we have made considerable progress, and gained decisive advantages. Let our friends in England not suppose that none are benefited by us but the few whom we report, from time to time, as having been baptized. The reverse of this is the case. I am fully persuaded that many, shall I say, many thousands, still in communion with popery and episcopacy, have received lasting benefit from your mission to Ireland; and that, in the great day of account, thousands of those around us will unite with us in praising and adoring 'him that loved us, and washed us from our sins in his own blood.' We often are dispirited because enlightened Roman Catholics, born, and educated, and impregnated with prejudice in favour of the apostolic, catholic, ancient, venerable, respectable, universal (at least so professed and believed by them) church of Rome, having some vague and undefinable notions about purgatory and transubstantiation, will not at once abandon popery and unite with us. Surely it is cause of great sorrow, that such persons should have imbibed, and in some measure retain such errors; but is there not cause for gratitude and joy, that at the present time there are still in communion with Rome numbers who love and read the Bible, and depend solely upon the atonement for salvation? I rejoice to inform you, that for the last month our meeting-house, both on Thursdays as well as Lord's days, has been well filled with hearers; the congregation is nearly doubled since November. May the Lord grant that it may continue so. On the morning of the new year we had a delightful meeting for prayer and addresses; it was cheering to me to witness the deep tone of piety, and the fervency of the prayers presented on the occasion. Most of the members of the church were present, and many other friends. Our meeting continued from ten till two o'clock, and no anxiety was evinced to separate."

Subscriptions, &c. received up to the end of December, 1843.

Leicester—	£	s.	d.
Collected by Mr. Joseph Davis, of Arnsby.			
Mr. Bayley	0	10	0
Mr. John Baynes	0	5	0
Mr. Beales	0	10	0
Mr. Bedells	0	10	0
Mr. William Bedells	0	10	0
Mr. Joseph Bedells	0	5	0
Mr. C. Billson	0	10	0
Mr. S. Billson	0	5	0
Mr. Carryer	0	10	0
Mrs. Chapman	0	10	0
Mr. Collier	0	10	0
Mr. James Cort	1	0	0
Ditto, donation	1	0	0
Mr. Ellingworth	1	0	0
Mr. J. Fielding	0	10	0
Mr. G. Goddard	0	2	6
Mr. Gould	0	10	0
Mr. J. D. Harris	1	0	0
R. Harris, Esq.	2	0	0
R. Harris, Esq., jun.	1	0	0
Mr. H. Hull	0	10	0
Mrs. Manning	0	2	6
Mr. Paddy	0	10	0
Mr. Porter	0	5	0
C. B. Robinson, Esq.	2	0	0
Mrs. Robinson	1	0	0
Mr. Thompson	0	10	0
Mr. J. Whitmore	0	10	0
		18	5	0

Newcastle-on-Tyne—	£	s.	d.	£	s.	d.
By Mr. Stephen Davis.						
Mr. J. Fenwick	5	5	0			
Mr. J. Grote	0	10	0			
Mr. W. Chapman	0	10	0			
Miss A. Richardson, *for schools*	0	10	0			
Mrs. J. L. Angas	1	0	0			
Mr. D. Flintoff	0	10	0			
Mr. C. A. Windeath	0	10	0			
Collection, New Bridge Chapel	1	16	0			
Ditto, Tuthill Stairs	3	3	0			
Ditto, New Court	5	5	0			
				18	19	0
North Shields—						
Mrs. Young	1	0	0			
Mr. J. Rennison	0	10	0			
Mr. R. Pow	0	10	0			
Mrs. Clay	0	5	0			
Small sums	0	17	1			
				3	2	1
South Shields—						
Mr. Bell	1	1	0			
Small sums	0	10	6			
				1	11	6
Dundee—						
Mr. D. Crighton	0	5	0			
Mrs. Wright	0	7	6			
Baptist church, Rattway-court	4	3	2			
Mr. A. Low	2	2	0			
Mr. Smith	0	5	0			
Mr. G. Rough	0	5	0			

				£	s.	d.
Mr. R. Urquhart				0	5	0
Mr. D. Urquhart				0	5	0
Mr. Nicoll				0	5	0
Mr. W. Lacklands				0	10	0
Mr. Pitcairn				0	10	0
Chapel Shade church (Rev. Mr. Ried's)				1	15	1
A friend				0	3	0
				11	0	9
Montrose—						
Collection at Rev. J. B. Campbell's				4	9	4
Aberdeen—						
Collection at the Baptist chapel, Correction Wynd				14	0	0
Ditto, Silver Street				7	9	1
Ditto, John Street				5	0	0
A few females at John Street *for a scripture reader*				0	13	0
Dr. J. Walker, Tough				0	5	0
Church at Echt				1	0	0
Two friends				0	5	0
				28	12	1
Perth—						
Collection at Rev. R. Thomson's				7	2	6
Greenock—						
Mr. William Muir				0	10	0
Mr. Thos. Lang				0	5	0
Mr. D. McIlwraith				0	10	0
Monthly missionary colls., by Baptist friends, by Mr. J. Mc I.				1	5	0
Mr. R. Muir				1	0	0
Mr. J. McIlvain				1	0	0
Mr. Boyd				0	10	0
Mr. W. Macfie				1	1	0
Mr. R. Angus				0	10	0
Mr. A. Farrie				0	10	6
Mr. W. Martin				1	0	0
Mr. A. Muir				0	10	0
Mr. G. Dalgleish				0	5	0
Mr. J. Wright				0	5	0
Coll. at the Baptist chapel				2	8	0
Ditto at the Free church (Rev. Mr. Smith's)				4	19	3
				16	8	9
Glasgow—						
Mr. D. Smith				2	2	0
Mr. J. Wright				1	0	0
Mr. R. Knox				1	0	0
Mr. A. J. Duncan				1	1	0
Mr. A. Mitchell				1	0	0
Mr. W. Brown				0	10	0
Mr. S. Wilson				1	0	0
Mr. A. Morris				0	10	0
Mr. J. Anderson				1	0	0
Mr. A. Anderson				1	0	0
Mr. B. Fleming				1	1	0
Mr. J. Barr				2	2	0
Mr. G. Smith and Sons				2	2	0
Dr Jeffray, College				1	0	0
Messrs. J. W. Campbell & Co.				1	1	0
Mr. A. Abercrombie				0	10	6
Miss Ainsworth				0	10	0
J. and G. Burns				1	1	0
D. and J. Anderson				1	0	0
Mr. W. G. Mitchell				1	1	0
Mr. J. Laurie				0	10	6
Mr. J. Creem				1	0	0
Mr. H. Brown				0	10	6
Mr. W. P. Paton				1	1	0
Mr. W. Richmond				1	1	0
Mr. D. A. Cameron				1	0	0
Mr. J. Mackintosh				1	1	0
Mrs. Dinwiddie				1	1	0
Mr. D. Johnstone				1	1	0
Principal of Macfarlane College				0	10	0
A friend				0	10	0
Mr. J. Ewing				1	0	0
Collection at Rev. J. Paterson's				15	0	0
Ditto, Rev. A. Macleod's				5	10	0
Ditto, Mechanics' Hall				12	3	6
Ditto, Brown Street				3	10	0
Miss Oswald, Leotstown				5	0	0
Messrs. A. Fullarton and Co.				1	1	0
Mrs. Sherriff, Rothsay				0	10	0
Miss Sheriff				0	10	0
A friend 3s., and by sale of trinkets, 21s.				1	4	0
Mr. J. Henderson				1	1	0
Mr. A. Naismith				0	10	0
				77	17	
Edinburgh, additional—						
Collection at Rev. W. L. Alexander's				9	0	0
Mrs. Bruce, by Mr. Dickie				1	0	0
Mrs. Bruce, by Miss Haldane				1	0	0
Miss H. Haldane				0	5	0
Dr. Ransford				0	10	0
				11	15	
Dunfermline—						
Baptist church, by Mr. D. Dewar				2	10	
Norwich, by the Secretary, in part				47	5	
S. M. Peto, Esq. annual				10	0	
A village friend. P.				1	0	
Mrs. Goodman, Flitwick, Beds.				2	0	
Mr. Bowser, annual				1	0	
Mr. Hearne, by Mr. Bowser				1	1	
Mrs. Barrow, Ramsgate, by Mr. Burls, don.				1	0	
Weston-by-Weedon, Northamptonshire				1	15	
Sevenoaks, by Rev. T. Shirley, including subscriptions, school, &c.				10	1	

Subscriptions and Donations thankfully received by the Secretary, Rev. SAMUEL GREEN, Queen's Row, Walworth; by the Rev. JOSEPH ANGUS, at the Baptist Mission Rooms, 6, F Court, Fenchurch-street; and the Rev. STEPHEN DAVIS, 92, St. John-street-road, Islington; ROBERT STOCK, Esq., 1, Maddox-street, Regent-street, Treasurer; Mr. J. SANDERS, 104, Gr Russell-street, Bloomsbury; at the Union Bank, Argyle Place; by the Rev. C. ANDERS Edinburgh; the Rev. Mr. INNES, Frederick-street, Edinburgh; by the Rev. C. HARDCAST Waterford; Rev. F. TRESTRAIL, Rock Grove Terrace, Strand-road, Cork; by Mr. J. HOPE Cambridge Crescent, Birmingham; Rev. GEORGE GOULD, 1, Seville Place, Dublin; Rev. W ECCLES, Coleraine; Rev. R. WILSON, Belfast; Rev. G. NEWENHAM WATSON, Limerick; by any Baptist Minister, in any of our principal towns.

J. Haddon, Printer, Castle Street, Finsbury.

THE

BAPTIST MAGAZINE.

MARCH, 1844.

MEMOIR OF THE REV. BOURNE HALL DRAPER,

BY THE REV. W. YARNOLD.

The late Rev. Bourne Hall Draper was the son of a respectable farmer, and was born at Cumner, a village near Oxford, in the year 1778. His parents were members of the established church, and from a very early period in the life of their son, entertained the idea of making him a clergyman. They therefore obtained for him an early admission to the public school at Christ Church College, Oxford, where he continued between two and three years. Here his diligence and aptitude for the acquisition of knowledge soon secured him the commendation of his tutor, and so deeply interested one of the canons that he kindly promised to recommend him to the dean, and to get him connected with the college as a chorister; but whilst his parents were daily expecting this gratification, that God whose thoughts are not as man's thoughts, very fearfully and suddenly summoned this gentleman into the eternal world. This discouraging circumstance was followed by such successive losses and family trials as induced his father to take him from school, and abandon the idea of educating him for the church.

Thus "freed from all restraint," he says, "I wandered over the farm,

'From morn to noon, from noon to dewy eve,'

soon forgot my little store of knowledge, and retained little else but the cargo of pride I brought home from the college school." His self importance was at this time fostered, not merely by the recollection of his tutor's commendations, but by the conduct of his father, who was accustomed to amuse his friends by calling on his son to spout Latin, which, owing to the excellency of his memory, he was always ready to do. Notwithstanding, however, this interruption to his progress in education, his fondness for books and thirst for knowledge continued; and, at length, the farm was relinquished, the family became residents in Oxford, and renewed opportunities of instruction were afforded him, until he was sent apprentice to the Clarendon Press.

The printing business suited his intelligent and inquiring mind, and brought him into terms of intimacy with persons who attended the preaching of the late Rev. James Hinton. He accompanied them; and, through the grace of the Holy Spirit, became a believer in Jesus Christ and a member of the church over which Mr. Hinton then presided. The warmth of his zeal, the devotional character of his piety, and his earnest solicitude to be occupied in works of benevolent enterprise, soon attracted the attention of the pastor and members of that Christian community, and secured for him a large portion of their affection and esteem. The cheerful character of his piety, and the amenity of his disposition, so captivated the young that his company was much coveted; and existing facts show that he did not fail to employ the opportunity this afforded of recommending religion to them as the one thing needful.

"He tried each art, reproved each dull delay,
Allured to brighter worlds, and led the way."

About this time several of Mr. Draper's most intimate young friends meditated an excursion down the river, and in their arrangements secured him as one of the party; but from some apparently trifling circumstance he was prevented from accompanying them. They started. About an hour after, the boat was swamped in the lock, and all were drowned. Thus mercifully and wonderfully was he preserved for that life of devotedness to the service of God, and usefulness in the cause of Christ, which it is our privilege through the grace of God to review.

With such evidence before them of mental qualification and of benevolent and devotional feeling as we have noticed, the baptist church at Oxford encouraged Mr. Draper to devote himself to the work of the Christian ministry. In 1802 he was recommended to Bristol Academy, then under the presidency of the late excellent John Ryland, D.D. In 1804, he accepted a pressing invitation from the baptist church at Chipping Norton, and became their pastor. He continued here about five years, and then removed to Coseley, in Staffordshire; where his preaching was greatly blessed. The congregation increased, the cause revived, and many were from year to year added to the church. He was then in the full vigour of his manhood, and the united prayers and affectionate cooperation of his people kept his energies in constant activity, and contributed greatly to his happiness and usefulness, till circumstances mutually afflictive and depressing, arising out of the disturbed state of the collieries in 1816 and 1817, the claims of a rising family, and the death of his beloved wife, seemed to justify his removal. From hence he went, in 1820, to Southampton; and with untiring zeal and assiduity, continued his labours as pastor of the baptist church meeting in East Street, till Oct. 12, 1843; when, having finished his course, and kept the faith, his Master called him to receive the crown of life.

The public notice taken of the funeral of Mr. Draper showed that his character had been growing into high and general estimation, during the whole of his residence in Southampton. A great number of the shops were closed; ministers of various denominations preceded the corpse to its resting-place, and a very lengthened procession, composed of the members of his bereaved church, the Sunday-school teachers, and individuals from his own and other congregations, followed as mourners to the chapel in East-Street, when the Rev. T. Adkins, from the pulpit which the deceased had so long occupied, bore a very affectionate and honourable testimony to the character of his Christian brother and fellow-labourer in the gospel of Christ.

Mr. Draper was twice married. His

first wife was the daughter of Mr. John Smith of Coseley, in Staffordshire; his second was a Miss Chalkly of Southampton. By the former he had five children; by the latter, one, who with her mother survives him. In his paternal and domestic relations he was remarkably affectionate and indulgent; very anxious for the moral welfare and mental cultivation of his children, and in some of them very happy. Two of his daughters departed in the faith of Christ before their beloved father, and one son stands in honourable relation to the Christian church at Southampton.

It has been remarked, that few men ever strove to do more good, or ever lived nearer to God, than the subject of this memoir. Eminently devout, it is no wonder that he should have been eminently zealous. In daily converse with God, he acquired that temperature of heart which made doing good his chosen and delightsome employ, during the forty-six years that measured his Christian career. To a friend setting out in religion about the same time as himself, he said, "Let it be our high ambition to mingle with the great and good of every age,—to trace with contending steps the golden path which Howard trod to heaven." Benevolence was the distinguishing feature of his character, and under the exciting influence of the love of Christ it never languished. The feelings with which he commemorated the emancipation of the slave, and anticipated blessings in reserve for Afric's sons, were so strongly expressed, that few who joined him on that occasion will forget the overpowering emotions of his gratitude and joy. But the missionary, the tract, the Sunday-school, the Bible societies, and indeed all the great institutions with which these times abound, were dear to him, for his benevolent desire had no less limit than the extent of human misery.

As an author, the welfare of the rising generation was studied by him with great affection and success. Finding that he had qualities of mind which adapted him to interest them, he wrote with a view to their improvement much of an historical and scientific, as well as of a religious character. The avidity with which his writings have been sought, the extent of their circulation, the many editions through which some of them have passed, and their translation into the French and Italian languages, may perhaps be admitted as tests of his almost unrivalled excellency in this department of authorship. But he did not write for the young only. The intelligent of maturer years have been deeply interested with, and borne honourable and extensive testimony to, the worth of his productions. His issues from the press are thirty-six in number; and all unite to attest that his erudition was considerable, and the powers of his mind versatile and vigorous.

In his general intercourse with mankind, he was not only the ready advocate of the oppressed and defenceless, but made the sorrows of others so completely his own, and was so incapable of declining the solicitations of those who sought his aid, that he not unfrequently became overburdened with the temporal concerns of others, and sometimes involved in serious personal inconvenience and loss.

The last few years of his life were marked by scenes of varied and distressing affliction, in almost uninterrupted succession. These doubtless contributed to hasten the diminution of his mental vigour, as well as his bodily strength. Nevertheless, so extensive were his stores of knowledge, so rich his experience of the grace of God, and so faithful his memory, that whatever he produced in his ministry was exceedingly good, and adapted to edify his hearers. His attachment to his work was intense, persevering, and faithful to the last; so

that his people know that as a pastor he could say to them in truth, "As we were allowed of God to be put in trust with the gospel, even so we speak, not as pleasing man, but God, who trieth our hearts. Neither at any time used we flattering words, nor a cloak of covetousness; God is our witness. Being affectionately desirous of you, we were willing to have imparted to you our own souls, because ye were dear to us."

Mr. Draper appears through the whole of his career to have contended earnestly and with uncompromising fidelity for the faith once delivered to the saints; resembling, perhaps, in his doctrinal views, the excellent Dr. Owen more correctly than any other divine.

Of late, his friends were more fully aware of his declining state than he was himself. His whole system seemed to tremble under the pressure of accumulated solicitudes and the feebleness of advancing age, and yet he did not like allusions to it. So completely in his mind were his happiness and his work identified, that he became sometimes depressed and restless when his labours were interrupted; though, at other times, the sustaining and comforting grace of Christ so triumphed in his experience as greatly to delight those who were privileged to visit him in his affliction.

In September last, after being several weeks confined to the house, his health so far rallied as to enable him to visit Basingstoke, where, with very deep interest to the people, he preached twice. On the 27th of the month he returned home, and, having intimated his intention of meeting his beloved people in the evening, the attendance was unusually large. They seemed to be nearly all present before God when he arrived, and he addressed them from Ps. lxxxv. 8, "I *will* hear what God the Lord shall say, for he will speak peace to his people, and to his saints; but let them not turn again to folly." One remarked that "he spoke as if he had been to heaven and was come back again;" and to all, it was impressively evident, that he spake as if expecting to be there soon, and anxious to have his hearers with him. He closed his address on the certainty of God's fulfilling his promise by saying,

"'Musing on *my* habitation,
Thinking on my heavenly home
Fills my soul with holy longing.
Come, *my* Jesus; quickly come!
Vanity is all I see;
Lord, I long to be with thee.'"

To the writer, on one occasion, he said, "I am in good hands, brother; the best hands. Commit *all* to him.

'If I am found in Jesus' hands,
My soul can ne'er be lost!'

Is it not so?

'His honour is engaged to save
The meanest of his sheep;
All that his heavenly Father gave
His hands securely keep.'"

At another time—"All is well:

'Yet nothing in my hands I bring,
Simply to the cross I cling;'

Like dear John, you know. Sweet fellow! He is safe!"

"What a mercy! 'We conquer when we die!'" said he, at the close of a very interesting visit from a brother minister.

His beloved and devoted partner has much pleasure in calling to mind the evidence of richly sanctified affliction which appeared in the sweet peace, and submission, and cheerful hope, that crowned the last scenes of his life. "It is all right. God does all things well. Oh that God would in mercy cut short his work in righteousness!" Similar expressions of satisfaction in the wisdom and fidelity of God were often uttered by him. And one morning, as he lay musing on his bed, and contending with great langour of body, she heard him exclaim:

"'Unworthy though I be,
A golden harp for me!'"

And, just after, "Now they sing Hallelujah. And again they sing, Hallelujah to God and the Lamb. Complete in him. Complete in him!"

On the first sabbath in October, he administered the Lord's supper to his own people. Every word seemed to tell upon the hearts of all present, and it is hoped it will never be forgotten with what earnest affection he entreated them to live as becometh saints. On the Monday, in company with Mrs. Draper, he visited five families, and prayed with the sick. The next evening, he met the teachers of the Sunday school, and addressed them "on the value of the souls of their children." The two following days were busily occupied in preparing for the expected annual meeting on behalf of the mission; but on the Friday the pain in his chest was so distressing as to prevent his leaving the house, and on Saturday morning, though he rose and went down stairs, his prostration of strength was so great that he soon returned to his bed, and remained in a state of increasing stupor till the following Thursday morning, when his happy spirit escaped to the land of the blessed.

Thus did this servant of God die *in* his work, yet waiting for the coming of his Lord. The blessedness of such a death, the following lines, found on his desk after his decease, show that he knew how to anticipate as the Christian's privilege.

"INVITATION OF THE MINISTERING ANGEL TO THE SPIRIT OF THE DEPARTING CHRISTIAN.

"'Come, ransomed spirit! leave thy house of clay,
I wait to guide thee to the realms of day;
Faithful to death,—thy testimony given,—
No longer stay on earth; come, rise to heaven!
Counting, for Jesus' sake, all gain but loss,
Joyous I've seen thee take and bear the cross.
Well hast thou fought, not knowing how to yield;
Almighty grace thy strength, and Christ thy shield.
Though called thy earthly honours to resign,
The conqueror's crown and verdant palm are thine.
Thine are his robes of victory, ever white;
Thine, too, his mansion in the realms of light;
And thine, though suns and worlds shall pass away,
His boundless joys which never know decay.
See! where arrayed in ever-living green,—
Come, lift thine eyes, and mark the beauteous scene,—
The promised land bursts on the ravished sight,
And sorrow is unknown, and gloomy night.
Pure streams of bliss in ceaseless currents flow,
And on life's tree, sweet fruits, immortal, grow.
From every eye the tears are wiped away,
And Jesus' presence makes eternal day.
Then bid adieu to darkness, conflicts, fears,
And stay no longer in the vale of tears.
The throng of hymning seraphim are near;
Hearken! their music breaks upon the ear!
Spurn, spurn the ground cursed with the stain of sin,
And now the never-ending song begin.
Why dost thou linger? Say, is it to bear
To realms of light the partner of thy care?
She, she is coming, and will hail thee there.
Come, then, I lead thee where they die no more;
Blest Spirit! stretch thy wings, to glory soar!—

Haste! for the sons of light appear to greet thee,
And e'en the Lord of angels comes to meet thee.'

" There!—there!—'tis done! That was his latest sigh;
The spirit, freed, ascends to God on high.
Heardst thou that shout of victory from the blest?
'Twas then he entered on his heavenly rest.
Hark! for they sing of him who once was slain;
And, lo! he takes his harp and joins the strain,
The immortal strain! B. H. D."

THE SUFFERINGS OF THE ENGLISH BAPTISTS.

BY THE REV. THOMAS POTTENGER.

History proves that the baptists were among the first to expound and to avow the principles of civil and religious liberty, which they defended against invasion from the throne and from the altar; and in the defence of which thousands of their number suffered the loss of all things, while not a few obtained the honours of martyrdom. Their rise and progress in England, from the reformation down to the present day, hold them forth in the character of sufferers for conscience' sake, or as martyrs for the rights of man, and for the ordinances of the New Testament. No sooner did they appear amongst our ancestors than they were exposed to the ignorance of foolish men, and to the hatred of bad ones. Anabaptism, as it was called, was condemned with the same fury and eagerness as witchcraft. Baptists were not thought fit persons even for toleration in a land of professed freedom; they were denounced by authorities, both in church and state, and men of all parties slandered or oppressed them. Innocent persons of both sexes met with barbarous treatment in a variety of ways, for no other reason than their claiming the right to think for themselves on questions which involved their accountableness to the final Judge, and for yielding readier obedience to the commands of king Jesus than to the traditions of men. No age, nor rank, nor even the tender sex, could save them from the cruelty of persecutors, by whom the renunciation of infant baptism was viewed as a crime of no ordinary magnitude against the ecclesiastical authority; while the mere suspicion that these sectaries loved, and almost adored the undying principles of liberty, was punished as a sin beyond the reach of pardon. Writers of every class have held up the baptists of former times as fanatics and enthusiasts, men of turbulence and sedition, thirsting for plunder and spoliation, enemies to civil government, and dangerous to the peace of the nation. Nothing can be more unjust, or more calumnious, than this charge. Like the followers of Wickliffe, they "avoided ostentation in dress, mixed little with the busy world, complained of the debauchery of mankind, were not amused with the gaieties of life, yet were always employed either in learning or teaching."

Yet these poor and harmless people endured "a great fight of afflictions" in endeavouring to secure and perpetuate their rights and privileges. So early as the twelfth century, Henry II. summoned

a council at Oxford to examine the creed of certain heretics who *rejected infant baptism* and other superstitions of the Romish church, for which offence they were branded on the forehead with a red-hot iron, and treated with inhuman severity. "In the year 1457, there was a congregation of this sort in the village of Chesterton, Cambridgeshire, who privately assembled for divine worship, and had preachers of their own who taught them the very doctrine which we now preach. Six of them were accused of heresy before the tyrant of the district, and condemned to abjure heresy, and to do penance, half naked, with a faggot at their backs, and a taper in their hands, in the public market-places of Ely, Cambridge, and in the churchyard of Great Swaffham."*

But without going back to the midnight of Popery in search of evidence to prove the claims of these confessors on our gratitude and admiration, the light of more modern history records their sufferings and wrongs, in flames and blood, and revolting cruelties. In the year 1528, when Henry VIII. held the reins of government in his vigorous hand, seven Dutch baptists were imprisoned, and two of them were afterwards burned in Smithfield. Seven years later, twenty-two were seized and put to death. The following year, Cranmer and others opened a commission, in London, for the suppression of this dreaded sect, having authority to burn their books, and to give over to the secular arm those who remained true to their principles. Ten years after this no less than thirty-one persons were banished from England to Holland on the charge of rejecting infant baptism, and there all of them were put to death by the papists. About the same time, two more were burned beyond Southwark, and five in Smithfield.

"Their ashes flew
No marble tells us whither. With their names
No bard embalms and sanctifies his song:
And history, so warm on meaner themes,
Is cold on this."

Unmoved and unseduced from the faith by threats, or by prisons, these noble defenders of the truth went to the stake joyful and triumphant, for according to the testimony of bishop Latimer, "the anabaptists that were burned here in divers parts of England, as I heard of credible men, went to their death even intrepid, as ye will say, without any fear in the world, cheerfully." In common with all other sects not in communion with the established church, the baptists were eagerly sought out and persecuted under the sanction of royal and spiritual authority. Henry commanded that all persons of this persuasion, any who joined their societies, or sold their books, should be given up to him, or to one of his privy council, that they might be punished *even with the extremity of the law*. Encouraged by the king and by his time-serving bishops, spies were busy in all parts of the kingdom, visits were paid to suspected persons, and the poor baptists were imprisoned, banished, or murdered.

Henry had now finished his course of oppression and cruelty, and was succeeded by his youthful son, Edward VI. His reign commenced under auspices more favourable to freedom and religion than that of his despotic father. Many of the laws which formerly consigned the Lollards to an unjust death were repealed, and our forefathers began to see the dawn of their civil and religious liberties. Yet even amid the light of the reformation, when Cranmer and his friends were changing the religious customs of the people, and setting up their own standard of orthodoxy, there remained in existence a shameful law which rendered heresy a capital offence, and doomed the offender to the penalty of burning. Among other persons who

* Claude's Essay, by Robinson. Vol. II. Introduction, page 54.

suffered death under the sanction of this law, was the famous but calumniated Joan of Kent, who was a baptist, and according to Strype, "a great dispenser of Tyndal's New Testament, and a great reader of scripture herself." At the repeated solicitation of the primate, who justified the taking away of her life by the example of stoning blasphemers under the Jewish economy, Edward signed the warrant for her death with tears in his eyes, though not without solemn protestations of his innocence in shedding her blood. While Cranmer was using these carnal and murderous weapons, tidings reached the council that several foreign baptists had come into England, and were zealously endeavouring to spread their peculiar sentiments. Had the plague, the pestilence, or an earthquake visited London, it could not have caused much greater alarm in the minds of the primate and others, who obtained from the king immediate powers to "reclaim them if possible, to impose penance on them, to excommunicate and imprison them, and to deliver them over to the secular arm; and in the execution of this charge, they were not bound to observe the ordinary methods of trial; the forms of law were dispensed with; and if any statutes happened to interfere with the powers in the commission, they were over-ruled and abrogated by the council." Some of them renounced their opinions, but two remained faithful to the dictates of conscience, and refused to purchase life by apostacy or dishonour.

These proceedings brand the memory of the reformers with inconsistency and wickedness. Having cast off from their own necks the yoke of papal supremacy, they persecuted unto death the baptists who rejected "the popery of protestantism." "Though rebels themselves, they refused to allow rebellion in others—impugning the authority of Rome, they established their own—and whilst denying the infallibility of the pope, they practically asserted that of their own creed. The truth is, that, with few exceptions, the first reformers were as ignorant of the true principles of liberty, as the most bigoted of the catholics." Setting at defiance the sacred rights of conscience, deaf to the cries of humanity, trampling in the dust the everlasting principles of truth, of justice, and of righteousness, Cranmer and his companions in sin, denied to the baptists the same freedom of religious opinions which they had secured for themselves in spite of most determined opposition from the friends of Rome.

Mary succeeded her brother on the throne, and spared neither effort nor expense to bring about the restoration of popery. Not without cause, history has applied to her reign the term *bloody*. Gloomy and vindictive, she sported with the lives of good men; and after a short career of misery, she died without the tears or regrets of her people. During the five years in which she held the sceptre of England, it has been computed that 270 persons died at the stake, besides the vast numbers who were thrown into prison, or were ruined by confiscations. No age, nor sex, nor rank, nor profession was spared; one murder followed another in quick succession; bishops, clergymen, gentlemen, tradesmen, husbandmen, servants, women, and children perished by the order of this monster in the shape of a female. As might be expected, the baptists came in for their share of these sufferings; some of them were put to death, and many were imprisoned for maintaining "that infant baptism is unscriptural; that it is commanded by the pope, and that Christ commanded teaching to go before baptism."*

But in mercy to our country, death soon put an end to this reign of terror,

* Price's Nonconformity, Vol. I., page 43.

and summoned the queen to a tribunal where all who make themselves "drunk with the blood of the martyrs of Jesus" will be rewarded according to their deeds. Change of monarchs, however, did but little for the advancement of religious liberty, and still less to abate the sufferings of the baptists, who were counted as sheep for the slaughter, and marked out as the victims of intolerance. Elizabeth renounced the *letter*, but retained the *spirit*, of popery. Nor did she hesitate to use the weapons of torture, fires, and death itself, in order to establish her notions of uniformity in the church, and supremacy in the state. Among other laws passed during her reign against nonconformists of every name, one ordained, "that whoever shall be convicted before a magistrate of absenting himself from the established church for one month, shall be detained in prison till he conforms: or, if after three months he persists in his nonconformity, shall be required to abjure the realm of England, and shall transport himself out of the country accordingly; or if he refuses to abjure, or abjuring does not transport himself, or, having departed the realm, shall return, shall be judged a felon, and shall suffer accordingly."* Under the sanction of this and similar statutes, victims were soon offered upon the altars of church intolerance, and some Dutch baptists, who fled from the low countries to escape the atrocities of the Spanish general, were commanded to leave the kingdom within twenty days, on pain of losing all their goods, of being thrown into prison, and further punished. Persecution increased rather than destroyed the sect of immersionists. In spite of these measures to secure a compulsory attendance on the ministry of the state clergy, a congregation of them was found out in the centre of London, twenty-seven of whom were sent to prison. Without delay the haughty queen commissioned the bishop and others of the same stamp, "to confer with the accused, and to proceed judicially if the case required." The consequence was that some recanted, others were banished, and the rest died at the stake. John Fox did himself everlasting honour by coming forward to intercede with Elizabeth on behalf of those condemned to die, in an eloquent letter from which the following extract is made:—"I hear there are one or two who are appointed to the most severe of punishments, viz., burning, except your clemency prevent. *To roast alive* the bodies of poor wretches .... in fire and flames, raging with pitch and brimstone, is a hard-hearted thing, and more agreeable to the practise of the Romanists than the custom of the gospellers. Wherefore I humbly beg of your royal highness, for the sake of Christ, that the miserable wretches may be spared, at least that a stop may be put to the horror by changing the punishment into some other kind. There are excommunications and close imprisonments, there are bonds, there is perpetual banishment, burning of the hand and whipping, or even slavery itself. This one thing I most earnestly beg, that the flames of Smithfield may not be again revived."* In answer to this noble and touching appeal, the queen gave them respite for a month, ordered a conference with divines, and declared that at the end of that time, unless they renounced their errors, death was certain. Recantation they firmly refused; death they patiently endured.

* Life of Cromwell, by John Forster, Esq., page 116.

* Ivimey's Baptists, Vol. I., page 104—107.

(To be continued.)

THE SPIRITUAL ROCK.

BY DR. BENJAMIN DAVIES.

"For they drank of that spiritual rock that followed them."—1 Cor. x. 4.

Greek—Ἔπινον γὰρ ἐκ πνευματικῆς ἀκολουθούσης πέτρας.

It is very plain that the apostle's design, in the former part of this chapter, i. e. from the first to the twelfth verse, was to instruct and admonish the Corinthians, by referring them to the history of the Israelites in the wilderness, and comparing some facts in that history to some of their own usages and circumstances as Christians. So Paul expressly declares his design in the eleventh and twelfth verses: "Now all these things happened unto them for examples; and they are written for our admonition, upon whom the ends of the world are come. *Wherefore*, let him that thinketh he standeth, take heed lest he fall."

The believers in Corinth especially needed to be cautioned against sensuality, fornication, and idolatry; for to these sins they were peculiarly exposed, owing to their former habits (see ch. vi. 9—11) from which they had been only recently converted, and owing to the prevalence of voluptuousness and unchastity among the inhabitants, for which the city was then notorious. In order, therefore, to guard the disciples against these easily besetting sins, and to beget in them that holy fear and trembling, without which their final happiness could not be secured, notwithstanding their religious profession, and their observance of Christian rites, the apostle reminds them how the Israelites, in consequence of the same sins, had fearfully perished in the desert, after all Jehovah's interpositions on their behalf, in delivering them from Egyptian bondage, and treating them as his peculiar people. And in order to make more striking the resemblance between the case of the Israelites and that of the Corinthian professors, he compares the passage of the former through the Red sea to the baptism of the latter, and also the eating of the manna by the former, together with their drinking of the water from the rock, to the eating of bread and the drinking of wine by the latter in the Lord's supper. This comparison was evidently well adapted to teach the latter not to expect salvation simply in consequence of their observance of baptism and the eucharist; since the former, on account of their sins, were overthrown in the wilderness, even after they had been baptized unto Moses, and had partaken of the food and drink especially provided by Jehovah. As those followers of Moses incurred the divine displeasure and were destroyed, notwithstanding their signal privileges and mercies; so must all the followers of Jesus perish, if they do not guard and strive against sin.

It is almost needless to observe that Paul did not intend to declare, that the fathers had actually been baptized, and had actually taken the eucharist; for any one may perceive that he mentions these things metaphorically, for the purpose of making their circumstances appear like those of the Corinthians. As if he had written: "As you, by the act of sacred immersion, were declared the followers of Christ, so were the Israelites, by the passage through the sea, declared the followers of Moses; and as you partake of the divinely appointed elements in the communion, so they shared in the divine supplies of manna and water. Therefore your profession and privileges will avail no more than theirs, unless you are vigilant and holy in your deportment."

That the apostle here speaks of things figuratively, or by way of comparison, may be inferred also from his use of the term "*spiritual*," with reference to the food and drink of the Israelites; for it is plain that it cannot have here its usual meaning as denoting the opposite of *physical* or *material*, since the manna and the water consisted wholly of natural elements, though they were furnished in an extraordinary manner. Their being in some respects *miraculous*, did not render them less *material* in their composition than the usual productions of nature. *Spiritual* must then express not the *nature* of the objects, but the *manner in which they are regarded*, namely, as signs or resemblances of other objects. Of this sense of the term we have a striking example in Rev. xi. 8, "the great city, which *spiritually* (i. e. by comparison or allegory) is called Sodom and Egypt." We may therefore conclude that Paul employs the epithet *spiritual* in this connexion, in order to intimate his *manner*, at the time, of viewing the different objects, namely, as symbols or figurative representations of the bread and wine in the communion.

Having made these preliminary observations respecting the context, we shall now endeavour to ascertain what is the meaning of the clause above proposed for elucidation. The object we have especially in view is to inquire whether Paul here states, as is generally supposed, *that the stream from the rock miraculously accompanied the Israelites in all their wanderings through the desert.*

Though it may seem presumptuous to reject an interpretation so universally received, yet there are reasons which may possibly convince the reader, as they have done the writer, that the general notion is erroneous. Now, allowing for the present that *rock* here is used for the stream issuing from it, still we have the following objections against this interpretation.

1. *There is no mention whatever of such a circumstance in the Old Testament.* Let the reader examine Moses's account in Ex. xvii. 6, and he will find no hint of so marvellous an event. Let him again read another account of a miraculous supply of water in Num. xx. 11, and there also he will find none. Is it, then, natural to suppose that Moses would thus pass over in silence an occurrence which was, if true, far more wonderful and worthy of record than the fact which he relates concerning the rock? It is, however, barely possible, that Moses, for the sake of brevity, omitted the circumstance, since we cannot fancy he recorded minutely all the wonders that transpired. But can the reader find it mentioned by any other inspired author? He will find the opening of the rock celebrated in Ps. lxxviii. 15, 16, and Ps. cv. 41; but in neither of these places are we informed that the stream followed the camp of Israel. Yet who does not see that, were it true, it could not fail to be attested in these passages, where the express design is to celebrate God's wonderful goodness to his chosen people, and that not in the tame and precise language of prose, but in the florid hyperbolic style of poetry? If we think it possible for Moses to omit all mention of the fact, yet we cannot suppose the psalmists would omit it, since no theme could better suit their purpose and style of writing.

2. *On the other hand, there are intimations in the Old Testament that such was not the fact.* The miraculous supply of water, mentioned in Ex. xvii. 6, took place at Rephidim in the wilderness of Sin; but this certainly did not form a meandering stream, flowing in company with the wandering host, for we find the people suffering in the same way at a subsequent stage of their journey, as

appears from Num. xx. 1—11, where we see that a similar miracle was wrought also in the desert of Zin. Now surely this second opening of a rock would have been superfluous, had the waters from the first in Horeb followed the camp. Neither did this second supply follow it, since the people were again distressed for water, as it is clear from Num. xxi. 5. Thus the Old Testament gives evidence *against* the common notion.

Having found that the matter stands thus, the writer was led to suspect the correctness of the common translation, which has evidently occasioned the common view of this clause; and on examination he found that the Greek, strictly rendered, does not teach that the rock, or the water from it, followed the Israelites in their journeyings, for it has not the pronoun *them*, the insertion of which by our translators has unduly affected the sense, and which ought to be printed in italics. It may be easily seen that the exact version of the clause is this: *For they drank out of a spiritual following rock.* And according to this version we are not required to suppose that either rock or stream moved on along with the Israelites; for it is plain that a thing may be said *to follow* when it merely comes after or succeeds as to time, without at all implying that it moves on after something else. The verb ἀκολουθέω, just like our verb *to follow*, signifies to succeed or come after as to time, as well as to come after with regard to place or locomotion. Thus, in Rev. xiv. 8, "and there *followed* another angel," &c., ἠκολούθησε denotes only succession or subsequence in time, or in the order of the events. Let the reader who has the LXX. version look also at 2 Mac. iv. 17, and 3 Esd. viii. 16. We therefore understand by *following rock*, in this place, one that *succeeded* in the order of events, or that *came after* in the history of Israel. And by referring to that history, we at once see that the supply of water was *subsequent* to that of manna, or in other words, that the rock followed the meat (βρῶμα, *food*). See Ex. xvi. 15, and Ex. xvii. 6.

The reason why Paul here mentions the rock as following the manna, is that he institutes, as has already been explained, a comparison between these things and the bread and cup in the Lord's Supper. In the comparison, the rock answers to the cup, and hence he calls it *spiritual*, i. e. emblematic of the cup; and for the same reason he adverts to the rock *following* the manna, since the cup follows the bread (1 Cor. xi. 25). This accounts also for the expression ἔπινον ἐκ πέτρας, "they drank *out of* the rock," which corresponds to the phrase in 1 Cor. xi. 28, ἐκ τοῦ ποτηρίου πινέτω, "let him drink *out of* the cup."

Such then is the view which, after careful examination, has commended itself to the writer's mind, as the only one that is in accordance at once with the history, the context, and the original. Let the reader examine and judge for himself, and use his right of private interpretation.

BETHESDA'S POOL.

JOHN v. 1—9.

Beside Bethesda's mystic springs,
Constant amid the anxious throng
That daily hailed the angel's wings,
Was one, who there had waited long.

Too impotent himself to gain
The troubled pool, whence others rose
To health and gladness, he in vain
Bewailed his unremitted woes.

Intent to seize the precious gift,
Each hastening onwards passed him by;
Nor paused the sufferer to uplift,
Nor blest him with a pitying sigh.

How oft does fallen nature thus
Its selfish principles betray!
Brethren, have *none* appealed to *us*,
And *we* indifferent turned away?

But lo, a passing stranger came,
And saw him unbefriended lie,
Marked his attenuated frame,
His troubled brow, his restless eye,

And gracious were the words He spake,
Brightening with hope's returning ray
That lonely breast;—"Arise, and take
Thy weary couch, and go thy way."

Oh, Saviour, thou that stranger wert!
The voice, the deed were both thine own;
Thou couldst a healing power assert,
Bethesda's springs had never known.

They too are dried and blighted now,
Their virtue gone, their site untrod;
But, changeless and abiding, Thou
Remainest still the Christ of God!

Fount of eternal life and love!
From me efface my every stain,
Till in yon sinless realms above,
I need not to be cleansed again.

rsea, January 4th.

LINES ADDRESSED TO A FRIEND.

MALACHI iii. 16.

is a record kept above,
ritten by redeeming love
lines more bright than gold;
book from age to age endures,
mmortality secures,
every name enrolled.

Soon will that volume be unsealed,
Each treasured name in light revealed,
Nor one forgotten fall;
And each shall shine—a radiant gem,
To deck his regal diadem,
Who reigns the Lord of all.

And if to him, who keeps above
This registry of heavenly love,
May rise a prayer from me;
O, when he comes to claim his own,
And set the jewels in his crown,
May he remember thee!

J. E. D.

REVIEWS.

The Baptismal Regeneration Controversy, considered in Five Lectures delivered in 1843, *at the New School Rooms, Queen Street, Woolwich, by the Rev.* CHARLES STOVEL. *Second edition.* London: 8vo. pp. 231. Price 6s.

INFANT baptism is the greatest boon ever conferred upon the race of Adam, if it be true that thercin the recipient is made a member of Christ, a child of God, and an inheritor of the kingdom of heaven. Believers' baptism is not worthy to be compared with it; for how few are entitled to receive the benefits of a rite belonging to believers alone, in comparison with the multitudes of accessible babes! The preaching of the cross, in which Paul gloried, and which he accounted the most powerful instrument for the accomplishment of the purposes on which his heart was set, is far less efficacious and direct; for it requires attention, understanding, and docility, on the part of him to whom it is the means of communicating blessings connected with salvation, while infant baptism regenerates the unconscious! All that is requisite is that they should be brought, sleeping or waking, smiling or weeping, to one possessing the requisite authority: he performs the ceremonial, and lo, it is done! The internal change is effected. The affectionate parents may immediately consent with delighted hearts to the exhortation, "Seeing now, that this child is regenerate, and grafted into the body of Christ's church, let us give thanks unto Almighty God for these benefits, and with one accord make our prayers unto him, that this child may lead the rest of his life according to this beginning." And truly, "according to this beginning" it frequently is, in religious matters, that the rest of his life is led. As little is his private judgment exercised in submission to the ceremonials prescribed for future years, as little is his heart engaged in the services through which he passes, as little does he think for himself and act for himself in relation to his eternal interests; with religion by proxy he sets out, and with religion by proxy he ends; he is content to have what is supposed to be needful for his soul done for him by his professional advisers all through his course; involuntary and passive in its commencement, his Christianity is involuntary and passive in all its subsequent stages: so that in accordance with the prayer offered on his behalf, he leads "the rest of his life according to this beginning." And if the work were, in truth, thus commenced, it is hard to say why it should not be thus completed. Indeed if *any* spiritual advantage accrues to an unconscious infant in baptism, if its union with Christ is in any degree facilitated, if its connexion with the covenant of grace is thereby sealed, the value of the institution is inestimable. We can only wonder that inspired writers should have been so silent on the subject in all their thanksgivings to God and in all their exhortations to men. How passing strange, if it be fraught with any spiritual advantage whatever, that in their letters to the churches the apostles should have omitted to urge this great duty on believing parents! How astonishing that Paul, writing to the Romans whom he had never visited, and giving them therefore a compendium of Christian truth, addressing gentile converts in other places on their social and relative duties, knowing that they had been themselves baptized and recognizing incidentally the fact, should yet never once expatiate on the advantages which it was in their power to confer on their new-born babes, and caution them against neglect or procrastination!

But what if the benefit should be imaginary? What if the infant should remain unchanged? If the ceremony be inefficacious, it is deceptive. If the infant be not benefited, it is in the greater peril. If fallacious hopes actuated the parents in bringing it to the font, those hopes, when explained, will produce in their offspring a mistaken estimate of his own position. He is not renewed; he is not brought into union with Christ; he is not more closely connected with the covenant of grace than others: then what a delusive process is that to which he has been subjected!

The more deeply we are interested in the welfare of the rising generation, the more carefully should we guard it against the fascinating error. The amiable man whose memoir appears on an earlier sheet, the late Mr. Draper of Southampton, was deeply impressed with this important sentiment. The interest he took in the welfare of the young is matter of notoriety, much of his time having been spent during a course of years in writing books for their instruction. It is not so generally known that a few years ago he published a small volume entitled "Infant Sprinkling is not Christian Baptism," in which he argued with much earnestness that the practice was injurious to the church of Christ and ruinous to the souls of men. A few extracts from this work, which was anonymous and had but small circulation, may be advantageously introduced here. After quoting the language of the Romish and Greek churches on the efficacy of infant baptism, Mr. Draper adds, "The protestant confessions of the continent are no better than those of the catholic or Greek communions. A few sentences, from the principal of them, follow. '*To be baptized in the name of Christ, is to be received into the covenant and family, and so into the inheritance of the sons of God. That it is necessary to salvation, and that persons are saved by it.*' Even Luther has said, '*There is in the baptism of infants, the beginning of faith, and of a divine operation, in a manner peculiar to themselves.*'—Who are they, we may well ask, who make too much of baptism? Not the baptists, assuredly; though they have been thus often, but falsely, accused. We may challenge all our foes to produce a single sentence similar to those now quoted, from any of their writings. If a child be brought to faith, and the kingdom of heaven be open to him by baptism, what can we want more?"..."But pædobaptists among the dissenters will be ready to say, Ours is a truer system: you cannot charge our plan with such dreadful consequences. It is simple, pure, and scriptural. No one ever was, or can be deceived by it. Would to God that this was indeed the case; but it is not. If no one is, or ever was, fatally deluded by it, it must have been because they gave no credit to it; and turned a deaf ear to the assertions of their leading ministers and writers. Hear the language of the Assembly of Divines,—'*Baptism is the seal of the covenant of grace, of our engrafting into Christ, and of our union with him, of remission of sins, regeneration, adoption, and life eternal.*'"..."In full harmony with these unscriptural and dangerous views, good Philip Henry says, '*In addition to the other labours of the day, I have been putting a little one into Christ.*' On this subject Matthew Henry also says, '*Baptism engraves our names on the breast-plate of the High Priest. God doth, in baptism, make over to us all the benefits of the death of Christ. Infant baptism speaks an hereditary relation to God, that comes to us by descent.*' And hence, in his catechism, he teaches the child, in answer to the question, What are you? to reply, '*I am a baptized Christian.*' If this be true, the child can need no other change,—no faith, nor repentance, nor any other grace; if it be not true, how sad it is to teach our children to utter falsehoods, and call it religion!"..."Yet writers, even of the present day, have avowed and endeavoured to defend these unscriptural views. Dr. Williams says, '*Jehovah gives himself to me. 'I will be thy God,' says he. He confirms it with his oath, and ratifies it with his seal. If it be not a truth, that I, as a baptized person, am privileged with this covenant grant, I will be thy God! then I may question whether the sun ever shone upon Britain on a summer's day. The love of the Father, the atonement and grace of the Son, the influence and fellowship of the Spirit, present peace, and future glory, by a deed of gift, in baptism, are directed, weighed, sealed, and delivered to me. I was, when baptized, added to the church, constituted a visible member of Christ; I was then visibly engrafted into Christ!*' With what decency can any pædobaptist say a word in reference to our making too much of baptism? Let them produce, if they can, a single writer among us, affirming any thing at all approaching these groundless, ruinous, and unscriptural assertions of Dr. Williams!"..."Dr. Watts speaks of the little babe who is saved, merely '*by the spreading veil of the covenant of grace, drawn over it by the hand of the parent's faith.*' But what scripture proves, that persons are pardoned, justified, and brought to heaven, on the faith of another? Thus he also thinks, that the children of pious parents will be saved, but that the souls of the children of persons who are not believers, will be

destroyed by the wisdom, justice, and mercy of God." . . . "The sprinkling of infants has operated greatly against the interests of Christianity, by exhibiting whole nations as Christians, who have been forced to profess this religion without their knowledge or consent. In the apostles' days, it was some proof of the truth and efficacy of the gospel when the historian could relate, that 'multitudes, both of men and women,'—no mention is here made of babes,—'were added to the church; the word of God increased, and the number of disciples multiplied in Jerusalem, and a great company of priests were obedient to the faith. The same day there were added to the church about three thousand souls.' But the sprinkling of infants, and their making them, as it is falsely said, church members, excludes such arguments in the present day. By these means whole nations are become nominal Christians, so that no one can tell which is the church, and which is the world; indeed, on this hypothesis there is no world; 'the way,' it may be said, in contradiction to our Lord, is 'narrow,' which leadeth unto destruction, and there are but few who walk in it; and the way is 'broad,' which leadeth unto life; and the great mass of the community are going in thereat!" . . . . "Henry Martyn says in a letter to Mr. Corrie, 'I cannot tell what to do in reference to baptism. I seem almost resolved not to administer the ordinance, till convinced in my own mind of the repentance of the person. The eventual benefit will be great, if we both steadily adhere to this purpose. The heathen will say, that our Christians and those of the papists are different, and will be led to investigate what it is that is wanted.' Mr. Martyn acted on this plan, and the decision, Mr. Sargent adds, 'was doubtless agreeable to the word of God, and the practice of primitive times.'"

These quotations from a deceased writer, who enjoyed the esteem of Christians of various denominations, who was not addicted to extreme opinions, and to whom we are not aware that harshness of judgment was ever imputed, may exonerate Mr. Stovel from the charge of having broached a new and unheard of sentiment in maintaining that the practice of our pædobaptist brethren is of dangerous tendency. An outcry has been raised in some quarters, as though he were outgoing all his contemporaries and predecessors in his opposition to the baptism of babes, and descrying evils which were never thought of before. It is quite a mistake to suppose that there is any novelty in the general principles he maintains. That there is novelty in some of his illustrations and reasonings we readily admit; but it is nothing new for baptists to believe that the language of some nonconforming advocates of pædobaptism approximates lamentably to that of the teachers of baptismal regeneration; that others who avoid such statements enforce the practice on grounds which are equally dangerous; and that the practice itself has tendencies inimical to the spiritual interests of those who have received its supposed advantages, whatever those advantages may be.

A local controversy between evangelical and tractarian clergymen gave rise to these Lectures, whose contents are described by the author thus: I. On the parties implicated, the question in dispute, and its relation to matters of the greatest importance. II. On the rise and spread of baptismal regeneration, and its attendant errors. III. On the support which baptismal regeneration and its attendant errors are supposed to derive from sacred scripture. IV. On the injury done to true religion by the advocacy of baptismal regeneration and its attendant errors. V. On the advantages derived to personal religion from a strict adherence to the scriptural rule of baptizing accredited believers only.

As some time has elapsed since the first edition of these Lectures appeared, and it may be presumed that they are in the hands of many of our readers, it will not be expedient to quote largely. They contain many passages of great beauty and force; but all who are acquainted with Mr. Stovel's style are aware that short detached portions cannot do him justice. The following paragraphs contain a part of the evidence by which he justifies his opinion of an extensive concurrence among pædobaptists of representations analogous to those of the established church in reference to the effects of baptism.

"In precisely the same way, and with equal force, I might confirm the view I have given of the Westminster Assembly, by selections from Dr. Lightfoot, Dr. Featly, and Dr. Manton, who were members of that body, and from Dr. Owen, and Dr. Ridgley who has written an ex-

tended exposition and defence of the Assembly's larger Catechism. Of those which represent the American pedobaptists, I might take, with equal success, the works of Edwards, of Dwight, and Dr. Millar. With all allowance due to the habits of their country, they follow the Assembly of Westminster, and retain the supposed spiritual gift in baptism. But the most clear effect of the Assembly's doctrine, has been shown in the Church of Scotland. A pastoral letter, addressed by the Presbytery in London, to the baptized of the Scottish Church, in, I think, about 1828, contains these words:—

"'*We do in faithfulness remind you of all the privileges which you have in Christ Jesus, through virtue of that baptismal covenant into which you were introduced by the piety of your fathers, whereby you were made partakers of all the blessings of the new covenant, all your sins being covered and remitted.*'"—*Page* 82.

"These, you will observe, are only frank expositions of the sentiments held and taught in the Westminster Assembly. But the idea of which we speak, may be detected in another way. The modern defenders of infant baptism, for the most part, prefer contending for the *right* of infants, or the children of believers, to Christian baptism. I speak of the popular position adopted in all the pamphleteering of the age; it is nearly all put in that way. They plead for the right of infants, or the children of believers, to Christian baptism. Now, what are we to understand by a *right?* Is it not a claim to some good, in the enjoyment of which we are to be protected by a just administration of the law? Such I understand by the term 'right.' If so, then, what is the good which infants find in baptism? For, since they have a right to it, and it is a wrong to withhold it, there must be a good in it, or the right is a right to nothing. It is plain, therefore, that this notion of baptismal grace, confessed or not confessed, has still been retained, wherever the baptism of infants is *thus* defended."—*Page* 83.

To these extracts we subjoin an epitome of the first four lectures, with which the fifth opens.

"The original subject of dispute was, *the supposed reality of 'a spiritual gift in baptism,'* whether it be designated regeneration, or be called by any other name. The origin of this idea we traced, through Cyprian and Valentine, to the Asiatic philosophy; we found it, after revision in the Council of Trent, proclaimed as the basis and strength of the ecclesiastical system contended for at Rome, and retained by the protestant communities when they separated from her communion. It was also retained by the Westminster Assembly, and by those who adhered to the documents which were prepared and published by that body of divines; and its advocacy has been revived by the tractarians, and others, at the present time, who, in their defence of the dogma, have appealed to sacred scripture. In examining their appeal to scripture, we took their own passages, admitted many of their own interpretations, and found, in the conclusion, that those very passages not only do not prove the spiritual gift in baptism, for which those teachers plead, but absolutely condemn the baptism of infants, and the promiscuous baptism, which they uphold; so that, instead of sustaining their expectation of 'a spiritual gift in baptism,' their own authorities condemn the whole ceremony which they administer. Farther, the error thus propagated, by these teachers, in the name of Christ, but in defiance of his authority, has been shown not only to inflict the deepest injury on personal religion, but also to prepare the easiest transition into open infidelity, and to become the strongest bulwark that defends its malignant and fatal operations."—*Pp.* 182, 183.

If any of our friends have been accustomed to regard pædobaptism as a harmless error, a perusal of this volume is adapted to undeceive them. It is not, however, in our judgment, so effective a work as the talented author had it in his power to produce. His intellect being vigorous, his imagination fertile, and his temper resolute, he multiplies illustrations and arguments with great facility; but the time he allows himself for revision is, we apprehend, very limited. It is necessary to notice this, as our copy has on it the words "Second Edition," and therefore may be presumed to have received all the corrections which he has intended to make. As it is a work also that is likely to attract the attention of readers of different classes out of our immediate connexion, it is indispensable to add to our general commendation that there are parts of it for which we do not think that the denomination at large would like to be held responsible. In some passages, where the imagery is most profuse, we have found ourselves unable to determine what are the precise ideas which the writer intended to convey. In some cases he has not appeared to us to discriminate duly between those pædobaptists who have an inclination towards deleterious doctrines, and those who abhor them as truly as ourselves, while they adhere to a practice which

seems to us, but not to them, to afford those doctrines a practical sanction. The doctrine of hereditary privilege, on which great numbers of pædobaptists base their arguments for infant baptism, though in our view quite contrary to the genius of Christ's kingdom, is yet essentially distinct from the doctrine of baptismal regeneration. In matters of detail, Mr. Stovel has not always been sufficiently attentive to accuracy. A Puseyite clergyman, meeting with a statement near the outset, implying that the laborious life of Justin, the celebrated apologist, terminated when he was little more than twenty years of age, would probably throw the book aside, imagining it to be the work of an ignorant pretender to ecclesiastical research; while those who know the author will feel sure that it was in mere inadvertence that he wrote —"He was born in Samaria, about forty years after the death of the apostle John, and suffered martyrdom little more than sixty years after the decease of this last relic of the inspired men."—*p.* 44. The adoption of phraseology derived from the writings of Romanists and high church men cannot fail to be unpleasant to the majority of his own denomination: "the sacraments"—a term for which he seems, from the frequency of its recurrence, to have a special partiality—is one of Romish origin, one that has helped to mystify the simple ordinances of Christ, and one that it would be judicious therefore to leave to the use of persons whose views are in greater harmony with Rome than those of Mr. Stovel. But we have been especially pained by frequent references to the grace supposed to be imparted in baptism, in sarcastic language, inconsistent with his own representation of the source to which this grace is ascribed by his opponents. He acknowledges that "none of the parties suppose this benefit to be conferred *without* God, but *by* God through this medium:" he rebukes severely those who represent either Romanists or tractarians as teaching that this grace is communicated independently of the Holy Spirit; he declares of those who believe in its communication in baptism, that "they all affirm that God is its Author and Giver." Surely this should have restrained him from speaking of it afterwards—however falsely it may be supposed to have been conferred—as "a material or galvanic effluvium"—"this precious element called grace"—"this magical communication." His language will even lead some to suppose that he does not believe in the impartation of grace to those who receive the gospel; that is of grace operating within us, the result of grace exercised towards us; or at least, that he doubts the propriety of using the word grace, as expressive of an influential communication, the fruit of divine favour. He says "Grace, which means in scripture the unmerited love of God to sinners, came to be used as though it meant an ethereal fluid communicated by official acts of men, as heat is made to penetrate a stone," *p.* 157. Now, granting that "the unmerited love of God to sinners" is the most frequent signification of the word grace in the New Testament, we believe that it is the general opinion of evangelical Christians as well as our own, that in some cases it has the secondary meaning to which we have adverted. Thus we read, "See that ye abound in this grace also." "Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." "He giveth more grace; wherefore he saith, God resisteth the proud, but giveth grace unto the humble." We do not imagine that the author's opinion on this subject differs from our own; but we fear that one who did not know him, would be led to suppose from some things that he has written that he is not a believer in the communication of divine influence to the human heart.

It has seemed to us necessary to point out these blemishes in the performance of our friend, because his legitimate claims to public attention will ensure to him both readers and imitators. Gifted with abilities of a high order, studious and yet energetic, he may render to the churches of Christ very valuable services in his future course, if he will submit to the labour of revising with care the productions of his ardent genius. By avoiding whatever would tend to excite unnecessary prejudice against his views, he will gain the more readily the ear of those whom he desires to convince; and by showing that he distinguishes accurately between things that differ, he will induce men the more readily to submit to his guidance.

The last sentences of the book contain important and seasonable advice which cannot be too frequently addressed to the members of rightly constituted churches, and which therefore we cordially adopt: "Let the baptist brethren be reminded, that men will be more

convinced by one example than by ten thousand words. Let ministers, deacons, and the baptized Christians under their care, labour therefore, with all prayer and constancy, to set before the other denominations as perfect an example of obedience to the law of Christ as possible. Labour that no expression of the Lord's will may escape your notice, and that every thing you know of his will may be observed with the extreme of decorum; for if you can but show in experience and practice, what Christ intended and ordained, be quite sure that the result will both convince others and reward you."

BRIEF NOTICES.

Sketches of Irish History, Antiquities, Customs, and Manners. By the Author of "Three Years in Italy." With an Introductory Preface, by Charlotte Elizabeth. Dublin: Foolscap 8vo. pp. 348. Price 5s. 6d.

In the ancient history of Ireland, there is much to court the attention of the curious, and afford materials for reflection to the intelligent. Its antiquities, traditions, and superstitious customs direct the inquirers' thoughts to times more remote than the earliest records of Greece, when Egypt and Tyre were in their glory, and colonists from Phœnicia established themselves in different parts of the west, bringing with them the idolatrous manners of those nations "whom the Lord cast out from before the children of Israel." Certain it is that Christianity was extensively professed in Ireland, when England was avowedly pagan, and that learning was cultivated by the sons of Erin when our own land was enveloped in darkness. In the twelfth century, however, when intestine strife had weakened the native princes, the Romish Pontiff presented Ireland as a gift to the English king, Henry II., observing that "Ireland as well as all other islands that have the happiness of being enlightened by the sun of righteousness, and have embraced the doctrines of Christianity, are undoubtedly St. Peter's right, and belong to the jurisdiction of the Romish see," and commissioning him to reform its rude and disordered church, that as in name so also in life and manners they might be Christians. English and Romish influence entering Ireland together, bore down all before them; and since that time it is hard to determine which of the two countries, England or Ireland, has derived from the connexion the greater amount of injury. The volume before us, which refers exclusively to the previous portion of Irish history, has been compiled principally for the use of young persons, and is well adapted to its purpose: the views of the writer are evidently those current among episcopalian ladies, but there is no very marked development of principles that we deem objectionable. A continuation of the history from the period of the English invasion is announced, and this will require far greater delicacy, and more perfect acquaintance with the peculiarities of the kingdom of heaven, than were necessary on the present occasion.

Monastic and Social Life in the Twelfth Century, as exemplified in the Chronicles of Jocelin of Brakelond, Monk of St. Edmundsbury, from A.D. M.C.LXXIII., *to* M.CC.II. *Translated, with Notes, Introduction, &c. by T. E. Tomlins, Esq., Editor of "Lyttleton's Tenures," &c., from the original Latin, as printed by the Camden Society, under the superintendence of John Gage Rokewode, Esq., F.R.S., &c.* London: Whittaker and Co. 8vo. pp. 52.

This is one of a series of publications intended to place within the reach of readers to whom economy is an object, approved works to which valuable copyrights are attached, and which have hitherto only appeared in a more expensive form. The number before us is a translation of a manuscript contained in the Harleian Collection, preserved in the British Museum, entitled Cronica Jocelina de Brakelonda. It is interesting as a genuine production of one of the darkest parts of the dark ages; illustrating the affairs of the celebrated convent of St. Edmundsbury, during a period of twenty-nine years. Sampson of Tottington, the abbot, is the principal character exhibited to view; a shrewd, arbitrary, and determined man, invested with irresponsible power, and occasionally "swearing that so long as he lived he would be the master." The manner of his appointment, the nature of his administration, and the hopes and fears which he experienced, are minutely described by one who regarded him with great reverence; but the reforms for which he is celebrated relate chiefly to matters affecting the revenues of the monastery, religion and learning appearing to have been almost equally disregarded.

Memoirs of Gaspar de Colligny, Admiral of France. With an account of the Massacre of St. Bartholowew's day, August 24, 1572. *Translated and Edited by* DAVID DUNDAS SCOTT, *Esq.* Edinburgh: Foolscap 8vo. pp. 228.

The name of Admiral Colligny cannot be unknown to any one who has ever read an account of the transactions of Bartholomew's day, 1572, when the myrmidons of a royal traitor and his ecclesiastical accomplices, suddenly, and in spite of peaceful professions, commenced in Paris the work of destruction in

which it is supposed that a hundred thousand protestants were slain. On that occasion the Admiral, the acknowledged leader of the reformed party in France, was one of the first who perished. A large portion of his life had been spent in camps: opposed by treacherous and bloodthirsty foes to both civil and religious freedom, he had taken the sword in defence of liberty of conscience, and by the sword he perished! Much of his history is well known; but Mr. Scott has rendered a service to the public in bringing to light and translating a scarce work printed in Paris in 1665, of which historians generally have omitted to avail themselves. The introduction prefixed by the translator, and the account of the massacre appended, are also both valuable, so that we can speak highly of the whole volume, as one that will gratify and instruct its readers.

Narrative of a Visit to Christian Brethren, in Hamburgh, Copenhagen, &c. By JAMES HOBY, *D.D.* London: 24mo. pp. 140. Price 1s. 6d.

An authentic account is furnished in this small volume of a tour which Dr. Hoby made last autumn in company with Mr. Oncken; with notices of the condition of our baptist brethren in Hamburgh, Altona, Oldenburg, and some other places. The circumstances attending the deportation of the travellers from Copenhagen immediately after their arrival in that city are also detailed; and the correspondence with British authorities on the insult offered to an Englishman provided with a regular passport, is given at length. No redress can be obtained. The rights of Englishmen do not travel with them when they enter the territories of despotism; and the official communication from one of the under secretaries of the Foreign Office concludes thus:—"Whatever may be the opinion of her Majesty's government as to the wisdom or propriety of the laws of Denmark in this respect, it is obvious that, so long as they exist, her Majesty's government cannot countenance any attempt at their infraction by British subjects; and I am, accordingly, to express the Earl of Aberdeen's regret that he will not be able to interfere further in this matter."

"The Way which some call Heresy," or Reasons for Separation from the Established Church. A Letter to the Christians of Hull. By ANDREW JUKES, *formerly of Trinity College, Cambridge, and late Assistant Curate of St. John's, Hull.* London: 12mo. pp. 114. Price 2s., cloth.

The design of this letter is to explain the principles and conduct of the author, who was baptized a few months ago by Mr. Daniell, in seceding from that church of which he had been ordained a minister. "The church of England," he says, "will not let me serve in her communion unless I say of every child I baptize that it is then and there 'regenerate with the Holy Spirit,' and unless in addition I say of all the Service 'that there is nothing in it contrary to the word of God.'" In this his difficulties, as a minister of the establishment, appear to have originated, though he was led gradually to see the unscriptural character of that establishment in other respects; and in this work he examines the various systems adopted by evangelical churchmen to justify or explain away the language of the prayer book respecting regeneration, and exposes their futility. Mr. Jukes does not, however, appear to be prepared to unite himself to any denomination of dissenters. He thinks that, "instead of uniting as Christians on the truths all believers are agreed in, with all of them their grounds of meeting as a sect are those points on which they confessedly differ. With one it is some doctrine of Wesley; with another some view of baptism; with a third some opinion respecting church-government; with all, not communion with Jesus, but *some point of difference* by which they are distinguished from their brethren."—This, we apprehend, is a mistake. The principle on which our churches are formed is adherence to the truth as it is in Jesus according to our views of it. A baptist church is not formed primarily for the maintenance of our sentiments respecting baptism, but for the maintenance of Christian truth generally, *including* our sentiments respecting baptism. We hope that Mr. Jukes will perceive and appreciate this distinction.

Christian Union: or, Practical Suggestions for Promoting the Exercise and Manifestation of Brotherly Love among the various Denominations of Evangelical Protestants; respectfully and affectionately submitted to the Ministers and Members of the Churches. By J. LEIFCHILD, *D. D.* London: 18mo. pp. 48. Price 6d.

The union for which Dr. Leifchild pleads is, he says, "Not such a union of Christians as supposes the abolition of distinct churches, and a perfect uniformity of sentiment on all matters, or an alteration in the existing machinery of outward means and ordinances; not a subjection of all to any general standard, but, while all these existing varieties remain, a union of heart and affection among all the different communities by whom they are observed, expressed in their frequent associations for that purpose, until they shall become general and universal, and be sanctioned and accredited in the most public manner, by large and respectable bodies of the faithful." The means by which he recommends that such a union should be effected are, 1. That it be made the subject of earnest, enlightened, and universal prayer. 2. That Christians talk about it. 3. That the sympathies of ministers be generally enlisted in the movement. 4. That Christians accustom themselves to read the works of the writers of other religious denominations, as well as of their own. 5. A more liberal interchange of ministerial services. 6. The reception, at one time and place, of the Lord's supper by accredited Christians of different communities and denominations. 7. The schooling of the heart in devotion before God, with a view to its excitement and purification.

A Serious Inquiry into the Nature and Scriptural Propriety of what is termed Christian Union, &c., &c. By R. W. OVERBURY, *Pastor of the Church in Eagle Street, Red Lion Square, London.* London: 18mo. pp. 60. Price 6d.

Against the measures recently adopted, Mr.

Overbury argues, 1. That the proposed union does not, and, in the nature of things, cannot render visible that real and essential unity which subsists among all the children of God. 2. That it does not tend to terminate, but only to keep in abeyance those differences of opinion and practice among Christians, which are a hindrance to the progress of the Redeemer's cause. 3. That it presents a new and unscriptural test of discipleship, and favours defective exhibitions of divine truth. 4. That it sanctions unscriptural terms of church membership. 5. That it sets up a false standard of brotherly love. 6. That it tends to subvert the independent government of our churches, and to establish a kind of ecclesiastical power unknown to the New Testament. Mr. Overbury states, also, that his name was among those appended to the invitation to meet in Exeter Hall, in June last, for the promotion of union; but that of the insertion of his name in this list he was perfectly ignorant up to the moment that he saw it in connexion with the printed resolutions. "It is true," he adds, "that he intended to attend the meeting at Exeter Hall, and having failed, did, at the solicitation of esteemed brethren, consent to adjourn the meeting to Great Queen Street, and take part in the proceedings; but, upon maturer consideration, he sees the principles on which that meeting was gathered to be so unscriptural that he would never meet his fellow Christians on them again, although he feels it an honour to meet and co-operate with them on every ground on which he can without a compromise of principle."

Glad Tidings to Perishing Sinners. By ABRAHAM BOOTH, *Author of "The Reign of Grace."* Aberdeen: Murdoch. 24mo. pp. 221.

Few of our readers need to be informed, we hope, that Mr. Booth was one of the most eminent theologians whose services our denomination has ever enjoyed. His design in this work, which was first published in 1796, was to show that the gospel is a complete warrant for the most ungodly person to believe in Jesus; that no degree of holiness is previously necessary, or indeed possible; and that it is not under the notion of being elected to everlasting life, of possessing any virtuous disposition, of being well humbled for sin, or deeply awakened in conscience, that sinners must first believe, but as transgressors,—as in a perishing state,—as having nothing to preserve them from despair, except what the scripture says concerning Christ, his offices, and his grace.

Scripture Truths in Verse, for the Use of the Young; being an attempt to exhibit, in Easy Descriptive Poetry, some of the all-important Lessons contained in the Old Testament Scriptures. London: Bagster and Sons. 12mo. pp. 274.

To those of our readers who are acquainted with the hymns on select passages of scripture, constituting the first part of the volume entitled Olney Hymns, we can give no better idea of the poems in this work than by saying that the style of versification and of sentiment bears much resemblance to that of many of Mr. Newton's compositions. We do not say that these pieces are as excellent in every respect as those to which we are adverting; but both in spirit and in manner they have reminded us of them repeatedly,—and this is high praise. The writer tells us that "Having for many years engaged herself in the spiritual instruction of the young, she has had opportunities of observing the effect of various modes of imparting divine knowledge to them; and has been struck with the adaptation of poetry to fix the truth on the youthful mind." She has proceeded on this principle, in composing pieces for their use on the chief events recorded in scripture as far as to the end of the first book of Samuel. The remainder of the Old Testament is intended to follow, should the reception of the present volume justify the publication. In many families it would be found advantageous if these pieces were read in domestic worship with the chapters to which they refer, in order to excite the attention of the young, and elucidate the meaning of the sacred record.

Statements on Certain Doctrinal Points, made October 5, 1843, before the United Association Synod, at their request, by their two senior Professors, ROBERT BALMER, *D.D., Professor of Systematic Theology; and* JOHN BROWN, *D.D., Professor of Exegetical Theology.* Edinburgh: 18mo. pp. 86.

At a meeting of the Presbyterian body, known under the name of the Secession church, it appears that Dr. Balmer and Dr. Brown were called upon by vote to state their opinions on certain topics which have, during the last three years, been subjects of much exciting discussion, principally relating to the extent of the atonement, under circumstances implying a suspicion that their sentiments were not "in accordance with the doctrine of the word of God, *as exhibited in the standards of* [*their*] *church.*" Able addresses were delivered by the professors, and their defence was satisfactory to the majority of the assembly. They will be interesting to readers who are anxious to acquaint themselves with the controversy to which they refer; and many of our friends who peruse them will rejoice, probably, that they belong to churches having no "standards" to regulate their belief or professions, excepting the inspired scriptures.

Reviewers Reviewed: or, Remarks on the Reviews in the United Secession and Scottish Presbyterian Magazines, of "Discourses on the Nature and Extent of the Atonement of Christ." Being the Prefatory Matter to the New Edition of that Work. By RALPH WARDLAW, *D.D.* Glasgow: Foolscap 8vo. pp. 87. Price 1s.

The sight of this pamphlet, a vindicatory preface to the second edition of a work published by Dr. Wardlaw nearly twelve months ago, reminds us that we have not yet introduced that volume to the notice of our readers. Our apology is that we have never had opportunity to do so in a manner corresponding with the importance of the subject, and the respect which is due to every thing that comes from the venerable author's pen. It is not a book that could with propriety be disposed of in a few hasty sentences; if it were touched at all,

justice required that it should be read carefully and considered maturely; and if any opinion respecting the subjects it discusses were expressed, such explanations would be necessary as should prevent mistake respecting the sentiments intended to be conveyed. That Dr. Wardlaw had advocated his opinions clearly, calmly, and ably, cannot be denied; and many who reject his views will unite with others who maintain them in admiring the spirit in which he has written. "The general theory of *indefinite atonement*," he says, in concluding, "I believe to be the only one that fully and consistently harmonizes with the scheme of truth at large as contained in the divine word. If in maintaining that theory, I have gone at all aside from the mind of God, I pray that his enlightening Spirit may discover to me my mistake, and dispose me to correct and relinquish it. My motive, conscientiously sincere, has been, in the matter of man's salvation or perdition, to clear God and to fix, in every point, the guilt upon the sinner,—to hold God forth in the full and united glory of his righteousness, his mercy, and his truth, and to convict the sinner of his being throughout the sole cause and author of his own destruction. If in aught I have erred—may He who has entered within the veil, 'not with blood of others, but with his own blood,' touch and cancel the involuntary error with that 'blood of sprinkling.'"

On the Support of Christian Ministers, and its Connexion with their Usefulness. By a Member of a Baptist Church. London: Houlston and Stoneman. 8vo. pp. 8.

The inadequacy of the pecuniary support received by nine out of every ten of the pastors of our churches, is, we are persuaded, a far greater hindrance to their prosperity and the advancement of religion around them, than is generally supposed. It is only by voluntary contributions that the deficiency can be supplied lawfully or advantageously; but it is quite time that some who are accustomed to say much in favour of the voluntary principle should turn their attention more decidedly than they have done hitherto to the production of practical illustrations of its excellence. One reason why the subject is so frequently overlooked is that ministers generally feel reluctant to mention it to their hearers: in the tract before us it is taken up, with great propriety, by a deacon in one of our Yorkshire churches, and he has kindly appended to it his name. Three shillings and sixpence consecrated to religious purposes could not be more wisely expended than in the purchase of a hundred copies for distribution among church members and regular attendants in our congregations.

The Sentiments of Mr. John Wesley on the Scriptural Mode of Baptism, examined with regard to their Consistency. By JOHN CRAPS. London: 12mo. pp. 24. Price 2d.

A tract intended specially for those who think highly of Mr. Wesley as a biblical critic and theologian; many of whom will be surprised to find how completely Mr. Wesley is answered as a polemic, by a fair use of citations from his language as an annotator.

Two Lectures on Christian Baptism; in which it is shown that Adult Immersion, and not Infant Sprinkling or Pouring, is the Baptism taught in the New Testament. By JOHN ALCORN. Stockport: 12mo. pp. 50. Price 6d.

Temperate, plain, and scriptural. The zealous efforts of a Wesleyan minister of the neighbourhood have given occasion, we are informed, to the delivery and subsequent publication of these lectures.

Christian Baptism Calmly Explained. In answer to the Rev. Thomas Stratten's Discourse on Infant Baptism. By ROBERT JOHNSTON, *Baptist Minister, Beverley.* London: 12mo. pp. 32. Price 4d.

Mr. Stratten's sermon, noticed in our last, having been delivered at Beverley, Mr. Johnston has written this reply, which we commend to the attention of all who think that the ingenious "Five Conclusions" deserve a serious answer.

Select Pieces, Practical and Experimental, from the Works of the Rev. O. WINSLOW. London: Shaw. 32mo. pp. 273. Cloth, gilt.

The extracts contained in this neat pocket volume are on The Danger of Rejecting the Atonement—The Sympathy of the Atonement—The Holy Spirit the Author of Prayer—Declension in Prayer—and The Lord the Keeper of his People.

The Pastor's Wish. By T. POTTENGER. London: Dyer. 32mo. pp. 27.

An earnest address to the church assembling in Sion Chapel, Bradford, designed to excite to prayer and Christian exertion.

RECENT PUBLICATIONS

Approbed.

Memorial and Letter of the Baptist Church at New Court, Newcastle-upon-Tyne, to the Senate of Hamburgh, and the King of Denmark, in Favour of their Persecuted Brethren in Hamburgh and Copenhagen. *Newcastle: 8vo. pp.* 20.

Trial of Pedro de Zulueta, jun., in the Central Criminal Court of the City of London, on the 27th, 28th, and 30th of October, 1843, on a charge of Slave Trading. Reported by J. F. JOHNSTON, shorthand writer. With Introductory and Concluding Remarks, by the Committee of the British and Foreign Anti-Slavery Society. Second Edition. *London: 8vo. pp.* 96. *Price* 1*s.*

The Morning of Life. A Contribution towards the Advancement of Youthful Piety. By a Country Pastor. *London: Snow.* 18*mo. pp.* 137.

Cyclopedia of Biblical Literature. By JOHN KITTO, Editor of "The Pictorial Bible," &c., &c. Assisted by Various able Scholars and Divines. Part X. *8vo. pp.* 80. *Price* 2*s.* 6*d.*

Payne's Universum, or Pictorial World. Being a Collection of Engravings of Views in all Countries, Portraits of Great Men, and Specimens of Works of Art, of all Ages and of every Character. Part II. *London: 8vo. pp.* 10. *Price* 1*s.*

The Eclectic Review. February, 1844. *London: Price* 2*s.* 6*d.*

INTELLIGENCE.

CHINA.

NEW TRANSLATION OF THE SCRIPTURES.

At a meeting of missionaries of various protestant denominations, assembled for the purpose of taking into consideration the present state of the Chinese version of the sacred scriptures, held at Hongkong, Aug. 22, 1843.

Present, Messrs. Dyer, Hobson, Legge, Medhurst, Milne, and A. and J. Stronach of the London Missionary Society; Messrs. Bridgman and Ball of the American Board of Commissioners for Foreign Missions; Messrs. Dean and Roberts of the American Baptist Board; and Mr. Brown of the Morrison Education Society.

The present state of the Chinese version of the sacred scriptures having been discussed, the following resolution was carried unanimously:—

"That it is desirable to have a version of the sacred scriptures into the Chinese language, better adapted for general circulation than any hitherto published. In regard to the New Testament, while the meeting readily acknowledge the superiority of the latest over every former version, they would recommend that all that has yet been done be submitted to a committee for the purpose of being thoroughly revised; and that the same committee be instructed to prepare a version of the Old Testament, in conformity with the above revised version of the New Testament."

At an adjourned meeting, held 23rd of August, 1843. Present, Rev. Messrs. Medhurst, Dyer, A. and J. Stronach, Legge, Milne, Hobson, Bridgman, Dean, Roberts, and Brown; and also Messrs. Shuck and Macgowan of the American Baptist Board.

"Resolved,—That any translation of the sacred scriptures into Chinese, issued with the approbation of the body of protestant missionaries, be in exact conformity to the Hebrew and Greek originals in sense; and so far as the idiom of the Chinese language will allow, in style and manner also.

"That the Textus Receptus shall form the basis of the proposed revised version.

"That the amounts of weights, measures, and pieces of money, being ascertained, the same be translated by corresponding terms in Chinese.

"That terms of Natural History be translated by corresponding terms in Chinese, as far as they can be ascertained."

At an adjourned meeting, August 24th, present, Messrs. Medhurst, Dyer, A. and J Stronach, Legge, Hobson, Bridgman, Ball, Dean, Shuck, Roberts, and Macgowan.

"Resolved,—That passages occurring in different places, but expressed in the same way in the original, be translated in a uniform manner; and that the spirit of this resolution be applied, as far as possible, in the case of individual terms.

"That no periphrasis be substituted for the possessive pronoun when used in connexion with the name of God.

"That the interchange of the noun and pronoun be allowed when deemed necessary by the translators.

"That euphemisms in the originals be rendered by corresponding euphemisms in Chinese."

At an adjourned meeting, August 25th, present, Messrs. Medhurst, Dyer, A. and J. Stronach, Legge, Milne, Hobson, Bridgman, Ball, Dean, Shuck, Roberts, and Macgowan.

"Resolved,—That the subject of rendering the word *βαπτίζω* and its derivatives into Chinese, be referred to a committee consisting of Messrs. Bridgman and Dean.

"That the rendering of the names of the Deity into Chinese be referred to a committee consisting of Messrs. Medhurst and Legge.

"That the rendering of scripture names generally be referred to a committee consisting of Messrs. Medhurst and Milne, with the assistance of Mr. J. R. Morrison; and that, in the arrangement of sounds, uniformity and brevity be studied.

"That the whole body of protestant missionaries to the Chinese do form a general committee for the purpose of revising the translation of the scriptures in the Chinese language; and that this committee be subdivided into local committees of stations, each to consist of all the missionaries at that station: that the work of revision be subdivided and apportioned to the several stations. That when each local committee has completed its task, a transcript thereof shall be sent to each station for further revision, and then these transcripts with the corrections upon them shall be submitted to the original revisers. When the whole of the New Testament shall have been thus revised, each station shall select one or more of its most experienced men to act as delegates in a meeting of the general committee,—it being understood that each station will be entitled to one vote only,—and these shall be the final judges as to the propriety of each revision; after which the whole shall be submitted to the bible societies in Great Britain and America for their acceptance."

At an adjourned meeting, held 28th of August, 1843, present. Messrs. Medhurst,

Dyer, A. and J. Stronach, Milne, Bridgman, Dean, Shuck, Roberts, and Macgowan ; and also W. C. Lowrie of the American Presbyterian Board of Foreign Missions.

"Resolved,—That Mr. Medhurst be requested to act as secretary to the general committee.

"That the bible societies in England and America be requested to reimburse any reasonable expenditure which may be incurred by the brethren in making the revision.

"That no portion of this revision shall be printed until finally revised by the committee of delegates; and not then, at the expense of the British and American Bible societies, until approved of by them.

"That the work of revision be divided into five portions as follows :—

1st, Acts, and Hebrews to 2nd Peter.

2nd, Mark, and 1st and 2nd Corinthians.

3rd, Matthew, and Philippians to Philemon.

4th, Luke, Romans, Galatians, and Ephesians.

5th, John, Epistles of John and Jude, and Revelation."

September 1st. Present, Messrs. Medhurst, Dyer, A. and J. Stronach, Legge, Bridgman, Dean, Shuck, Brown, and Hobson.

The committee appointed to report upon the proper mode of rendering the word βαπτίζω stated that they were not prepared to recommend any one term to express it. It appears to this meeting that it will be difficult to find any single term which shall suit the views of baptists and pædobaptists on that subject; so it was resolved,—

"That we proceed harmoniously in the work of revision, employing the talents of missionaries of both of these sections of the church to conduct it, and to bring it to as perfect a state as possible: that when this is done, should difficulties still exist on this subject, each section shall be at liberty to recommend for publication separate editions of the same version, agreeing in all other respects, and only differing as to the rendering of this term: and that the revision go forth to the world, not as the work of one party or of the other, but as the result of the combined efforts of the whole."

September 4th. Present, Messrs. Medhurst, Dyer, A. and J. Stronach, Legge, Bridgman, Dean, and Shuck.

"That as it is difficult to decide upon the most appropriate word for expressing the name of God in Chinese, each station may for the present use such word as it shall prefer, leaving the ultimate decision to the general committee.

"That the above resolutions be printed; and that printed copies, authenticated by the signature of the secretary, be sent to the various bible and missionary societies in England and America."

(Signed) W. H. Medhurst, Chairman.
Samuel Dyer, Secretary.

One of the American baptist missionaries states that he thinks it probable that the American Board of Commissioners for Foreign Missions will print for immediate use an edition of the gospels of the existing new translation, and the American Baptists one of the epistles, that there may be a New Testament to go on with, till the revised version be ready. He add, "My own opinion is that it would be inexpedient to reprint *any* portion of Marshman's version, although I believe it to be better than Morrison's: the printing of Morrison's is out of the question. The existing new version by Medhurst, Gutzlaff, and others, is very fair, and will be the groundwork of the new revision. I think the proposed revision will differ very little from it."

HAMBURG.

Mr. Oncken says, in a letter dated January 5th, 1844, "On my arrival here, I found that the authorities had again threatened some of our brethren with severe measures, and one of them had been distrained for having distributed religious tracts, but nothing further has been done, and I rejoice to say the church continues to develope much energy in spreading the gospel, whilst the Lord is pleased to bless the word in the conversion of sinners. Several interesting applicants have already cheered us in our work, since the commencement of the present year: I trust a happy prelude to greater blessings, with which the Lord intends to refresh his people. May he, in much mercy, visit his churches first with such revivals as shall restore to them apostolic purity and simplicity; and then, by his church, subject millions to his peaceful sceptre."

ORDINATIONS.

CUMBERLAND STREET.

The public recognition of Mr. Hugh Killen, late of Tring, as pastor of the particular baptist church and congregation assembling in Union Chapel, Cumberland Street, Curtain Road, took place on Tuesday, 14th of November, 1843. Messrs. Hammond, Dickerson, Woollacott, Bowes, Collins, and Lewis, conducted the services.

STRATFORD, ESSEX.

On Tuesday, December 26th, 1843, Mr. Ward, formerly a deacon of the church at Poplar, was publicly recognized as the pastor of the baptist church at Enon Chapel, Stratford. On this interesting occasion Mr. Pritchard addressed the minister, and Mr. Aldis the church. The other parts of the services were conducted by Messrs. A. G. Fuller, W. Norton, P. Dickerson, and J. Woodard; Mr. Ward, also, concluding the whole by prayer.

RECENT DEATHS.

MR. W. HOLDSWORTH.

Died, on the 6th of November last, aged 59, in the possession of a hope full of immortality, Mr. William Holdsworth of Brockham, near Dorking.

Until overtaken in the prime of life with dangerous and protracted illness, he walked "as other Gentiles walk, in the vanity of their mind, having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart." Impressions were produced on his mind, at this period, which an attendance on the ministry of evangelical clergymen, and subsequently of certain simple and unpretending dissenters, tended to deepen. At length having renounced the follies of "this world," and cast himself for salvation on the mercy of God through Christ Jesus, he avowed the change in his principles and habits by being baptized in obedience to his Lord's command. He was shortly afterwards elected deacon of the church at Brockham, and for the space of about thirteen years consistently discharged the duties of that office. By the most intense interest in the prosperity of the cause with which he was connected, by affectionate sympathy with the poor and afflicted of the members, and by a disposition unequivocally evinced, to uphold the hands of the pastor, he purchased to himself a good and honourable degree. During his last illness, which was painful and of several months continuance, he was enabled to furnish most conclusive and delightful evidence of the sincerity of his profession. He often reviewed the dealings of God with his soul, and discoursed on the illustration they supplied of the fact, that the salvation of a sinner is altogether to be attributed to the free and sovereign mercy of a gracious God. When worn with pain, and the subject of extreme weakness, he would, while the tears of gratitude almost prevented his utterance, attempt to sing,

> "Jesus sought me when a stranger,
> Wandering from the fold of God;
> And to save my soul from danger,
> Interposed his precious blood."

Several times he mistook a faintness, of which he was the subject, for the approach of death, and, with rapturous delight, summoned his friends to his side to bid them a last farewell, and expressed a sense of disappointment when he again revived. At length the longed-for period came. He hailed its approach. "I am going, I am going," he exclaimed, in tones of exultation. Then, employing for the last time the language of prayer, he cried, "Come, Lord, and take thy pining exile home," and so, after a short struggle, closed his eyes upon the scenes of earth, and entered upon the joy of his Lord. It is impossible to supply a more correct account, either of his experience or of the description he was accustomed to give of it, than is done in the expressive language of his epitaph, "But I obtained mercy."

REV. EDWARD DAVIES.

Died, November the 8th, in the seventy-fourth year of his age, Mr. Edward Davies, minister of the English and Welsh baptist church at Maesteg, Glamorgan. He was a member of a baptist church for fifty-four years, and a faithful preacher about fifty years. His funeral sermon was preached in English and Welsh at Mr. T. Hopkins's chapel, Llroyni, from Matt. xxv. 22, by Mr. John James, Bridgend.

MRS. CUFF.

Died on the 13th of January, Mrs. Jane Cuff of Rye, Sussex, aged 43, who had been a consistent and useful member of the baptist church in that town twenty-five years. Soon after she had joined the church, she exerted herself, with two others (amidst much opposition), to raise a Sunday school in connexion with the congregation to which she belonged; she was also one of the first on the committee of the female Missionary Society, and one of its collectors. After enduring, with much Christian fortitude, for several weeks, a very painful disease, before she left the world she committed her husband and three lovely children to the care of her covenant God, having been one of the best of wives, and one of the most affectionate of mothers. To her pastor she said she was a most unworthy sinner, and her hopes for salvation rested entirely on the person and finished work of the Lord Jesus Christ. The last words she was heard to utter were, "Come, Lord Jesus." She then fell asleep without a sigh or groan.

MR. S. PORTER.

Died, January the 27th, Mr. Samuel Porter, clothier, Frome, aged 59 years. He had been, for more than twenty-five years, deacon of the baptist church now under the pastoral care of Mr. Middleditch. He was much respected in life, and his removal by death will be greatly deplored.

REV. G. BROOKES.

Died, February the 11th, 1844, in the seventy-seventh year of his age, the Rev. G. Brookes, for nearly forty years the esteemed minister of the baptist church, Bewdley, Worcestershire. He was early brought under the influence of

the gospel, maintained through life an honourable Christian deportment, and was distinguished by a firm adherence to the principles of evangelical truth, and an ardent attachment to the cause of God, in which he laboured with assiduity and zeal. As a faithful preacher of the gospel, he will be long remembered by affectionate and surviving friends.

REV. JOHN DALLISTON.

On Wednesday, 30th of August, 1843, it pleased the great disposer of all events to deprive, in a moment, under circumstances more than ordinarily painful, the baptist church at Sible Hedingham, Essex, of its beloved pastor, Mr. John Dalliston. He left his home about one o'clock for the purpose of obtaining a chaise to drive Mrs. Dalliston out for air, she having been for some time unwell, but on his way he turned into a meadow to bathe in the river, and while bathing was taken with the cramp and died, aged 28 years, leaving a widow and two babes to mourn his loss. His body was found dead in the river about 3 o'clock in the afternoon, by a gentleman whose attention was directed to the spot by observing his clothes lying by the side of the river.

Mr. Dalliston commenced his pastoral labours at Sible Hedingham, on the 24th of April, 1842. "Thy way, O God, is in the sea, and thy path is in the mighty waters." He was a native of Bury St. Edmunds, where his parents still live. He was baptized by the Rev. C. Elven of Bury, and joined the church under his care, and was sent out by that church to preach the gospel. His remains were interred in the burying ground of the baptist chapel, Sible Hedingham, on Monday, 4th of September, when an address was delivered by his bosom friend and companion, Mr. D. Jennings of Clare, who, on the following Lord's day, preached the funeral sermon to a densely crowded congregation from these words of our Lord, "Our friend Lazarus sleepeth."

REV. WILLIAM NASH.

The painful intelligence has just arrived that Mr. Nash, who was formerly pastor of the church at West Drayton, but who left this country for Jamaica in the beginning of last year, has been suddenly called home from his useful labours in the missionary field. Mr. Tinson, whom he succeeded at Yallahs, writing from Kingston on the 17th of January, says, "On Sunday last, the remains of our esteemed brother Nash were committed to the silent tomb. They now repose in the vault of East Queen Street chapel, along with those of several missionaries who had previously fallen in the battle field. Our beloved brother called on me a little more than a week ago. I then remarked that he looked unwell; he spoke of weariness from having been much in the sun. He had indeed endured much fatigue and anxiety during the severe illness of Mrs. Nash, from which she was just recovering. He went to Yallahs the morning after this interview, the last I was permitted to have with him, and immediately on his arrival complained of pain in his head, as though he had felt a sudden stroke. He was unable to preach, remained till Monday, and then returned to Kingston quite ill. Medical aid was called in, but no one seemed to understand his case or perceive his danger, until it was too late. On the Saturday following, about eight o'clock in the morning, he fell asleep in Jesus. He appeared not to suffer much in dying, expressed his readiness to depart, and said that he was perfectly happy. His funeral was numerously attended, it being on the sabbath,—the very day on which he was to have administered, for the first time in Jamaica, the ordinance of baptism to a number of young persons at Yallahs. The booths were prepared at the sea side, and the parties met early in the morning, but only to hear the startling intelligence that their beloved pastor was dead! Several of the candidates, young females, walked nineteen miles under a hot sun, to take a last look on him who had been instrumental in bringing them to Jesus, but whose voice they would hear no more."

MR. SAMUEL BIGGS.

Mr. Biggs was born in Frome, in the county of Somerset, in the year 1807, and by his mother's side was descended from the family of the pious and learned Miss Singer, afterwards Mrs. Rowe, who enjoyed the society and acquaintance of Dr. Watts and the devout Bishop Kenn. Mr. Biggs was blessed with religious parents, and had the happiness of knowing the Lord in early life. In 1833, he, with his beloved wife and ten other persons, were baptized on a profession of faith, and united with the church at Somers' Town. The Lord had evidently raised him up for usefulness in this part of his vineyard. Possessing an active and vigorous mind, he ardently and unceasingly laboured to advance the interests of the Redeemer's kingdom, consecrating every energy of body and mind to the service of his master, and the welfare of that part of the church with which he was connected. In him the pastor found a firm and faithful friend, whose peace, comfort, and reputation lay near his heart. In times of difficulty and trial, his counsel was invaluable, and ofttimes, in seasons of peculiar depression, when the hearts of the brethren were cast down, his encourag-

ing smile and animating example raised their drooping spirits. On Sunday, February the 4th, Mr. Biggs was apparently in perfect health, and assisted at the administration of the Lord's supper, and the following evening presided at the church meeting. On Wednesday morning business obliged him to leave home. About two o'clock he returned exceedingly ill. Medical advice was resorted to, and every means used, but without effect. On Saturday, February the 10th, it was apparent he was in a dying state, but perfectly sensible. During the afternoon, being very much exhausted, he was unable to converse with some friends who came to see him. In the evening he became very restless, and on getting out of bed, fell down in a convulsive fit. While lying on the floor until assistance could be had, heaven beamed in his countenance, and he put up his hand and wiped a tear from the eye of a near relative who was bending over him. Soon after, on his father and brother's coming in, he rallied a little, and then addressed himself to each individualin the room in an affectionate and fervent manner, charging them all to "meet him in heaven." To those branches of the family who were not present he sent his dying message. To his dear weeping wife, he said, in a most solemn manner (after committing her to the care of his family) but above all I commit you to the care of Christ Jesus. He then calmly gave directions concerning his funeral, and closed by saying, "never mind a funeral sermon for me. 'Absent from the body, present with the Lord.'" On hearing the sabbath school named, he said, "I have a message for them, aye, and for the church too, but I am too much exhausted now," and he was not able afterwards but to send his dying love to the teachers and children, and to all his friends. About a quarter of an hour before he died (one o'clock on Sunday morning, February the 11th) he wished all who were with him to go to bed "to get some rest for the sabbath." Soon after he altered, and without a struggle or a groan, his happy spirit winged its flight to the regions of immortal bliss.

MISCELLANEA.

BAPTIST BUILDING FUND.

The half-yearly meeting of this society was holden at No. 60, Paternoster Row, London, on Tuesday evening, the 13th of February, 1844. In the absence of the treasurer, John Danford, Esq. was called to the chair. The following grants, recommended by the committee to be paid as soon as the treasurer is in funds, were then confirmed:—

Great Grimsby, Lincolnshire	£50
West Bromwich, Staffordshire	35
Lynn, Norfolk	80
Stotfold, Bedfordshire	30
Loverstock Green, Bedfordshire	25
Masham, Yorkshire	35
Chowbent, Lancashire	30

C. Stovel, Secretary.

London, Feb. 14th, 1844.

UNION OF YORK STREET AND GEORGE STREET CHURCHES, MANCHESTER.

On Lord's day, February 4th, 1844, services in recognition of this union were held in York Street Chapel, where the united church is henceforth to meet under the ministry of the Rev. C. Thompson. The Rev. J. Acworth, A.M., president of Horton College, conducted the service in the morning. After the sermon, which was founded on Col. iii. 12, 13, he referred to the union as an object long desired by the denomination, and of great importance to the baptist interest in Manchester, and then called upon the senior deacon of York Street to recognize the pastor, which was done by giving the right-hand of fellowship to Mr. Thompson, after which the deacons respectively interchanged the same symbol of Christian brotherhood.

The pastor was then conducted to the pulpit, where Mr. Acworth handed to him "a form of agreement," officially prepared and signed by deacons and members. The Lord's Supper was administered in the afternoon to a large body of communicants, including several friends from neighbouring sister churches, who attended under the influence of Christian sympathy. In the evening Mr. Thompson preached; after which the Rev. T. Pulsford addressed the young, as part of a series of services in which he is engaged, most encouragingly, for the advancement of religion. All the services were remarkably well attended, especially the evening. By this union a baptist church is now formed in York Street, comprising between two and three hundred members, and indicating promise of "good things to come."

PORTLAND CHAPEL, SOUTHAMPTON.

The Rev. J. Ford informs us that this commodious and elegant building, erected at a cost of not less than £3000, was purchased at a public auction on February the 9th, for the use of the baptist denomination, for the low sum of £1350, and will, as early as possible, be vested in trustees of known respectability of character.

At a regularly convened church meeting on the following Wednesday, it was resolved, *nemo contradicente*, "That this church, deploring the evils connected with its origin and past history, do now, from an imperative sense of duty, dissolve their communion." It is intended to form, under the divine blessing, a new interest. The prospects are very encouraging.

REV. S. JONES.

On Tuesday evening, December the 26th, 1843, an interesting tea meeting was held in the baptist chapel, Burford, Oxon, on the occasion of the Rev. Samuel Jones resigning his pastoral charge, to labour in the West Indies. The Rev. D. J. East of Arlington, and A. Hay of Faringdon, addressed the meeting, and Mr. Jones of Fulbrook, in an appropriate and feeling manner, addressed the late pastor, and presented him with Bagster's Comprehensive Bible, and six volumes of Ward's Standard Divinity, in each of which was the following inscription, "The church and congregation meeting for divine worship in was the baptist chapel, Burford, have presented this book to the Rev. Samuel Jones, who has been pastor of the above church upwards of six years, as a testimony of their esteem for his unaffected piety, diligence, fidelity, affection, and unblemished Christian character during his residence amongst them. December 26, 1843."

SIR JAMES GRAHAM ON EDUCATION.

The secretary of state for the home department, in moving for leave to bring a bill into the House of Commons regulating the employment of children and young persons in factories, on the 6th of February, made some remarks explanatory of the present intentions of government respecting education, which our readers will be gratified to see. The right hon. baronet said, that he had mentioned the principal provisions in the bill, with the exception only of that portion of the bill of last sessions, to which attention had been more especially directed; he meant that part which relates to the education of the children. He did not mean to interfere with that portion of the present factory act which prescribed the rules regarding education. A child from eight to thirteen years old he proposed should not be employed continuously for more than six hours and a half, and that a portion of the remainder of the day should be devoted to education. He proposed also to retain that portion of the existing law which enacted that no manufacturer should be at liberty to employ children unless they produced a certificate of attendance at school. The government, last year, proposed to do something with respect to the quality of the education given to the children in factories; but he was bound to say that the enactments throughout the existing law of factory education were, he was afraid, almost illusory, for persons had been employed to educate who were little qualified, indeed, even for duties so humble as those intrusted to them. Even the stoker of the furnace was occasionally to be found acting the part of schoolmaster; and there was an undeniable want of every proper facility and apparatus in the shape of books and other requisites. In fact, the system had been one, not of education, but of mere confinement, leaving the children without any knowledge or instruction whatever. He was, however, bound to state that these evils were giving way under the force of public opinion, to a better state of things, and he indulged the hope that there were now many millowners who were sincerely anxious to supply the means of instruction to those employed by them. The experience of last year, however, had determined him not to interfere with the quality of the instruction given to the children. It had been the desire of government to form some scheme of instruction comprehending scripture reading, independent of doctrinal differences, but he was now convinced that reliance must be placed on the exertions of the mill-owners themselves. And it was no vague reliance, for he felt convinced that an honest rivalry had arisen between the church and the dissenters, and that great efforts would be made to diffuse the blessings of moral and religious education amongst the dense masses of the manufacturing population. At all events, he was not prepared to interfere directly or indirectly with the quality of the education to be given. All he asked the house to do was, to give the children an opportunity of attending school for at least three hours each day, except Saturday, and he entertained an earnest hope that through the exertions of the mill-owners themselves, that time would be employed in the inculcation of such knowledge, and such religious principles, as would avert the evils which must inevitably arise among a dense population, when left without moral or religious instruction. The right hon. baronet concluded by moving for leave to bring in a bill regulating the employment of children and young persons in factories.

THE CHILMARK.

The meeting between the Chilmark on its passage to Africa, and the Hopewell, with some Jamaica missionaries on board, was mentioned briefly in our last. In "The Baptist Herald and Friend of Africa," published at Falmouth, we find an interesting

account of the occurrence, connected with arrival of the Hopewell.

"We have the pleasure of announcing to our readers, that the 'Hopewell' arrived in Falmouth on Tuesday evening, the 19th inst., having on board the following friends connected with our mission in this island:—Mrs. Knibb and three daughters, Miss Esthow, the Rev. T. F. Abbott, and the Rev. H. J. Dutton and daughter.

"Our esteemed friends have been favoured with a prosperous voyage, excepting only a few days spent in unsuccessful attempts to make their destination in the harbour of Rio Bueno, in which they were ultimately baffled by a very strong current running to leeward.

"By this circumstance they were necessarily subject to moments of exciting interest, only to be succeeded by painful and wearying disappointment: the whole of the anxiety however, was, on one occasion, abundantly recompensed.

"On the Saturday evening previous to the entrance of the vessel into Falmouth habour, immediately after the darkness of the night had gathered about them, and the time for uniting in social worship had arrived, a brig was seen apparently steering very closely upon them. At the captain's request, the intended service was delayed for a few minutes, for the purpose of allowing him an opportunity to speak with the strangers, who, like themselves, were beating about, apparently unable to accomplish their object. That vessel was no other than the Chilmark!

"We can sympathize, in some measure, with the soul stirring interest experienced by all on board, at that hour of darkness, which prevented them beholding the faces of their friends, but did not forbid them hearing of their welfare. The inquiry, 'Is Mrs. Knibb on board?' being answered in the affirmative: 'Tell her,' was the reply, 'that Mr. and Mrs. Gallimore are here." It was again asked, 'Is Mr. Dutton on board?' The same answer being given as before; 'Tell him that Mr. and Mrs. White are here!' was immediately returned. (These friends, it will be remembered, were members of the church at Bethany, of which Mr. Dutton is pastor). Again it was inquired, 'Is Mr. Abbott on board?' The answer to this being also affirmative; 'Tell him that Miss Stewart is here," was again replied. (Miss Stewart was teacher of the school at St. Ann's Bay). The voice of our dear brother Clarke was then heard, above the dashing of the billows, and the whistling of the wind, 'Can you not put out a boat and come to us?' Who that loves the African Mission—who that has heard the voice of our beloved brother Clarke —who that is united with a baptist church in Jamaica—but realizes here far more than any pen can suggest? Who that has voyaged in a missionary ship—who that has spoken with a ship at sea, in the darkness of the night—and who, we ask, that loves the cause of Christ—can refrain from sympathizing in the mingled joy and pain, at that hour experienced by all, on either hand, when thus, within the sound of each others voices, they were utterly prevented by the state of the weather from seeing eye to eye, and joyfully embracing each other? And who of our readers cannot join in spirit with the loud, and we may say, sacred, 'huzzas,' in which at length as they parted from each other, the whole companies joined? As the vessels separated, the dear friends on board the Chilmark were heard singing the Redeemer's praise. The distance prevented their discovering the hymn, but the tune of the 'Old Hundredth' was at once recognized. And so in darkness they parted only meet again with songs in the realms of eternal day."

MR. PHILLIPPO'S VISIT TO MADEIRA.

Many of our readers are aware that Mr. Phillippo is visiting several of the West India islands, at the request of the Committee of the Baptist Missionary Society, with the view of obtaining such information as may guide its future exertions in that part of the globe. When we heard from him last he was at Grenada, where he arrived on the 20th of January from Trinidad. The vessel in which he sailed from England touching at Madeira, he took the opportunity to visit there a gentleman suffering for his activity in the service of Christ, a Scotch physician whom the Portuguese authorities had imprisoned and treated with great severity. References to this fact have appeared in several of the public papers, and our friends will be pleased to see Mr. Phillippo's account of his visit.

"Although it was the sabbath when we arrived in the port of Funchal, I thought it my duty to go on shore to see Dr. M'Kellar, who is imprisoned there for distributing tracts, and otherwise endeavouring to do good to the people of that lovely but benighted island. I went in company with Dr. Trew and the Rev. Robert Young, fellow-passengers. Dr. M'Kellar was cheerful, as were also his wife and family; but he was looking with great anxiety for his acquittal and release, which he can only anticipate as the result of the remonstrances of the British Christian public to the government. Through the kindness of an influential friend or two in the island, he has been removed from the loathsome cell to which he was condemned, and is in the occupation of two or three commodious rooms above the prison. He, however, continues to distribute tracts, and (which will appear surprising), visitors of all classes being allowed access to him in twos or threes at a time, his means of usefulness, instead of being dimin-

ished by his incarceration, are multiplied to twice their former extent. The sympathy of the people with him in his persecution is also astonishing, and justifies the hope that a light is kindled here, which the world, the pope, and the devil, will not be able to extinguish.

"Dr. M'Kellar has now been imprisoned several months for his noble testimony to the truth, and, without the exertions and prayers of the Christian church on his behalf, he may there remain as many years. His case therefore presents a great claim upon the sympathies of the Christian church at large; and it is my earnest hope, in common with all the friends who are personally acquainted with the circumstances of his condition, that timely aid will be extended both to him and the glorious work he has begun."

From other sources of information we learn that, through the interposition of the British government, Dr. M'Kellar was released a week afterwards.

ANTI-STATE-CHURCH CONFERENCE.

It cannot be necessary to remind our readers that we cordially agree with the general principles advocated in the ensuing document. The connexion between church and state is fraught with evils which are continually developing themselves with increased clearness; and we have ever been accustomed to render all the aid in our power to the exhibition of its unscriptural, anti-christian character. On the other hand, we trust that it will not be supposed that the insertion of the paper implies coincidence of judgment with its authors, as to the propriety of the proposed conference, to which we think there are weighty objections. We give it as a document of importance, with which it is desirable that intelligent readers, whether favourable or unfavourable to its object, should be acquainted, and on which each is entitled and competent to form for himself an independent opinion.

"The executive committee appointed to make arrangements for the proposed Anti-State-Church Conference, wish to acquaint the public with some of the reasons which render the contemplated movement expedient, and with the principles by which it will be regulated.

"The spirituality of the kingdom of Christ is a scriptural truth of the highest importance. The alliance of any section of the church with the civil power practical repudiates this truth. The presidence of worldly men over the institutions of the gospel, the authoritative prescription of articles of faith by a secular legislature, and the compulsory means which have been, for many centuries, adopted and enforced for the maintenance of professedly religious worship and instruction, are so obviously hostile to the genius of Christianity, tend so directly to debase the conscience, beget in the public mind such erroneous notions of the nature of religion, and have uniformly thrown in the way of divine truth such fearful impediments, as to render it imperative on all persons concerned for the spirituality of the church, to make known the pernicious character of that alliance—to expose the numerous evils resulting from it—and, by the earnest application of their knowledge, their influence, their energy, and of all other legitimate means, to seek its dissolution at the earliest possible period.

"The events of the times conspire to point attention to the evils of church and state alliance; to give warning of the dangers to be apprehended from its continuance; and to encourage the expectation, that, by united and persevering exertions, the separation of the one from the other will, under divine superintendence, be ultimately effected. The agitation of this question on the continent of Europe—the late disruption of the Scottish church—the anarchy of Ireland, produced mainly by its religious establishment—the Factories Education Bill of last session—the revival of high church principles—the unconstitutional demands set up by ecclesiastical authorities, and the oppressive prosecutions upon which those authorities are once more venturing—the consequent awakening amongst dissenters of a more serious regard for their principles, and a more earnest desire to see them recognised by the legislature,—all concur in pressing home the conclusion, that the day has now arrived for seeking a dissolution of the alliance between church and state, in a spirit of allegiance to the great Head of the church.

"The holding of a conference representative, as fully as circumstances will permit, of persons of every denomination who repudiate the principle of national religious establishments, is believed to be the most suitable method of commencing a serious movement for their abolition. The executive committee, however, having reason to fear that the objects of the proposed conference have in some quarters been misunderstood, are anxious to state, as explicitly as possible, what they believe to be the views of those by whom they have been appointed.

"In the confident persuasion that, besides the general and more obvious exhibitions of nonconformity, there exists among dissenters, in isolated forms, much correct knowledge, strong attachment to principle, and ardent desire for co-operation, a conference has been proposed for the purpose of collecting these scattered elements, and thus the more effectually promoting the accomplishment of the end in view.

"The object of the conference will, therefore, be to act upon the conscience and the heart of the dissenting community, and to devise means adapted to bring them up to the level of their responsibility; in order that, at as early a period as possible, they make their peaceful, but united and determined exertions tell upon the legislature. A solemn exposition of the unscriptural character of established churches—an emphatic exhibition of the evils which necessarily flow from them—an avowed resolution to labour, in every legitimate way, for their abolition—and the adoption of such a plan of organization, as may secure unity of action without endangering freedom,—will assuredly tend to enlighten the uninformed, to rouse the listless, to embolden the timid, to cheer on the energetic; and, at no distant time, so to elevate the tone of feeling, as to render advisable the agitation of the question both within and without the walls of parliament.

"The executive committee will cheerfully labour to prepare the business to be submitted to the conference, in such a manner as will most facilitate its deliberations; and with this view they will shortly publish the plan of its constitution, and the time and place at which it will be held. Meanwhile, they earnestly entreat their nonconfoming brethren, of every denomination, to unite with them in this great enterprise, and to aim at making the proposed movement as efficient for the purposed it is designed to promote, as that purpose is undeniably important.

"F. A. Cox,
"*Prov. Sec.*"

PETITION AGAINST VOTING THANKS FOR THE SCINDE VICTORIES.

A petition from ninety-six of the inhabitants of Reading, including seventeen ministers of religion, against voting the thanks of parliament for the invasion of the territories of the Ameers of Scinde, was presented a few days since by Mr. Bright: the petition is as follows:—

"The petition of the undersigned inhabitants of Reading respectfully showeth,

"That your petitioners were exceedingly distressed at a vote of thanks passed in the last sessions of parliament to the forces employed in the invasion of Affghan and China; and observing that notice has been given of the thanks of the House of Commons to the army lately employed in the conquest of Scinde, they desire solemnly to disclaim all participation in these transactions.

"That parliament would do well seriously to pause before they accept a transfer of the wickedness of the late invasion of Scinde.

"For besides the misery and slaughter inflicted on the inhabitants of that country, it appears that a large number of British troops have perished since they entered the territory of Scinde, and that by later accounts a fearful mortality prevailed among the remains of the army.

"Your petitioners beseech the House of Commons seriously to consider, whether by *voting thanks* for transactions which must needs be offensive in the divine sight, they may not deprive themselves of that blessing on their deliberation, which as a Christian senate they should anxiously desire.

"For these reasons, and fully believing that the proposed vote of thanks would neither be for the honour of parliament, nor acceptable to the public, great numbers of whom regard the Indian wars with abhorrence, your petitioners pray that the motion for a vote of thanks to the army lately employed in the invasion of the territories of the Ameers of Scinde, may be negatived or withdrawn.

"*Reading, 10th of February*, 1844."

MARRIAGES.

At the independent chapel Chalvey, near Slough, Bucks, by the Rev. J. Statham of Reading, January the 11th. Mr. C. Morten to Miss Maria Haynes, eldest daughter of Mr. J. Haynes of Upton Villas, Slough.

At Providence Chapel, Shoreditch, by the Rev. W. Miall, January 22nd, Mr. Jonathan Tozeland to Miss Eliza Milisent.

At the baptist chapel, Ridgmount, by the Rev. J. H. Brooks, January 31st, Mr. Ashwood of Ridgmount, to Mary Ann, only daughter of Mr. Samuel Joyce of Kempston.

At the baptist chapel, Lockwood, February the 18th, 1844, by the Rev. W. Walton, Mr. Joseph Gartland, to Grace, daughter of Mr. Matthew Townend of Miln's Bridge.

At the same time and place, Mr. Charles Buckler, to Sarah Ann, daughter of Mr. Thomas Quormby, also of Miln's Bridge.

At the baptist meeting house, Great White Ramsey, Hunts, on Tuesday the 20th of February, by the Rev. M. H. Crofts, Mr. George Newton to Miss Golding, and Mr. John Saunders to Miss Betsey Newton, all of the former place.

CORRESPONDENCE.

To the Editor of the Baptist Magazine.

SIR,—As I have known it made a subject of dispute, I request you, or some of your talented correspondents, to favour me with your sentiments on the question, whether it be right or not for a Christian who has been visited with special trying visitations in his person, or his family, to examine himself, and endeavour to ascertain whether or not he has been indulging in any particular evil, any neglect of duty, any carelessness about God, any love to the world, any over-weaning attachment to children or other relatives, which may have led to his heavenly Father's special corrections and rebukes; or whether it be altogether wrong to suppose that our heavenly Father ever corrects his children while in this world, for any particular declension, indulgence, or sin, into which they may fall. Is it right to consider the expressions used on this subject so frequently in the scriptures, such as "chastisement," "rebuke," "correction," all of which occur in Heb. xii. 5—11, as figurative language merely, and not as denoting at all any such dealing from God with his people as these expressions are commonly understood to mean? Yours sincerely,

M.

EDITORIAL POSTSCRIPT.

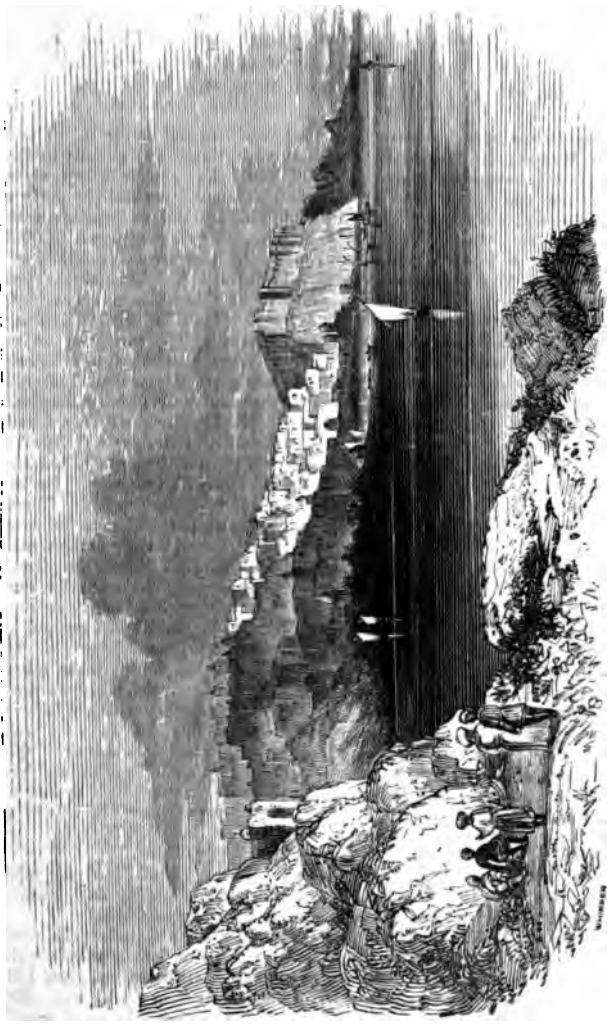
Since the Missionary Herald went to press, Mr. Denham, late pastor of the baptist church at Faversham, whose acceptance as a missionary for the east has been already notified, has embarked for Calcutta in the Arab, captain Sumner. May he whom the winds and the seas obey watch over him and those who are with him, and conduct them safely to the place of their destination!

Our friend Dr. Belcher and his family arrived safely at New York on the first Lord's day evening in the year, after encountering rather more than an average proportion of stormy weather. They were not able to land till the following morning, when they were received with great kindness by Mr. Sommers and other Christian friends.

A correspondent suggests that a member of a church having occasion to remove even temporarily into a neighbourhood where he is not known, would do well to procure a line of introduction from his pastor. In many cases this is done; but in others it is unhappily omitted. The regular observance of the practice would be advantageous in many respects, both to the individuals so situated and to the churches with whom transient communion is sought.

From the public papers it appears that Pomare, queen of Tahiti, has been deposed by the French, and compelled to take refuge on board a British vessel. The indignation that we feel is stronger that it would be right to express, when we contemplate this mean-spirited act of oppression exercised upon the sovereign of a small, peaceful, defenceless, but independent state, by these licentious barbarians. The late Sir Lionel Smith once said, in our hearing, that he divided the inhabitants of Jamaica, at the time he was governor, into two classes, — black Christians, and white savages. If the question be asked in this case, Who are the savages? every candid friend of civilization will reply the European invaders. How disgusting, and at the same time ridiculous, is the language of the chronicler of this achievement:—"Pomare—the blind, the obstinate Pomare—refused to yield to our demands; 200 artillery and marines were landed, with 300 or 400 sailors, and surrounded the queen's house, in which every thing was silent; the flag of Pomare was removed; M. Aubigny, the governor of Tahiti, exclaimed, 'Officers, soldiers, and sailors, and you inhabitants of these islands, to whom we bring justice and peace, in the name of the king our august master I take possession of this country. We shall all be content to die for the defence of the glorious tri-coloured flag. Hoist the flag.' This order was executed amidst the rolling of the drums, and cries of 'Vive le Roi.' Queen Pomare has ceased to reign, and we now stand upon French soil."—But is the fruit of nearly fifty years of persevering and successful missionary exertion to be thus blighted, by a people whose glory is in their shame—their boasted distinction being that they are warriors? We hope that the friends of humanity throughout the world will endeavour to induce the French government to disown the deed, and relinquish the prey. But alas! the politicians of this world are too much accustomed to contemplate injustice with composure to be trustworthy on such an occasion as this. In the Morning Chronicle of this day (Feb. 24), we blush to see a leading article, the manifest tendency of which is to encourage the French government to treat with levity any remonstrances on the subject that may be made by the executive of this country. Our hope is in God; and if the directors of the London Missionary Society should propose to their fellow Christians meetings for united and special prayer to Him who has all hearts at his disposal, we trust that our friends will promptly and universally respond to the call.

THE MISSIONARY HERALD.



MUTTRA, NORTHERN INDIA.

ASIA.

MUTTRA.

A full description of this ancient and populous city, which is about 820 miles north-west of Calcutta, and about thirty miles north-east of Agra, may be found in our number for October last. A view of one portion of it is given on the preceding page, as seen from the opposite bank of the river Jumna, which here first begins to fructify the soil, being less impregnated with nitre than in the regions nearer to its source. The following extracts of letters from Mr. Phillips indicate that here also the streams that make glad the city of God are now beginning to show their efficacy. The first is dated Muttra, Oct. 18th, 1843.

Some years ago a baptist missionary of the Serampore Mission, Mr. Richards, was stationed here. He, however, became a churchman, and is now stationed at Meerut. About five years ago Captain Mosely established a native school, which was conducted by a church catechist, but was abandoned more than a year ago. Various missionaries have visited this place for the last three or four years in the cold weather. During this past hot season we have come over once or twice a month, staying four or five days each time. We arrived here and took up our abode on the 15th of September. For some months past a small school of forty boys has been taught by a pundit, and we intend at the commencement of 1844 to open a Christian day-school on the plan of Dr. Duff. A large piece of ground has been purchased at the Deeg gate for 200Rs., and a substantial chapel twenty feet broad, and about thirty-five feet long inside, with broad portico and verandah, has been built for 500Rs. I am happy to say the whole amount has been subscribed. We want, however, about 400Rs. to finish off, that is, to lay a stone floor, put in doors and windows, to build two or three native Christians' houses, and make a small bridge in front of the chapel.

We have a depôt of scriptures in the chapel, from which almost every day we supply applicants. The long verandah we use as a resting place for pilgrims, who thus have an opportunity of hearing the gospel.

God has opened for us, dear brother, a wide door. There are within half a days' journey of our house nearly a million souls. They are chiefly Hindoos, and therefore not so opposed to the gospel as the Mussulmans. Indeed, in this neighbourhood I have always been listened to so attentively by large and quiet crowds, and they have received the scriptures so readily, that missionary work is quite easy and delightful here. About Agra the people have heard the gospel so long that they hate and deride it. This is also a place of pilgrimage second only to Benares. Thousands of Bengalees in boats arrive here yearly, and many bring their property and families to reside and die at Brindabun, three coss from this. From every part of India multitudes continually arrive, especially at festival times. Muttra is thus an important centre, into which we may throw an influence, by God's blessing, which may be felt to Ceylon and Lahore. Copies of scripture may be and have been given to men of distant countries, who will thus carry the glad news of salvation through the blood of the Lamb to the ends of Hindostan.

We have one inquirer, formerly a Roman catholic, by the name of John Bernard. He was servant to a priest at Gwalior, and tutor of the colonel's grandson. He came originally from Sirdhana, where Chamberlain once laboured, in the Begum Sumeroo's dominions. He obtained a copy of the Ordoo New Testament which I had sent to Gwalior, and God blessed it to him, so that he saw many of the errors of popery, and determined, in spite of intreaties, threats, and compulsion, to leave all his property, and come to Agra to be instructed more fully in the religion of Christ. He has been with me about three months, and as I have every reason to believe him a sincere and humble follower of Christ, I intend to baptize him in the course of the month. He is proficient in Persian, and has good general abilities, so that with a few months instruction and practice I hope he will be able to preach. He is at present a candidate for the office of native preacher.

Two pious soldiers have lately very much encouraged me by their voluntary exertions in the cause of Christ.

The festival period has now arrived, and for three or four months we shall be moving about in all directions. Brij Lâl has just gone to Goverdhun mela with 600 books, and I shall follow him to-morrow. It is twelve miles distant. We shall stay there three days,

and then go on to Deeg, where the people in former times have received the word gladly. As we have opportunity, we intend to go through the length and breadth of this city (Muttra), and give a copy of the scriptures to every shopkeeper and inhabitant who can read. We also wish to build a mud chapel at each of the five city gates. We thus plant our batteries all around this citadel of the prince of the power of the air. May the scriptures circulated thence, as bursting shells, demolish many errors, and the gospel preached tell with unerring aim on the stony hearts of the hearers.

On the 21st of November, Mr. Phillips writes thus:

The 18th was the long expected day of the baptism of John Bernard, the first ripe fruit which God has allowed me to gather. After being under my care for four months, and after frequent conversations and inquiries from others, I was fully satisfied of the reality of his piety. Brother Urquhart examined him in the morning, and was thoroughly satisfied with his answers. I think I informed you that he was a Roman Catholic of Gwalior, brought to the knowledge of the truth by reading a New Testament which I had sent there. In the afternoon a tent was pitched by the river side, and we assembled a little before sunset on the top of a fine stone ghat. Some native Christians from Agra were there, and in a little time, besides the four Europeans, a large crowd of natives were assembled to behold a sight never before seen in Muttra. Gompat read and preached from the third chapter of Matthew; then I addressed the people, who listened with intense interest. At sunset we descended into the tranquil and beautiful Jumna, not to wash away sin, as the Hindoos, but that our dear brother might show his love to that Saviour who had washed him from his sins in his own blood, in that fountain opened for sin and uncleanness. Whilst we were changing our clothes inside, three sermons were preached by brethren Harris, Gompat, and Urquhart. May the Jumna often thus be desecrated, or rather consecrated. The people were not at all rude, and distinctly understood that this was our method of initiating disciples.

19th, Sabbath. In the morning we held our regular service, which we commenced on our arrival here. The school children, forty in number, are examined, and an address is given. In the afternoon we opened our chapel by celebrating the Lord's supper in English and Hindee, after which a church was formed of four persons, Brij Lal, John Bernard, my wife, and self. Four friends from Agra united with us, and the season was very solemn, and exceedingly refreshing to us all. The articles of our faith were read and subscribed to; the church selected me to be their pastor, and our communion is to be open. Oh, that the little one may become a thousand. We want £50 to pay the debt on the chapel and native Christians' houses, and to commence our school with. Will you remember us by praying for us, and sending us assistance of men and money. I shall visit Agra soon, to make collections and preach. The church there is continually receiving accessions. Hoping in a few months to have my prayers answered for a fellow-labourer, &c., by receiving intelligence from you that one is appointed, with our united Christian love I remain, yours affectionately.

On the 20th of December, writing from Agra, Mr. Phillips says,

I am here to collect money for my chapel, and about 500Rs. more to place in the bank, with the interest of which, and the few subscriptions I can raise in Muttra, I hope to be able to maintain a good Christian day-school, with Christian teachers. As I have no news this month, I write to ask the committee whether they will make the station of Muttra a permanent station, and always maintain two missionaries there. If you will promise this I will promise to endeavour to build (D. V.) a baptist chapel for English worship, and make over the proposed chapel, with the native one already built, to the Society. Oh, that God would incline the committee to send another missionary to Muttra! The field is white to the harvest, a wide door of utterance is open to us, and any influence exerted on Muttra would be felt for hundreds of miles. What is one amongst so many, especially when there are but three pious persons in the station, and even these are gone to fight against Gwalior just now? Remember Jonathan had his armour-bearer, and the apostles generally worked in couples. Do not disappoint us, and allow so fine a field to suffer for want of one more labourer. I shall wait your reply ere I attempt to build.

It will afford pleasure to the reader to learn that the Committee has thought it right to comply with the request; and that in consequence, Mr. Jonathan Makepeace, who has been for some years studying at Stepney, and has long desired to be employed in missionary work, has been engaged to join Mr. Phillips at this promising station.

PATNA.

Mr. Beddy writes thus, Oct. 15, 1843.

Since I last had the pleasure of addressing you, it has pleased the Lord to add two more to our number; a respectable native, formerly a Mahommedan, by profession a moonshee, which means a teacher or writer. I have hopes that he may prove a valuable acquisition to us, having received what among the natives is considered a good education. I hope he is a sincere man. He was led to embrace Christianity from, I hope, the teaching of the Holy Spirit. His advances were gradual, and commenced by reading and comparing the sacred scriptures with the koran, after which he commenced attending our Hindoostanee services. He was employed by a member of our church, but as I am in hopes that he will make a native preacher, I have taken him to live with myself, and he attends regularly for instruction daily. The other person is a female, the wife of *Mudeel*, who was baptized on the 28th of last May. Her name, "Rhoda," she received when a little girl, in Mrs. Wilson's female asylum. I hope she is a true child of God. All our native Christians are mere children, and the teaching they require would offend the most uninformed ear in England. The baptism of these two took place on Sunday, the 3rd of September. This is the only particular that has occurred since I last wrote; we are otherwise as when I last had the pleasure of addressing you. I have now no person that I can confidently call an inquirer; we however look forward to Him for his blessing and support who has all hearts in his keeping. We are now, under all circumstances, a respectable church in point of numbers (forty-three). May the Shepherd of Israel keep us together, and feed us with the sincere milk of the word, that we may grow in grace, and in the knowledge and fear of the Lord! Our Refuge is also in good keeping, twenty in number, giving much satisfaction. We expect a few additions soon, having some friends who interest themselves in every way to secure destitute female children from falling into the hands of those wretches who are ever ready to secure such for their own wicked purposes.

The Hon. Mr. and Mrs. Drummond, formerly of Monghyr, but now at Gyur, are our warmest supporters, and from them we have received many children. He is a magistrate. We had been anticipating a famine, in consequence of a failure in the usual fall of rain, and although much injury has been experienced in the partial failure of the crops, a general failure has been arrested by a good fall recently, which will secure the latter crops.

Poor brother Moore has been called on to drink the cup of affliction in the loss of his partner, who died about the latter end of the last, or the beginning of the present month. He is now attached to no one place; he has two sons living at Bhauglepore, and two daughters opposite Patna, on the other side of the river, at a place called Hagjeepore. He is on his way up from Monghyr, and has promised to spend some time with us. Should he do so, I shall be enabled to take a missionary tour round my district, which for want of some one to supply my place at home I have not been able to do for a length of time, as I do not consider it judicious to leave my regular hearers, consisting of from sixty to eighty persons. On this account, as well as on account of sickness, I am the more anxious to obtain assistance.

BEERBHOOM.

From Sewry, Mr. Williamson writes thus, Nov. 11th, 1843:—

We have not been favoured with any further accessions to our number since my last communication. If we have not been increasing in numbers, however, I trust we have at least been, more or less, growing in grace and in the knowledge of our Lord and Saviour Jesus Christ. Attendance on the means of grace, both on week days and Lord's days, is generally pretty good; but, considering the amount of instruction and exhortation imparted, but a small measure of fruit is apparent. Still we ought to be thankful for any measure of grace vouchsafed, though less abundant than we could desire. I am happy to say, that we have had less occasion, of late, to grieve over irregularities among unsteady professors and nominal Christians, by which the cause of God has hitherto been so much injured, especially in this district. But even among those whose conduct is generally or uniformly unexceptionable, we long to see more of the spirit as well as the letter of Christianity.

Our schools, both Bengalee and English,

are at present on the increase. Besides the monitors, who have hitherto assisted me in the English school, a well qualified assistant, on a salary of forty rupees per mensem has been engaged; and to meet the higher rate of expenditure thereby incurred, subscriptions and donations to a considerable amount have been obtained from wealthy natives as well as Europeans. The progress which the children and youth evinced in elementary, scientific, and religious knowledge was gratifying to all who were present at our late annual examination.

Our more strictly missionary labours among the heathen have been conducted, during the past season, much in the same manner, and with nearly the same results, as heretofore. A greater desire than formerly to hear the gospel, and to read our scriptures and tracts, has lately manifested itself among some, while the opposition we formerly experienced continues to decline every where, and in some places has almost ceased to exist. I was lately told by an intelligent native, that idol worship has much declined in this district, and although he may have made the observation partly with the design of saying something which he knew would be gratifying to me, I believe the remark is well founded, and will apply equally, if not with more force, to other districts of Bengal, especially Calcutta, which seems to be a quarter, if not half a century before us in the march of intellect, or I would rather say, in progress to the kingdom of God. Though our converts are yet but few and feeble, I doubt not the period is fast approaching when the day of small things will give place to the day of great things. We must not, therefore, be weary in well doing, seeing that in due season we shall reap if we faint not. We need more faith and patience, more zeal and devotedness, more love to Christ and to precious souls, as well as more fervent prayer and diligence in labour. May the Lord pour out more abundantly the influences of his Holy Spirit both upon us and upon those for whose good we labour, that his glory may be manifested, and that the immortal souls of our fellow men may be rescued from destruction.

AFRICA.

FERNANDO PO.

Interesting accounts have been received from this island. The following, dated Clarence, September 23rd, 1843, is from Mr. Merrick.

In my last letter, dated Clarence, September 11th, and forwarded by Captain Mounsey, of the brig Snowden, bound for Liverpool, I briefly adverted to our taking possession of the Society's property according to the directions furnished us. Since then every thing has gone on in harmony and peace, and with the exception of Dr. Prince's daughter, who is poorly of fever, and Mrs. Sturgeon, who is rather weak, our missionary band is in the enjoyment of health and strength. Last sabbath I conducted the services of the day, and was highly delighted with the attendance and attention of the people. The first service commences at six in the morning, when a sermon is preached; the Sunday-school is held at half past ten, and the last service begins at four P.M., when another sermon is preached, and the Lord's supper administered. You are I suppose aware that the dying love of Christ is celebrated here every Lord's day after the primitive custom. Every evening in the week is occupied with some religious service. On Monday a prayer-meeting is held; Tuesday, the bible-class is instructed; Wednesday, all the members and catechumens attend for private instruction; on Thursday, a lecture is delivered; Friday, the bible-class is again attended to; and on Saturday a prayer-meeting is held. Besides these evening services, brother Sturgeon often visits the people at their own houses, and at other times they meet him at his own residence, when they are instructed individually. In short, our beloved brother is instant in season and out of season, and is as active and devoted a missionary as I ever met. May God long spare his life, and render him considerably more useful than he has yet been. I have conversed with a few of the members, and have been much gratified with their simple, yet firm and entire reliance for salvation on the death of Christ. All who are acquainted with the people confess that a remarkable change has taken place in Clarence; and Dr. Prince has informed me that since his departure great improvements have been effected. How thankful should we be that God has so eminently blessed the labours

of our dear brother and sister Sturgeon, and has in mercy answered the many petitions presented in England and Jamaica in behalf of his infant cause at Fernando Po.

On Tuesday afternoon last a public meeting was held to congratulate Dr. Prince on his return to the island, and to receive and welcome brother Fuller and myself. I took notes of the addresses of our black brethren, and cannot resist the temptation of forwarding them. The meeting commenced at 4 P. M., and was not over till 8 o'clock; and throughout the whole proceedings the greatest attention and interest were manifested. I have, indeed, seldom witnessed a more orderly and attentive meeting, and I rejoice to add, that the collection was five times more than brother Sturgeon had anticipated.

Brother Sturgeon, in introducing the business of the meeting, expressed himself highly gratified in being permitted to introduce to the assembly their old friend Dr. Prince. The meeting would have taken place the day after the arrival of the friends, but it was, by circumstances over which they had no control, deferred to the present time. He was, however, happy to be able to say that the very night of the arrival of his brethren and their families, a thanksgiving meeting was convened, at which they poured out their souls to God in humble gratitude for his goodness and mercy to them. The object of the meeting was to congratulate Dr. Prince on his return among them, to welcome their brethren Messrs. Merrick and Fuller, and to hear from them what had been done in England and the West Indies for the unhappy and degraded sons and daughters of Africa. He hoped that gratitude would fill their hearts when they heard of the deep and growing interest of British Christians in their behalf.

Mr. Joseph Wilson in moving the first resolution said, "My beloved friends, the greater part of us here this evening are one colour—one God made us all, and we should all be of one mind, for without unity we cannot get on. The occasion of our meeting is to give thanks to God that he has returned Dr. Prince among us, and sent other missionaries. According to the word spoken by Mr. Clarke we see that the servants of God have come among us. When Mr. Clarke was going away, I was in doubts about the return of our missionaries, and I told him I was afraid missionary would never return. Mr. Clarke advised me to pray continually to God, and he told me what to say. He said I must say to our heavenly Father that the harvest truly is plenteous, but the labourers few; send forth labourers into the vineyard. We prayed by God's help, and we now find that God has heard and answered us. All who feel the word of God know its power. We not only hear but know and feel that God is able to do all things. I remember that when our friends were departing the enemies of the truth were rejoicing, and why? Because they wished to see us return to our former ways—to get drunk, dance, and do all manner of wickedness; but God would not let us go back to our old ways. The people of the world said missionary would never return, and they would see what sort of religion we had; but we cried to God, and rejoice that our missionary has returned. I rejoice because it is only by the preaching of the gospel we can be holy and happy, and be saved; and how can the gospel be preached unless missionary come. Mr. Clarke and Dr. Prince often told us of the love of the people of England to us Africans, and we believed that they loved us, but we never thought their heart was so big, and full of love to us. I never thought they loved us *so much*. I can't help thinking, my friends, how God answers our prayers just as he answered the prayer of the prophet of old. Elijah was a man like us—a man of like passions, and he prayed, and God heard him, and the same God has heard us. I see now that if we sincerely trust in God he will not suffer us to be confounded.

"And now I must speak a little about the house in which we are worshipping God. When missionary first came, we felt that we must have place to worship, whether shed or good house; but he wanted ground first on which to build. But a yard of ground was not granted to our missionaries, and why? Because they did not want the gospel here; but, blessed be God, we now have a good house to serve God in, and if Mr. Sturgeon could sit up all night to teach us there is none to disturb him.

"And I remember when we heard of lightning striking the vessel which the servants of God, our beloved missionaries, were in. How you wept when you heard the news! And why did you weep? Because you had love to Mr. Clarke and Dr. Prince for the good tidings which they brought among us. I remember that before the gospel came here I often longed for it. Sometimes I think I was sincere, and I fear that at other times I was not sincere. A missionary came here once on his way to the Cape of Good Hope, and we begged him to stay, but he could not. We told him we would take care of him, and if his friends in England were vexed with him for stopping here, we would write a letter to them saying the reason we stopped him was because we were blind and ignorant sinners, and wanted to hear about God; but he could not stay with us. But thank God for sending missionaries here when we did not expect them; and we must not forget, my friends, that Mr. Clarke and Dr. Prince were not sent direct to Fernando Po, but God brought them here. At first when they preached the word many did not understand, but those of us who received the word in our hearts talked to them,

and by and bye they began to love Christ. And I remember again the unexpected arrival of Mr. Sturgeon. We were all weeping because our missionary had left us; and at that same time the world was rejoicing; but the angels of heaven were rejoicing too, because they knew that another missionary was near at hand. At this time I remember also Mr. Sturgeon's illness, when he was near the door of death. His eyes were turned up, and his colour was changed; he was senseless, and we were all cast down, and feared the enemies would have us in their power again. And why did we lament for Mr. Sturgeon? Because God has taught us to feel for our fellow men when they are in distress. That man that cannot feel for his fellow creature is like Satan, who has no mercy.

And now, my friends, let us think upon our country people at Calabar and other parts of Africa. See how dark, how ignorant, how wicked they are. I was once at Bonny, and I saw a guana running all about the place, and I took up a stone to kill him, and a man told me if I killed the guana they would kill me, and why? Because they worship the guana as their God. Then look at that dark land called Calabar. I remember when I was there I heard them killing a man one night, and by the time I came out to endeavour to save the man, he was already dead, and they ran away with his dead body. And you know, my friends, how in the Papo country, my own country, men dig hard for vain thing. Sometimes when a thunderbolt falls in the country, the people dig a whole month for it, and if they find it they worship it as God. And now I would ask, ought we not to dig more and more for the word of God. Oh let us dig deeper and deeper, and be very thankful to the good people of England for all the great things they have done for us. Look at this big house, and all the property which they have purchased. We not only now *hear* of their love, but we *see* it. May these things stir us up to do more for God than we have yet done, through Jesus Christ."

Mr. Peter Nicholls seconded the resolution, and said, "My dear friends, it may look curious for me to stand here and speak, but I do bless God that he has spared me to see the return of our missionary Dr. Prince. God has had pity on us, and has sent him among us again with other servants of Christ to preach the glad tidings of salvation. When first I heard Mr. Clarke preach about good tidings I wondered what sort of good tidings he was talking about. I thought he had brought plenty of money to dash us, but when I found it was not so I told the people it was no use for them to listen to missionary, for in two or three weeks they would go away and leave them, and then they would return to their old ways. At that time I was ignorant, and knew nothing of God. Once brother Prince came to my house, and said, Peter, the love of God sweeter than honey and the honey-comb. When the doctor went away I said to my wife, What this man means about love of God sweeter than honey-comb? At last, my friends, I fell sick, and then I felt the mercy of God. I then saw that a black handkerchief was over my eyes. I found that I was blind. It was God that made me feel my blindness, and praised be his name for ever. Oh, my good people, the best thing you can do is to beg God to take away the veil from your hearts. God has removed the veil from me, and blessed be his name, though I was once blind I now see. During my sickness Dr. Prince came to see me, and I told him the state of my mind. He talked with me, and recommended me to attend meeting. From that time I began to go to God's house, and at last I found peace. The day when I was going to be baptized the old people who did not feel the love of Christ said to me that I was going to make a fool of myself. I said, no! I am going to do what God commands. When our missionaries were going away, the people of the world said what a fool you were to join them. Young man like you, what are you going to do now? But I would not listen to them. I remember my feelings when our missionaries were leaving us. I wept. I could not eat. God alone knew what day and night were to me. At that time there was gladness among the people of the world, while we were grieving. There were only five of us—a poor little church. We met together, and talked and prayed to God to send missionaries among us. Sometimes we said that if we saw any vessel going to Sierra Leone we would go there, because we knew many missionaries there. At last, one day a woman (I need not tell her name) came to me, and said, Peter, another missionary come. I was working when she came, and immediately I left off my work to go and see missionary. My master was standing by, and said, *Stop*, and attend to your work. I said, No, I must go, because I hear that missionary come. Then my heart was filled with joy. I was content. Our church was then small, but when we called on the name of the Lord he heard us, and increased the church; and now, my friends, so many come to hear the gospel that the place is not large enough to hold them. Now all that money which beforetime you wasted in drinking and dancing, you ought to give to build chapel.

"But, my friends, who could ever have thought that the word of God would be preached in this house—THIS house? If I did not see it with my own eyes, I would *never* have believed it. I remember our missionary came once to *this house* to see the governor, and minister had to wait for two hours before they speak to him. And now see what God has done. He has given this

house to his own people. Oh, my friends, look at the goodness of God, and if the veil is not yet taken off your hearts, go to Christ; no one can take away sin but him. When I think of the change which has taken place in me, Peter, I know not what to say. I was a wicked young man once; did not fear God, but man; but now I trust I fear Him who has power to cast both body and soul into hell. Men, women, and children, oh, let me beg you to come and serve God, for if you do not die in peace with God, what will you do? See how the missionaries leave their country, and come here to teach us. We all know that this country does not agree with white men, yet they come to tell us how to be happy. The gospel is greatly needed not only here, my friends, but in all parts of Africa, for they are in gross darkness. I went once to Calabar, when I was cook in the Ethiope, and I saw the Calabar people tie a poor man's hands and feet together, and put a pole through them, and were going to heave the man overboard. When I asked them why they were going to kill the man, they said because he was sick, and could not work, and there was no use for a man to eat every day when he could not work. I have often seen at Calabar human skulls lying at the people's gates, and they never eat nor drink without offering some of their food to the skull which they worship as God. Oh, let us pull money out of our pockets, that Calabar might get teachers; and then will Calabar and Camaroon men worship the true God. In my own country, the Eboe country, the people plant a tree, which they call chicu kiki, and offer goats and fowls, and other things, as sacrifice to it. If I was in my country I would endeavour to do some good. I would tell them of Christ, who died that we might live. (Here the speaker wept.) Oh how I rejoice that God has promised that every country shall bow to him. Oh you people of Fernando Po, who hear the word, send it to the continent, that they too might be saved.

Brother Wilson just now spoke about the sickness of Mr. Sturgeon, and I felt very much when he was speaking. I remember the night when brother Wilson told us about the illness of our dear minister. I said to Mrs. Nicholls, 'We done for.' But God saw we could not live without minister, and raised him up. Again, when we heard of the accident which befel Mr. Clarke and Dr. Prince at sea, we grieved very much, but many of the enemies said they would not care if our friends were at the bottom of the sea. And why the enemies do not love our missionaries? Because they teach us to worship God, and not man. Some time ago we used to worship man. Nothing else but howdye massa, howdye massa; but now we worship God. And now, my friends, if any of you have sixpence, give threepence to the Lord; let us build a chapel to meet in, and walk in the fear of God all the days of our lives through Jesus Christ."

Dr. Prince, in moving the second resolution, expressed the delight which he felt in hearing his black brethren speak as they had done. He knew the feelings of their hearts respecting his return and the arrival of his brethren, but had no idea that they could express as they did the sentiments which pervaded their minds. After explaining the nature of a meeting at which resolutions are proposed and adopted, the doctor observed that the friends in England would feel unspeakable pleasure if they were only present to listen to the touching appeals of his sable brethren in behalf of their countrymen. The doctor then briefly detailed the accidents which befel the ship in which he and Mr. Clarke left Fernando Po, their visit to Demerara, St. Thomas', and Jamaica; and after speaking of the liberality and zeal of the Jamaica churches in behalf of Africa, adverted to his return to England, and the interest manifested by British Christians for the salvation of Africa. The doctor concluded by alluding to the necessity of industry on the part of the people, and urged them not all to remain at Clarence, but to settle plantations among the natives, and thus endeavour to Christianise and civilise them.

Mr. Alexander Fuller seconded the resolution. After expressing the pleasure which he felt in being permitted to meet the friends at Fernando Po, he adverted to the liberality of the Christians of England and Jamaica, who not only supported their own ministers and schoolmasters, erected their own chapels and school-rooms, and met all their other expenses, but subscribed liberally of their substance to send the gospel to the heathens. He then urged the meeting to imitate the liberality of their English friends, and at once do all in their power towards the support of the gospel among themselves. Mr. Fuller next alluded to the mode of building chapels in Jamaica. How upwards of one hundred persons would turn out sometimes to fell timber, others would dig the foundation, and others would make lime, by which means their chapels were soon erected. He recommended the meeting to act in the same manner if they were anxious to get a house in which to worship God.

The writer moved the third resolution. After alluding to the progress of the gospel in Jamaica, and the pleasing change it had effected not only in the religious, but social and political condition of the people, he urged the meeting to follow the advice of Dr. Prince in removing to the mountains, and there settle plantations. He likewise recommended them not only to cultivate yams and plantains, but coffee, sugar, arrowroot, and other articles of

export. The propriety of erecting decent and comfortable cottages was also alluded to. He concluded by referring to the deep interest which British Christians cherished for Africa, and as a proof of it reminded them of the purchase of the West African premises and of the steam-boat, which he hoped would soon arrive.

Mr. John Christian seconded the resolution, and said he could speak of the goodness of the people of England, for they had been very kind to him, undeserving as he was of all their favours. He looked back with joy and gratitude at the arrival of Mr. Clarke and Dr. Prince at Fernando Po, and when he reflected on the change produced by the preaching of the gospel, he knew not what to say. True they did not at first believe the word, but in time it touched their hearts, and they gave themselves to Christ. He could not help referring to the state of his mind when he heard of the departure of his dear missionaries. He was not at home, but when he heard of their intention to sail he walked all night that he might see them, but did not arrive in time. He was so grieved that he was not present to bid his friends farewell that he knew not what to do, but God looked down in mercy on him, and comforted his soul. When on my arrival at Clarence, said Christian, I found our missionaries were gone, I asked brother Wilson what message they left. He told me all the comfortable words that Mr. Clarke had spoken to him, and when I went home I found a letter from Dr. Prince; but I did not set my heart upon the letter, I only remembered this passage of scripture: "Can a woman forget her sucking child, that she should not have compassion on the son of her womb; yea, they may forget, yet will I not forget thee. Behold, I have graven thee on the palms of my hands; thy walls are continually before me."

"After a time I sent a letter to our missionaries, according to their request; and then we heard of their distress at sea. Oh how we lamented when we heard of their troubles, but, blessed be God, they were delivered out of them all. Then some time after we received another letter, saying that Dr. Prince was not coming back, and we grieved again very much; but the Lord be praised that we have the happiness of seeing him before us this evening. We have *heard* of the love which the good people of England and Jamaica have for us, but now we *see indeed* that they love us; and I hope, my friends, you will not be afraid to spend your money in this good and noble cause. But whatever you do must be performed with a willing heart. Mr. Fuller has told us how our brethren in Jamaica build their chapels. Now, let us turn to and do the same. I am glad that at first we began to subscribe to the cause of Christ, before our missionary ever said a word to us about it, and I hope we shall continue to do all in our power to support those who labour among us. But, my friends, we must pray more earnestly, and whatever we do must be done willingly, for God loveth a cheerful giver. First of all open your hearts, and let the King of glory come in, and then you will support his cause cheerfully. Now is the time to learn what God says to us in the bible, and I hope God will write all that has been said on our hearts for Christ's sake. Amen."

The Rev. Thomas Sturgeon supported the resolution. After expressing thanks for the sympathy of his brethren during his illness, he observed that he beheld with the eye of faith the glorious light which would soon be diffused on the continent of Africa—a light that would burn not only through time, but amidst the countless ages of eternity. Mr. Sturgeon then alluded to the predictions of the scripture respecting the latter day glory of the church, and urged the assembly to give themselves no rest till the glorious news was universally proclaimed that the Lord God Omnipotent reigneth.

The collection was then made, which amounted to £16 15s. 0¾d. The next day a few who were not at the meeting forwarded their donations. Mr. Lynslager, the agent of the West African Company, who put us in possession of the premises purchased by the Society, forwarded a doubloon, or £3 9s. 4d., sterling, with a note expressing his intention, if spared and strengthened, to continue his subscriptions to the Society.

I have thus, my dear and respected sir, endeavoured to give a sketch of our meeting —a meeting which I trust will tell upon the future destiny of many parts of Africa. How your heart, as well as the hearts of our dear friends in England, Scotland, and Wales, would have swelled with delight if they had been present to hear the people express their gratitude for the arrival of the messengers of peace and love. They spoke as if they realized the language of the prophet: "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good; that publisheth salvation; that saith unto him, Thy God reigneth." Notwithstanding the many privations which one must necessarily suffer in this part of Africa, I do rejoice that God has brought me hither. I am happy in my work, and feel that I could not, except compelled by circumstances over which I had no control, exchange my employment for any other. But you know, my dear friend, that my heart is *on the continent*. When I offered myself as a missionary to Western Africa it was with the intention not of labouring at Fernando Po, but on the continent; and when in England I mentioned this to many of my friends. You and our respected committee will therefore not be surprised to hear that I

purpose as early as possible going over to the continent, and, if a door is opened, settling there. At present I think of Old Calabar. Not only the people, but the chief, king Eyes Honesty, have expressed strong desires for religious instruction, and are anxious to receive a teacher. My next letter will, I hope, be dated Calabar.

Brother Fuller, I am happy to inform you, is quite well, and bids fair to be a useful labourer in the vineyard of the Lord. His mechanical knowledge has already been of use, and will greatly augment his usefulness. I am only sorry that when superintending, with my beloved father, the building of our chapels in Jamaica, I did not take the tools in hand: but it is not too late.

Our school is to be opened on Monday the 2nd of October. We would already have commenced operations, but brother Fuller, along with ourselves, has been so busily employed opening, and packing, and unpacking cases, &c., that we could hardly attend to any thing else. While speaking of cases, I would recommend our friends who may in future kindly furnish clothing for the Africans, to have it put up in strong cases, as if allowed to remain on the ground here for only a night, a species of ants, called in Jamaica the wood or buck ants, make their way into the case, and in less than twenty-four hours destroy every garment in it. Fortunately for us they have only entered one box, and had not taken possession long enough to destroy many things.

I would also take the liberty of suggesting to our friends to forward in future, pieces and remnants of prints, calicos, &c., instead of making them all up into garments. Let it not, however, be thought that garments are not acceptable. We have already found them useful, and the good which I trust they will enable us to accomplish will, I am persuaded, be an ample reward to those benevolent ladies and kind children who have so kindly furnished them.

CAMAROONS.

Early in November Mr. Merrick found opportunity, according to the purpose mentioned above, to visit the African continent. For sufficient reasons, however, he determined, instead of proceeding to Calabar, to go among the Camaroons, to whom a missionary had been promised. From "King Bell's Town, Camaroons River," he writes as follows, November 7th.

It affords me no small degree of pleasure that I am permitted to write you from the continent of Africa. My passage to Camaroons was rather an uncomfortable one, the boat in which I sailed affording no shelter from sun or rain; but our good God made my strength equal to my day. I slept on a few boards in the open air, with the moon shining in my face, as soundly as I generally do at home: and though on one occasion the rain poured without intermission for several hours, I have not taken cold, nor has my health in any way suffered. On the contrary, I feel much better now than when I left home. Our passage was protracted in consequence of light winds and calms; but we arrived safely on Sunday night about eight o'clock, and proceeded to king Bell's residence. He had retired to rest, but when he heard that Johnson (the person who had kindly accompanied me) had arrived with a missionary, he invited us in, conducted us to his largest and most comfortable room, and spent some time in conversation. In passing through the town my soul was grieved to hear the drumming and obstreperous mirth of the people; but God is able to make this seat of Satan his dwelling-place, and our trust is in him. May he soon make bare his arm, and render the people willing in the day of his power.

Weary and tired, I laid down my head to rest on Sunday night, but my slumbers were soon disturbed by the singing and drumming of the juju men, who came to serenade king Bell. Oh that the Christian world could only form a proper idea of the darkness and degradation of Africa, and they would, I am persuaded, pray more earnestly, and contribute more liberally, for her renovation.

Monday morning, after breakfast, I stated to king Bell the object of my visit, and then proceeded to king Aqua's Town, accompanied by Mr. Johnson and one of the members of the church at Clarence named William Smith. The old man was absent from home for change of air, a short way up the river, but his queen, or principal wife, gave me a kind reception. After walking over the greater part of the town, which is larger and more densely populated than king Bell's, I spoke to several of the people about their spiritual and eternal good. They listened with great attention and decorum, and expressed earnest desires to have a missionary settled among them, promising to protect and do all in their power for him. While speaking to them on death and

the immortality of the soul, a very sensible young man, one of Aqua's sons, addressing me, said, "Minister, do you not think we 'fraid to die? Yes, we 'fraid to die; and we want missionary to teach us about God, so that we may not 'fraid to die." They were anxious to get me to promise to settle at their town, and not at Bell's. They are very jealous of each other, and it is almost impossible to manifest the slightest attention to one party without exciting the displeasure of the other. May the time soon arrive when their mutual jealousies will give way to that charity which envieth not, and is kind. I expect to see king Aqua in a few days, as his people have promised to acquaint him of my arrival. During my stay here I shall instruct the people at both towns, and endeavour to be equally attentive to both parties, and thus avoid any just cause of jealousy or complaint.

I informed king Bell yesterday that it was probable I should be here for two or three months, and inquired whether he would allow me to reside in his house during my stay, but on further consideration, I thought my stay in his house might fetter him in trading with the ship captains, and thus induce dissatisfaction. The poor and common people would also be coming to me for instruction, and Bell's house would be rendered a place of public resort, which I am certain would displease him. I therefore suggested the propriety of having a cottage to myself, to which Bell readily acceded, and directly conducted me to one of his best cottages, opposite his own residence. I should have preferred being a little further from him, but his other cottages are much too small and inconvenient.

Yesterday evening several of Bell's people assembled in front of his house for instruction, and at the close of my address declared their willingness to receive teachers. They are very anxious to learn to read and write, and the reason assigned by them is that they will then become better traders, and not be so easily cheated as they have hitherto been.

WEST INDIES.

JAMAICA.

MR. TINSON.

In a letter to the Treasurer, dated January 17th, Mr. Tinson says: "You are aware of the object that brought me to this city,—the removal of a tumour, that was threatening death. A month ago to-day the operation was performed. The healing process has gone on slowly, but healthily, and in a few days we hope the wound will be closed. I have thrown away my crutches to-day, and the doctors, who have attended twice a day, have left me to the nurse, intending to call only once in two or three days. I am looking forward with pleasure, to be at my work early next month. The kindness I have received here exceeds my power to describe. The evening before, and the morning of the operation, prayer was made on my behalf in the different congregations—in the classes—and by many individuals; and by a clergyman in one of the episcopal chapels in Spanish Town. God *has* heard prayer. May the short remnant of my life be simply and unreservedly devoted to his glory."

DEATH OF MR. NASH.

By letters from Kingston we learn that this valuable missionary expired on the 13th of January after an illness of one week. The particulars, we are reluctantly compelled to defer to our next number.

HOME PROCEEDINGS.

ANNUAL SERVICES.

Our friends are respectfully informed that the next annual services of the societies in connexion with the baptist denomination will commence on the morning of the 17th of April, with a prayer-meeting on behalf of the mission, to be held at the Mission House, Moorgate Street. The annual meeting will be held at Exeter Hall, on the 25th. Further particulars in our next.

In the meantime, ministers or others, who intend coming to town to the meetings, and are desirous of being received into the house of some friend, are requested to send an intimation of their wish to the secretary of the Baptist Mission, not later than the 5th of April. He will have much pleasure in making the necessary arrangements.

The Secretary of the Baptist Missionary Society begs to acknowledge, with the thanks of the Committee, the receipt of the following works for the Mission Library. The ample accommodation which will be afforded in the new Mission House for such presents makes these doubly welcome.

From the Religious Tract Society: their Reports.

From the Wesleyan Missionary Society: their Reports. A complete set.

From the Church Missionary Society: their Reports.

From the London Missionary Society: their Reports.

From the British and Foreign Bible Society: Vol. VI. to complete their Reports, and various versions of the Scriptures, to complete a set of Translations.

From the Royal Asiatic Society: their Journal, as published.

From the American Board of Commissioners of Foreign Missions: their Reports. A complete set.

From the Board of American Episcopal Missions: their publications.

From the American Tract Society: their Reports.

From the Rev. Dr. Cone, of New York: the Reports of the American and Foreign Bible Society, and of the American Baptist Home Missionary Society.

From the Société Evangelique of Geneva, through Dr. D'Aubigné, their Reports and Papers.

He also acknowledges very respectfully the kindness of the following authors, who have sent or promised their works for the Denominational Library, which will occupy a room in the same building. He will have much pleasure in handing them to the Trustees appointed by the Baptist Union.

Rev. Dr. Whately, Dr. Hine, Dr. J. B. Sumner, Dr. Chalmers, Dr. Reed, Dr. Campbell, Dr. Pye Smith, Dr. Collyer, Dr. Hampden, Professor of Divinity at Oxford; Right Hon. Lord John Russell, Right Hon. T. B. Macaulay, Hon. Lord Jeffrey, Professor Whewell, Professor Smythe; Revs. J. Haldane, J. Bruce, J. Peggs; Dr. Hoppus, Dr. Abercrombie of Edinburgh, J. J. Gurney, Esq., Isaac Taylor, Esq., and Rev. J. A. James, his works and other volumes. Donations of books have also been received from Messrs. Jackson and Walford, Ward and Co., Marples and Co. of Liverpool, and Mr. J. Francis, of the Athenæum.

From R. B. Sherring, Esq., of Bristol, several valuable sets of books have also been received, including Macklin's Bible, folio, and the works of John Howe.

NOTICE TO AUXILIARY SOCIETIES.

The Treasurers of Auxiliary Societies, and other friends, who may have money in hand on account of the Society, are respectfully reminded that the Treasurer's account for the year will close on the 31st of March; which renders it necessary that all payments intended to appear in the Appendix to the next Report, should be made, at the latest, in the course of the next month. It is requested, therefore, that the respective accounts may be sent, properly balanced, to the Secretary, No. 6, Fen Court, Fenchurch Street, accompanied by the list of subscribers, &c., in alphabetical order.

LETTERS RECEIVED FROM MISSIONARIES.

AFRICA	BISSAO	Merrick, J.	August 16.
		Prince, G. K.	August 3 to Sept. 26.
	FERNANDO PO	Fuller, A.	Sept. —.
		Merrick, J.	Sept. 23, 24, & 26, Oct. 10.
		Prince, G. K.	Oct. 11.
		Sturgeon, T.	(One letter, no date), Sept. 26 & 27, Oct. 10, 11, & 13.
	Off OLD CALABAR	Prince, G. K.	Nov. 5.
AMERICA	FREDERICTON	Smith, J. T.	Jan. 25.
ASIA	AGRA	Phillips, T.	Dec. 20.
	CALCUTTA	Evans, W. W.	Dec. 14.
		Thomas, J.	Dec. 13 and 14.
	CHITTAGONG	Fink, J. C.	Dec. 2.
	COLOMBO	Daniel, E.	Dec. 20.
	ENTALLY	Pearce, G.	Nov. 14, Dec. 19.
	HONG KONG	Shuck, J. L.	Nov. 16.
	MONGHYR	Lawrence, J.	Dec. 12.
	MUTTRA	Phillips, T.	Nov. 21.
	PATNA	Beddy, H.	Dec. 16.
BRITTANY	MORLAIX	Jenkins, J.	Feb. 12.
JAMAICA	ANNOTTA BAY	Henry, R., &others	Dec. 3.
	CALABAR	Burchell, T. &others	Jan. 18.
	GURNEY'S MOUNT	Woolley, E.	Dec. 26.
	KINGSTON	Oughton, S.	Dec. 23, Jan. 21.
		Rouse, G.	Jan. 22.
		Tinson, J. & others	Dec. 20 to 23.
		Wood, J. H.	Dec. 22, Jan. 7 and 19.
	MONTEGO BAY	Cornford, P. H.	Jan. 4.
		Woolley, E.	Jan. 4.
	MOUNT CHARLES	Whitehorne, W.	Jan. 4.
	OLD HARBOUR	Taylor, H. C.	Dec. 22, Jan. 1 and 18.
	ST. ANN'S BAY	Abbott, T. F.	Dec. 21.
	SPANISH TOWN	Dowson, T.	Dec. 23.
	STEWART TOWN	Dexter, B. B.	Dec. 19.
	YALLAHS	Nash, W.	Jan. 5.
TRINIDAD	PORT OF SPAIN	Phillippo, J. M.	Jan. 4 and 19.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following friends—

Mrs. McAll, for two volumes of Baptist Magazines;

The Ladies of Union Chapel, Manchester, for a package of clothing, for *Africa*;

The British and Foreign Bible Society, for a case of bibles, granted for *Trinidad*;

Young ladies of Miss Willmett's establishment, Clover Street, Chatham, for a box of useful and fancy articles, for *Africa*;

Friends at Missenden, for a parcel of clothing and haberdashery, for *Africa*;

Mr. Black, of Ford Forge, for a case of spades, hoes, axes, &c., for *Africa*;

Friends at Chesham, for a parcel of linen, &c., for *Messrs. Merrick and Fuller, Fernando Po*;

Teachers and children of the Sunday-school, Sutton on Trent, for a box of clothing and haberdashery, for *Africa*;

Friends at Hitchin, for a box of children's clothing, &c., for *the Rev. J. Clarke and Dr. Prince, Fernando Po*;

Female friends at Grampound, for a box of clothing, for *the Rev. J. Clarke, Fernando Po*
Friends at Bourton on the Water, for a box of clothing, for *Africa*;
The Misses Elmes, of Kennington, for two parcels of clothing, for *the Rev. J. Clarke* and *T. Sturgeon*; and
W. L. Smith, Esq., of Denmark Hill, for a parcel of copy books, for *Mrs. Pearson, Nassau, Bahamas.*

CONTRIBUTIONS

Received on account of the Baptist Missionary Society, during the month of January, 1844.

	£	s.	d.
Annual Subscriptions.			
Gurney, W. B., Esq., for *Entally*, 3 years	45	0	0
Hornsby, Major	1	1	0
Marsh, Miss Ann	2	0	0
Marshall, Lieut. Colonel, Cape Town, 2 years	6	0	0
Payne, Mrs., Penton Place, Walworth	2	2	0
Phillips, Mr. Joseph	1	1	0
Priestley, Mrs., Buckingham	2	2	0
Thomas, Mr. Joseph	1	1	0
Donations.			
Benson, Robert, Esq., Sussex Square	25	0	0
E. T., proportion of daily consecration to religious purposes	1	1	0
Gurney, Joseph, Esq., in consideration of increased efforts in *the Colonies*	50	0	0
H. M.	1	0	0
Phillips, Miss, Stamford Hill	1	0	0
Sabine, Miss, by Mr. W. Beddome	5	0	0
Sherwin and Cope, Messrs.	2	0	0
Legacies.			
Oddy, Rev. Miles, late of Bradford	230	0	0
Deacon, Mr. William, late of Northampton	19	19	0
Williams, Mrs., late of Clapton, third payment on account	200	0	0
London and Middlesex Auxiliaries.			
Battersea—			
Gurney, Miss Mary, Collected by Christmas Cards	0	14	7
Brentford—			
Collection, moiety	2	9	0
Contributions	5	7	0
Ashby, Mr., Isleworth, A. S.	1	0	0
Hammersmith—			
Gurney, Miss, Collected by Christmas Cards	1	5	0
Meards Court	11	11	10
Mill Hill—			
Carey, Master J. P., Collected by	2	0	0
New Park Street—			
Sunday School, for *Schools in Ceylon*	12	0	0
Tottenham—			
Collected by Christmas Cards	3	10	6
Walworth, Horsley St.—			
Proceeds of Tea Party	3	12	3
Do., Christmas Cards	2	7	6
Bedfordshire.			
Luton—			
Tranter, Mrs., Christmas Cards by	1	2	9
Ridgmount—			
Sunday School, for *Africa*	0	9	2
Astwood, M. and E., Collected by, for *do.*	5	2	11
Berkshire.			
Sunninghill	6	7	6
Buckinghamshire.			
Datchet	1	12	0
Wraysbury	2	3	0
Derbyshire.			
Derby—			
Hackett, Miss E., Collected by	1	2	6
Devonshire.			
Bampton—			
Box at Monthly Missionary Meetings	1	1	0
Dartmouth—			
Collection	3	5	8
Contributions	4	6	10
Devonport, Morice Square—			
Collection	8	16	9
Branch Society	7	0	0
Contributions	17	13	0
Kingsbridge—			
Collection	6	1	10
Do., at Portlemouth	0	5	0
Contributions	4	3	0
Plymouth—			
Trego, Mr. W. B., by, for *Mission in Brittany*	1	0	0
Saltash—			
Collection	4	0	0
Stonehouse	4	0	0
Tiverton—			
Contributions	11	9	6
Essex.			
Colchester—			
Paimoore, Miss, Christmas Cards by	5	0	0
Harlow—			
Chaplin, Mrs., & Orphan Grandchildren, Christmas Cards by	1	16	1
Langham—			
Contributions	23	15	0
Do., for *Miss. Vessel*	2	14	6
Loughton Association	6	1	5
Walton-on-the-Naze—			
Bolton, Rev. W., Christmas Cards by	1	10	0
Gloucestershire.			
Bourton on the Water—			
Collections	5	7	0
Contributions	17	11	5
Coleford—			
Trotter, the Misses, Christmas Cards by	2	0	0
Naunton and Guiting—			
Collections and Contributions	8	17	3
Stroud—			
Cartwright, Mr. W. B.	1	1	0
Hampshire.			
Newport, I. W.—			
Collections	11	0	0
Contributions	2	10	0
Do., Sunday School.	1	5	0
Do., by Christmas Cards	1	0	3
Niton, I. W.—			
Collection	1	6	0
Romsey—			
Yarnold, Mr., 31 Annual Subscribers, by, for *Africa*	1	11	0
Wellow, I. W.—			
Collection	0	14	2
Contributions	1	6	10
Whitchurch—			
Scorey, Master, Christmas Card by	1	0	0
Yarmouth, I. W —			
Collection	1	2	0
Herefordshire.			
Gorsley—			
Collection	2	12	5
Lays Hill—			
Collection	1	1	4

	£	s.	d.
Ross—			
Collection	5	12	6
Contributions, for *Sufferers by fire at Kingston*	1	10	0
Ryeford—			
Collection	4	13	0
HERTFORDSHIRE.			
New Mill, Tring—			
A Friend	2	0	0
HUNTINGDONSHIRE.			
HUNTINGDONSHIRE AUXILIARY, on account, by T. D. Paul, Esq.	85	0	0
KENT.			
Chatham, Zion Chapel—			
Collections	15	16	2
Do., Juvenile Meeting	2	8	3
Contributions	7	9	11
Do., Sunday School and young people	6	11	4
	32	5	8
Acknowledged before	2	19	6
	29	6	2
Smarden—			
Sykelmoore, A., Christmas Card by	0	9	8
LANCASHIRE.			
Wigan—			
First Church—			
Collections	15	0	0
Second Church—			
Collection	4	3	6
LINCOLNSHIRE.			
Boston—			
Collections, Salem Chapel	9	8	6
Contributions	2	16	10
Do., Sunday School.	0	5	5
Lincoln—			
Collections	10	14	11
Contributions	11	10	11
Do., Sunday School.	2	0	0
MONMOUTHSHIRE.			
MONMOUTHSHIRE, on account, by Rev B. Price	20	0	0
NORFOLK.			
Norwich, St. Marys—			
Christmas Cards, by Mr. G. H. Beare & Master J. L. King	1	3	0
NORTHAMPTONSHIRE.			
Northampton—			
Barton, Rev. J., don.	2	0	0
OXFORDSHIRE.			
Bicester—			
Contributions	3	10	0
OXFORDSHIRE AUXILIARY, on account, by Mr. T. Bartlett	80	0	0
Oxford—			
Steane, Misses L. & E., Christmas Cards by	0	11	6
SHROPSHIRE.			
Bridgnorth—			
Macmichael, Mr. C. E., Christmas Card by	0	16	6
Coalbrook Dale—			
Dale House, by Mr. King	3	0	0
Whitchurch—			
Contributions	15	12	8
STAFFORDSHIRE.			
Burslem—			
Carryer, Miss, Collected by	1	0	0
SUFFOLK.			
A Suffolk Farmer, by Rev. S. Collins	1	0	0
Prentice, T., Esq., by do	1	0	0
Squirrell, Mr. R., by do	1	0	0
Aldringham—			
Collection	1	0	0
Bottesford—			
Harwood, Mr. Thomas	1	0	0
Glemsford—			
Collection	2	16	3
Ipswich—			
Osborn, Mr., Preston Hall A. S.	1	1	0
Pollard, W., Esq. A.S.	1	1	0
SUSSEX.			
Hailsham—			
Lambert, Mrs Samuel, Christmas Cards by	1	0	0
WARWICKSHIRE.			
Alcester	6	10	0
Birmingham—			
B. A. S.	1	1	0
Birmingham Auxiliary—			
Collection, Public Meeting	17	15	3
Birmingham—			
Contributions for *Miss. Vessel*	70	6	8
Bond Street—			
Collections.	18	9	2
Contributions	32	1	0
Do., for *Africa*	13	0	2
Do., for *Translations*	0	10	0
Do., for *Jubilee Fund*	0	13	6
Do., Sun. School Girls	3	5	2
Cannon Street—			
Collections	21	12	8
Contributions	51	10	5
Do., for *Africa*	4	4	5
Do., Sun. School Boys	2	9	7
Graham Street—			
Collections	8	2	8
Contributions	10	0	0
Do., Sun. School Boys	0	10	0
Heneage Street—			
Collection	8	12	7
Sun. School Boys	0	19	0
Bridgnorth—			
Subscriptions, &c.	23	12	6
Ditto, for *Jubilee Fund*	27	14	0
Coventry—			
Collection	15	14	0
Contributions	28	10	3
Do., Sun. School	7	0	0
Cradley—			
Collection	2	4	5
Contributions	1	5	0
Dudley—			
Collection	6	15	4
Contributions	4	12	0
Ditto, for *Jubilee Fund*	14	5	4
Netherton—			
Collection	1	2	6
Sun. School Girls	0	10	5
	397	8	0
Acknowledged before	366	0	6
	31	7	6
WILTSHIRE.			
Penknap—			
Sunday School, for "*Hannah Evans,*" *Patna*	4	0	0
WORCESTERSHIRE.			
Westmancote	4	10	0
YORKSHIRE.			
Lockwood—			
Walton, Mr. W Christmas Cards by	1	6	0
Ripon—			
Earle, F., Esq., M. D.	6	6	6
Scarborough, &c., on account	60	0	0
NORTH WALES.			
Holyhead—			
Collections, &c.	12	11	7
Sunday School	0	12	6
SOUTH WALES.			
PEMBROKESHIRE—			
Bethel	3	9	4
SCOTLAND.			
Hawick—			
T. H.	4	0	0
IRELAND.			
Letterkenny—			
Elliott, Mr. William, 2 years A. S.	2	0	0
Lifford—			
Cochrane, James, Esq., 2 years A. S.	2	0	0
FOREIGN.			
JAMAICA, Contributions, by the Rev. J. Clarke, for *Africa*—			
Annotta Bay	12	0	0
Bethany	5	10	8
Bethtephil	5	5	0
Brown's Town	60	11	0
Clarendon—			
Friends	5	4	0
Falmouth—			
Collections (including Refuge)	60	0	0
Do., extra	14	0	0
Juvenile Branch	5	0	0
Carpenters, labour by	6	0	0
Knibb, Mr. Edward and family	12	0	0

	£	s.	d.
Knibb, Mrs. E., & friends	5	0	0
Lyon, G., Esq.	3	10	0
M'Donald, Mr.	3	10	0
Magnus, S., Esq.	7	0	0
Missionary Family, (Rev. W. K.)	8	0	0
Robinson, Mr., on house	5	0	0
Simpson, Mr., and Boy	1	4	0
Jericho	25	2	0
Lucea	7	0	0
Lucky Valley	3	13	0
Lowndes, Mr.	1	0	0
Montego Bay	70	0	0
Mount Angus	5	0	0
Mount Hermon	6	4	7
Mount Nebo	5	9	6
Ocho Rios	3	0	0
Old Harbour	3	17	3
Port Royal—			
Col. by Mrs. Campbell	3	0	0
Rio Bueno	6	0	0
St. Ann's Bay—			
School Children	3	4	
St. John's, by Mr. Watson	2	9	
Salter's Hill	18	14	
Smyrna	3	1	
Spanish Town	50	0	
Do., to pay vessel to Falmouth, by Rev. T. Dowson	30	0	0
Waldensia	24	0	0

CONTRIBUTIONS TO THE JUBILEE FUND,

From the 1st to the 31st of January, 1844.

	£	s.	d.
London—			
Lay, Mr. W. D., Collected by, for *Miss. Vessel*	1	13	0
Payne, Mrs., Penton Place, Walworth (including box), for *ditto*	5	5	0
Ridley, S., Esq., for *Mission House*	10	0	0
Wills, Miss, Walthamstow, for *Miss. Vessel*	5	0	0
Carlton, Notts—			
Williams, Mr., friends by, additional, for *ditto*	0	5	0
Devonport, Morice Sq., for *do.*	5	0	0
Dudmaston, near Bridgnorth—			
Whitmore, W. W., Esq., for *do.*	1	0	0
Edinburgh—			
Lyon, Mrs., by Rev. J. Watson, for *do.*	1	0	0
Sums under 10s., by ditto, for *do.*	0	16	4
Huntingdon—			
Young Gentlemen in Rev. W. Wright's School, for *do.*	1	10	0
Kensington—			
Contributions, by Rev. F. Wills, for *do.*	4	15	0
Do., Sunday School, by do., for *do.*	0	15	0
Langham—			
Contributions for *do.*	2	14	6
Ledbury, for *do.*	1	0	0
Liverpool, by Rev. P. J. Saffery, for *do.*—			
Anonymous, from Halifax	10	0	0
A Friend	1	0	0
Evans, Richard, Esq., Haydock Colliery	10	0	0
Fyson, Joseph, Esq., Fakenham	10	0	0
Loscoe, Derbyshire	1	13	6
Wigan, by Rev. P. J. Saffery, for *Miss. Vessel*—			
Park, Mr.	1	10	0
Park, Miss	1	0	0

Mr. and Mrs. Phillippo present their sincere thanks to the following individuals: to the Misses Smith, Chipping Norton, for a box of useful and fancy articles; Miss Dudley, Peckham, for a parcel of ditto; Miss Forster, Tottenham, for ditto, and for tracts and books: Mrs. Williams, Reading, for a box of useful and fancy articles; Mrs. Ling, Norwich, for a parcel of ditto; Mrs. Miller, Hammersmith, for ditto; Ladies of Surrey Chapel Working Association, for ditto; Misses Culley, Norwich, for ditto; Miss Johnson, Diss, Norfolk, for ditto; ditto by Mrs. Kitson, Brixton Hill; a friend, Tottenham, for books and tracts, for gratuitous distribution, &c., &c., (with any others that may arrive in the meantime).

Also, for schools under the direction of J. M. Phillippo.

	£	s.	d.
Ladies' Society, Birmingham	10	0	0
Ladies' Central Negroes' Friend Society, London	50	0	0
Ditto, for school in Manchester	10	0	0
Miss Dudley (a friend by), for adult school	0	5	0
Ladies' Anti-Slavery Committee, Southwark	10	0	0
A Friend, on condition of getting nine more	1	0	0
Francis Taylor, Esq., near Norwich	5	0	0
By Mr. C. Norton—			
Miss Jane Harris, Walworth	1	0	0
Miss Lydia Harris, ditto	1	0	0
	88	5	0

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by the Treasurer or Secretary, at the Mission-House, 6, Fen-court, Fenchurch-street, London: in Edinburgh, by the Rev. Christopher Anderson, or H. D. Dickie, Esq.; in Glasgow, by Mr. Joseph Swan; in Dublin, by John Parkes, Esq., Richmond-street; at the Baptist Mission-Press, Calcutta, by the Rev. J. Thomas; at Kingston, Jamaica, by the Rev. Samuel Oughton; and at New York, United States, by W. Colgate, Esq.

IRISH CHRONICLE.

"BE NEIGHBOURLY."

When famine invades a city, and only a few of its inhabitants have food to dispense to the hungry, it is not seemly for them to minister relief to those at the outskirts, whilst their near neighbours, with whose wants they might be more accurately acquainted, are passed over. We should feel in such a case, that their conduct was unkind, and that their charity was rendered somewhat suspicious. Be kind to all, we should say; but do not, whilst dependents upon your bounty are at your own doors, pass them by to seek out the miserable at a distance.

Every reader will at once understand the object of our illustration. We do not wish the claims of India, or Africa, or any other country, to be overlooked by English Christians; but we do protest against the claims of Ireland being well nigh forgotten in the distribution of their bounty. That this is not an over statement of the case, former papers in the Chronicle have proved. Compare Calcutta and Dublin, Jamaica and Ireland; and then say whether our words be not true.

It often happens that benevolent individuals are far better acquainted with the objects of charity at a distance from their house, than with those who are within a few doors of them. Who has not seen the look of surprise with which information of a neighbour's poverty has been received by persons who had hunted for cases to relieve out of their own district? The incredulous look, the hasty exclamation, have exposed and condemned their ignorance; condemned it, because they might have been aware of it had they done rightly. But this, too, applies to Ireland. Talk to English ministers and English Christians about our foreign missions, and they can enter into the conversation readily, can expatiate upon the ignorance and the cruelty inseparable from superstition, can insist upon the necessity to send more missionaries to this or that station, and the duty of increasing the means for their support. But, speak of Ireland—they are dumb! Mention her wants—and they start with surprise! Summon them to exertion, and they are motionless!

Now, "be neighbourly," British Christians. You send your money to the ends of the earth, in the hope of thereby relieving the wretchedness of men. Come with us, and visit your neighbour, your sister land! Let us point out her wants and display her wretchedness to you; and we are then sure your eye must "affect your heart."

Here are nearly seven millions of men held in bondage by the galling fetters of Romanism. But though they are slaves to a spiritual despotism, they use the language of freemen. They are unacquainted with their own degradation, and therefore use no exertion to attain their proper position. They are laid prostrate in reverence, or thrilled with delight, by ceremonies which only awaken your pity or your contempt. They have clear heads and vigorous imaginations; but they have been for ages familiar only with falsehood, and have been the dupes of impostors. They have been sick; but the medicine prescribed for them has increased, instead of removing, the malady. And their very sickness has excited the derision, and provoked the taunts, of her professed friends. Every insult which malice could devise, and every wrong which fraud could inflict, have been the portion of Irish Roman catholics from their so called protestant *friends!*

Look at yon Irishman. His wretched appearance bespeaks your sympathy. But his broad, good-humoured countenance for a moment makes you forget his rags. You speak to him. His wit amuses and his shrewdness instructs you. His

eye, inexpressive before, is lit up, and sheds lustre over his face. You feel an interest in him. But he is a romanist. He knows not of protestantism, but as a system which needs acts of parliament, tithe processes, and distraints, for its support. He can tell you how his forefathers were persecuted by protestants; how his cabin has been witness to his own wrongs from the same source. He can do more than this, for he can say that protestants do not believe him on his oath. And do you wonder that his words are strong when he refers to injuries and insults which human nature was never designed to bear? Do not fear him now, although you say, "I am a protestant;" for he bears you no ill-will. Though his words are fierce, his spirit is gentle. He is wronged, and do you blame him for complaining? By whom has he been wronged? By those who professedly sought his good, but whose charity towards him has mainly consisted in relieving him of his money, lest it perchance should hinder him on his march to heaven! Oh, wondrous charity! Amiable successors of the apostles!

Dissenters in former days did not protest against such villainies perpetrated in the name of religion; and they have been regarded by Irishmen as equally hostile to them with episcopalians. Can you wonder that they are suspicious of them even now? What have they done to conciliate their regard? Nothing. But better days have come, and there are a few in the country who are not afraid to denounce "robbery for a burnt-offering." They are acquiring the confidence of the people. They are honest men, and are therefore respected. And it is, we believe, upon such men, under God, that the salvation of the country depends. They sympathize with the people; and therefore they need not take pistols with them into their pulpits. They do not strip cabins of their furniture; and therefore they can dispense with the policeman's truncheon and the sword of the soldier. Their triumph is by divinely appointed means, and their ultimate success is sure.

"Be neighbourly." There are nearly two millions of the Irish people who use the Irish language chiefly, if not exclusively. But there are not, we believe, twenty men belonging to all the denominations of Christians who use this language in preaching to the people. And of those not a few are stationed where they have no use for Irish. Ought not British Christians to resolve that they will not allow two millions of people to live and die at their doors without hearing in their own language the words of life? Let the Committee be enabled to provide an education in Irish for labourers in districts in which it is the prevailing speech. Let them require a knowledge of Irish in every agent employed in such localities; and then only will our denomination, which has done so nobly in the east, fulfil her duty to Ireland.

The baptists are solemnly called upon to do their duty to Ireland by considerations which do not arise, we think, with reference to other bodies, and to which, in a subsequent paper, we intend to direct attention. But, taking those which are not so peculiarly their own, we now say, that we must be condemned for inconsistency, if, whilst zealous to provide for the supply of spiritual destitution at a distance, we remain careless about the perishing in this land. Let us prove our love to the Irish, by earnest endeavours to remove from them every wrong; to confer upon them every right; and, above all, to disseminate amongst them "the glorious gospel of the blessed God." The languishing will then revive; the dying will live; and the beauty and fertility of this land will only be surpassed by the moral loveliness and commanding influence of her people.

A reader writes under date Jan. 10:—

During the month, I have had ten meetings for publishing the salvation that is in Jesus. From 40 to 150 persons have been in attendance; and I never had more reason to bless God for his goodness to me in the work, nor more cause for believing that he was abundantly present on every occasion. Oh, that this were still the case! Then would sinners be converted to God, and saints stirred up to devotedness in his service. It is the Lord alone that does the work. The sword of the Spirit, sharpened by the prayer of the soldier, is the only instrument for subduing the enemies of the king. May I always be enabled to use it with skill; and may the divine Spirit always accompany, in public and in private, my feeble efforts to promote his glory on the earth!

My visits to the cottages of the poor, which were 65, were much to my comfort. Of one old man, with whom I have had repeated conversations these last two or three years, I have good hope. He is now 84 years old. He was all his life a most awfully wicked man; and, up to the time of my first visit, totally ignorant of the gospel plan of saving sinners. My visits seemed to call his attention to the word of God. He is now a regular student of that blessed book; and I have no doubt that the Holy Spirit has taught him that lesson which flesh and blood cannot impart. He is now, in my view and in his own, on the verge of the grave. He is expecting an entrance into glory, *resting on the finished work of Jesus*; and he blesses God for what, he says, I have been the means of doing for him.

Three years ago I called to see an old female, about 70. At that time she gave little, if any, evidence of being under any religious impressions. From the time I first called upon her in her affliction, the word seemed to be blessed to her soul. She has been living on the truth ever since. I called upon her on the 15th ult. and found her in a heavenly state of mind. Her views of the truth are full of simplicity. She is still confined, but feels quite happy in her situation; "enjoys much comfort," she says, "in holding conversation with Christ when alone;" and blesses God that he has kept her so long in affliction here, affording her such an opportunity of thinking of the love of the Saviour. She is a specimen of gospel simplicity.

Mr. SHARMAN writes from Clonmel:—

Our attendance has improved latterly; and on last Lord's-day evening we had what might be called in any place of worship in Clonmel, a good congregation. More hearers came out in the evening than the morning.

On last ordinance day two were admitted to full communion: one a dear brother, who has been baptized in East India, and a member of a small baptist church in the regiment to which he belongs; he is here a serjeant of a recruiting party, and is a most devoted Christian. I frequently ask him to take a part in our devotional services, which he does with great acceptance. The other is a pious female, who has attended our chapel for some time. She has become convinced that our faith and practice is most in accordance with the word of God. Such, however, is the exceedingly delicate state of her health at present, that she cannot be baptized for some time; but we believe her to be a child of God—she is convinced on the subject of baptism of believers—and, therefore, we received her in the name of the Lord.

Several have offered themselves for baptism; but not being sufficiently acquainted with those persons, I thought it better to delay. All have not continued steady; some however have, of whose piety I can have no doubt; and I hope (D.V.) soon to administer the ordinance to two individuals.

I have been to T—— twice within the last month, at which place I had very encouraging congregations. Ah! that you could let me have a man of the right stamp to aid me in my future labours at T—— and the hills. They are interesting stations; but I find it difficult to manage them properly, by giving them all the labour they require in connexion with this town, in which alone there is work enough already. Ah! that God may incline the hearts of his people to come forward to the help of the Lord against the mighty. The fields are, indeed, white unto harvest, but the labourers are few and far between.

BAPTIST CHURCH, DUBLIN.

A FEW years since, as the Baptist Chapel in Swift's Alley, Dublin, required extensive repairs, it was resolved to build a new chapel in a more central part of the city. This was done at a cost of £1760. At Christmas last the debt remaining was about £225; which, by the proceeds of the annual collection then made, a bazaar, and a special subscription, has been reduced in the sum of £103 10s., leaving a debt of £121 10s., towards which it is expected the congregation will raise £21 10s. by September next. But we are anxious to buy the ground on which the chapel stands, and for which we now pay a rent of upwards of £35. This will cost us about £700. We wish to pay off the whole £800 this year; but unless our brethren in England aid us we shall not. Those who could give largely belonging to our own congregation have done so, and nothing, therefore, is left us but to ask the assistance of our brethren. Dear friends, help us. We are well nigh crushed by such a burden upon our shoulders. Do not pass by our case. If we were able to relieve ourselves, we should not thus use the language of entreaty.

Contributions will be thankfully received and acknowledged by the Secretary of the Baptist Irish Society; or the Rev. GEORGE GOULD, 1, Seville Place, Dublin.

A Reader writes under date, Tubbermore, Feb. 2nd, 1844:—

The following will show you how I have been engaged last month, and will present some inducements to go on with the work.

On the 2nd I visited seven families; and on the 3rd four families, and attended a

meeting in the evening, at M——, two miles from my lodging. More than forty very attentive hearers were present. Visited sick and aged persons between the 3rd and 7th. On the evening of the 7th, held a meeting in B—— for prayer and mutual conversation on the scriptures. Between the 7th and the 12th was visiting at some distance, which I found useful. One case during this time came before me, which shows the necessity of such agency as you afford in this place. A man of seventy, who is evidently near the verge of the grave, said, when I first saw him, with respect to his hope, "I am doing what I can for myself." This, I found on inquiry, was praying earnestly for mercy; and he was expecting that his prayer would have some effect in removing part of his guilt. Since that I have called on him frequently; and I have every reason to believe that he is now resting entirely on the finished work of Jesus. On the 13th I visited seven families. Some of these visits were very interesting, especially in the case of an old man. His life was one of irreligion, but he is now rejoicing in the distinguishing grace of God; through which, he says, he looks to his approaching dissolution with joy. With many others I had very comforting conversation, about the love of Jesus, and the glorious hope beyond the grave to all who love his appearing. On the 14th visited five families, and held a meeting for prayer and reading the scriptures. Visited from this to the 20th, and on the 21st attended a meeting for prayer and mutual conversation on the scriptures. 22nd. Visited five families, and held a meeting in C——, where there were more than seventy persons in attendance, a few of them roman catholics. Visited five families on the 23rd, and on the 24th went to B——, where the meeting in the evening was unusually large and interesting. The word of the Lord is producing much fruit here. Was visiting in the neighbourhood of T—— on the 25th, amongst aged and infirm persons, fast drawing near the close of life. Of the greater part of these I have good hope. Some of these are calmly and confidently resting on sovereign grace, who were totally ignorant of that great salvation when I first visited them. One of them said, "My minister calls occasionally to see me; but he gives me no comfort. He prays with me, indeed, which is very good; but he does not talk with me about the love of Jesus, and show me, as you do, how a vile creature, like me, can find mercy of the Lord. May the Lord give you a blessing for what you have done for me!" On the evening of the 27th he was removed from a world of sin; and, I doubt not, he is now before the throne, singing the praises of sovereign grace.

I visited C—— station on the 26th; when I had a very large and interesting congregation. On sabbath, the 28th, went to A——, eleven miles distant, to visit the little church there. I found the brethren well, and the good cause now prospering much among them. I had an opportunity of speaking in the church in the morning, and, in the evening, of holding forth the glorious gospel of the blessed Jesus, to more than two hundred persons, in a school-house. You may judge of the opening that is here for the faithful preaching of the truth, from the above number being brought together, when I tell you that they had only a few hours' notice. I arrived there at eleven o'clock in the morning. It was published in the sabbath-school at twelve that I was to speak at six in the evening. I returned on Monday, and have been visiting sick persons in my own neighbourhood since. May the Lord enable us to go on with the work, and bless it in our hands!

APPOINTMENT OF NEW SECRETARY.

It may be expedient to state, that inasmuch as Mr. Green's increasing pastoral and other engagements have rendered it necessary for him to intimate to the Committee that at the approaching annual meeting of the Society he will relinquish the office of Secretary, the Committee have directed their attention anxiously to the choice of a successor. It has appeared to them desirable to secure the entire services of some one in that office, experience having shown that its augmenting duties cannot be efficiently discharged by one who has the onerous duties of a London pastorate. They have unanimously concurred in electing Mr. Trestrail, as well acquainted both with Ireland and with the Society; and they have reason to believe their choice will meet with general approbation. They are glad to be able to say that Mr. Trestrail consents to the nomination, and it is hoped that he will be able immediately to enter upon the duties of the office. May God abundantly succeed the work of his hands!

Mr. Trestrail writes to Mr. Green:—

Bristol, Feb. 16, 1844.

MY DEAR BROTHER,—I cannot allow the next Chronicle to appear without some short account of the tour which I have just finished through parts of Somerset and Wilts. In all the places mentioned below, lectures have been delivered on the history, scenery, social and religious state of Ireland; and, judging from the attendance and contributions, with an encouraging measure of success. To my dear brethren in the ministry, in these places, I owe a lasting debt of gratitude for the hearty assistance they afforded me. Of the kindness of their different flocks, it is impossible to speak too strongly. Nothing could

exceed their attention; and as, in most cases, I was an entire stranger to them, it showed how deeply concerned they were for Ireland, and how much the advocate was indebted to his cause. It is remarkable that I was refused a subscription in only *one* instance, and that from inability then to assist; whilst many who had declined on former occasions resumed, and others who had never given before, freely gave now. May the God of all grace abundantly reward them for their Christian kindness to "ould Ireland!"

The names of the places, and the amount of the collections, are as follows; *particulars* can appear at some future time.

	£	s.	d.
Worcester	11	1	9
Bath	4	1	1
Warminster	3	16	11
Paulton	3	9	0
Beckington	1	17	6
Frome	16	1	9½
Bratton	7	2	0
Trowbridge	22	4	4
Westbury and Westbury Leigh	10	17	0
Corsham	2	17	0
Melksham	5	12	0
Devizes	17	4	6
	106	1	11

This is an encouraging amount. I hope I shall find our friends in Nailsworth and Stroud, whither I am now going, equally disposed to help. It ought not to be forgotten either, that deputations on behalf of the Free Church have been over the whole district, and are now in Gloucestershire. Still our cause has been generously supported.

I am, dear brother,
Yours affectionately,
F. Trestrail.

Subscriptions, &c. received up to the end of January, 1844.

	£	s.	d.
By Miss K. Watson—			
Mr. Ireson	0	10	0
Mr. Jones	0	10	0
Mr. Wharton	0	6	0
Mr. G. Freeman	0	10	0
	1	16	0
By sundry articles sold by Mrs. Green	2	7	0
Mrs. Elves, subscription	0	10	0
M. B. ditto, one quarter	0	2	6
Friend at Tottenham, and Esther Young, servant at Loughton	0	4	6
Lion Street, Walworth, Sunday school boys, by Mr. Beal	1	0	0
Mrs. Nicholls, annual, by Rev. G. Pope	1	0	0
C. B. Robinson, Esq., Leicester	5	0	0
C. M.	72	0	0
Thorpe-le-Soken, by Rev. J. Hirons	1	7	6
By Rev. George Pritchard—			
Mr. Meredith, Pentonville	0	5	0
Mr. Tomlyn, Borough Green	5	0	0
Hawick, by Mr. John Turnbull	1	0	0
By Rev. Stephen Davis—			
Mr. J. Hillier, Newmarket, near Stroud	5	0	0
Mr. I. Blackwell, ditto	5	0	0
Sandhurst, penny-a-week, by Mr. George Ballard	2	15	0
Clipston, by Rev. T. Gough	5	15	6
Ditto, Mrs. Brennard's pupils	0	7	6
	6	3	0
Preston, by Rev. J. Harvey—			
John Hamilton, Esq.	1	0	0
J. Hamilton, Esq., M. D.	0	10	0
J. Harvey	0	10	0
Mr. Lewis	0	5	0
Mr. W. Thompson	0	5	0
Small sums	1	13	0
Less by payment to Irish reader	0	10	0
	3	13	0
Wellington, Somerset, by Mr. John Greedy—			
By Miss Wescombe	1	4	6
M. Lovey	0	5	6
M. Sturk	0	4	6
S. Sturk	0	2	6
Missionary box, J. G.	0	3	0
	2	0	0

Mr. Thomas requests that we will insert the following list of contributions kindly afforded to him towards meeting the expense incurred in the altering a large building, in an eligible site in Limerick, and preparing it as a neat and commodious chapel.

IRELAND.

Limerick—	£	s.	d.
Collection at chapel	6	8	3
Richard Burr, Esq., Nenagh	2	10	0
Adam J. Burr, M.A., Esq., do.	2	10	0
Mrs. Burr, Brewery, do.	1	10	0
Thomas Levitt, Esq.	3	0	0
Joseph Lemon, Esq.	2	0	0
John Purser, Esq.	1	0	0
Christopher Antisell, Esq.	1	0	0
Samuel Jackman, Esq.	1	0	0
Mr. Robert Barlow	0	10	0
Mr. James Turner	0	5	0
Mr. James Henderson	0	2	6
	21	15	9

	£	s.	d.
Cork—			
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Mr. John Baker	1	0	0
Rev P. Trestrail	0	10	0
Mr. William Booth	0	7	0
Mr. Logan	0	5	0
Dr. Phipps	0	2	6
Mr. George Ridings	0	5	0
Mr. Thomas Limbam	0	10	0
Mr. Abraham Jones	0	5	0
Mr. John Woodford	0	5	0
Mr. Robert Andrew Boyd	0	5	0
	4	14	6
Clonmel—			
Rev. John Dill	0	5	0
Mr. Thomas Roberts	0	5	0
Mr. Cannon	0	2	6
Msdms. Week and Luther	0	5	0
Mr. Edward Jones	0	2	6
Mr. J Watson	0	2	6
Mr. James Burk	0	5	0
Mr. Clarke	0	1	0
Mr. Harvey	0	5	0
Mr. George Bragg	0	10	0
	2	3	6
Dublin—			
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John Figgis, Esq.	1	0	0
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Mr. Edwin Butler	0	5	0
Mrs. Edwin Butler	0	5	0
Mrs. Butler	0	5	0
Mr. J. Leckley	0	5	0
A Friend	1	0	0
	4	10	0
Waterford—			
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Mr. Wm. Kirkwood	0	10	0
Mr. Wm. E. Scroder	0	10	0
Mr. Henry Denny	0	10	0
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Mr. Benjamin Budd	0	5	0
Mrs. Smith	0	5	0
Miss Smith	0	5	0
Samuel Smith, Esq.	0	2	6
Arthur Smith, Esq.	0	2	6
Tobias Wilson, Esq.	0	10	0
A Friend, by Mrs. Hardcastle	0	5	0
I. and C. Scroder	0	5	0
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Mrs. George Ive	0	10	0
Dr. Elliott	0	2	6
Josiah Sherman, Esq.	0	5	0
Miss Scott	0	2	6
Mr. Kisbey	0	2	0
By Mr. C. Cole	0	3	0
Josiah Williams, Esq.	1	0	0
Daniel Denny, Esq.	1	0	0
A Friend at the Bank	1	0	0
Mr. Archdeacon	0	1	0
	9	11	0

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C. Reed, Esq.	0	5	0
J. Livett, Esq.	0	10	0
Mrs. Whittuck	0	5	0
H. C.	0	3	0
Mrs. Holland	3	0	0
William Heir	0	10	0
A Friend	0	3	0
A Commercial Friend	0	5	0
Samuel Carey, Esq.	0	10	0
John Eyre, Esq.	0	10	0
Mr. James Bigwood	0	5	0
Mrs. Horsey	0	5	0
T. C. Hughes, Esq.	0	5	0
Messrs. Procter and Shoard	1	0	0
William Stuckey, Esq.	0	5	0
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L. D. H.	0	4	0
Mrs. Moore	0	5	0
Mr. R. Jones	0	5	0
Mr. G. Gould	0	5	0
Mr. Beard	0	5	0
Captain Edwards	0	1	0
Mr. H. Lee	0	10	0
Dr. George G. Bompas	0	10	0
Mrs. Cox	1	0	0
Rev. John Foster	0	10	0
Messrs. Goodwin, Finch, and Co.	0	10	0
Mr. John Lavars, jun.	0	5	0
Mr. Parsons	0	5	0
Mr. Shandler	0	2	6
Mr. John H. Cuzner	0	2	6
Mrs. Probyn	0	10	0
Mrs. Daniel	0	5	0
Mr. Daniel	0	4	0
Mr. Dando	0	5	0
The Misses Lunells	0	5	0
Mr. Wornall	0	10	0
E. A.	0	3	0
E. Melsom	0	2	6
Francis Holmes	1	1	0
			18
Bath and Trowbridge—			
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Mr. Thomas	0	5	0
E. H.	0	5	0
Mr. Amor	0	2	6
G. Mansford, Esq.	0	5	0
G. Hunt, Esq	0	5	0
Mr. Stancomb, jun.	0	2	6
Mr. Salter	0	10	0
A Person at Bath	0	2	0
			2
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Mr. Richard Johnson	0	5	0
Anonymous	0	5	0
Two Friends	0	5	0
Mrs. Johnson, sen.	0	10	0
Mr. E. Johnson	0	5	0
Mr. J Watson	0	5	0
Miss Lee	0	10	0
Mrs. Basham	0	5	0
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Mr. Ingle	0	5	0
Mrs. Tuplin	0	5	0
W. B. Lilley, Esq.	1	0	0
A. G. Brimley, Esq.	0	10	0
Mr. Wilson	0	2	6
G. S.	0	2	6
W. J.	0	2	6
Mr. Fisher	0	2	6
W. U	0	2	6
Mr. J S. Watts	0	2	6
J. B. T	0	2	6
J. Thimy	0	2	6
Mrs. Moore	0	1	0
A Friend	0	2	6
Mr. Squires	0	2	6
Mr. John Wheatley	0	2	0
Mr. Swan	0	2	6
Mr. J. Ilett	0	2	6
			10
Colchester—			
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William Blacklock, Esq.	0	10	0
James Wicks, Esq.	0	10	0
Mrs. T. Tabor	0	10	0
Mr Thomas Moore	0	5	0
Miss Hodson	0	5	0
Thomas Bligh, Esq.	0	10	0
Mr. Rendal	0	2	6
Mr. T B. Harvey	0	2	6
E. M.	0	2	6
J. Johnson	0	2	6
A Friend	0	2	6
A Friend	0	1	0
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	£	s.	d.
St. Ives—			
Mr. J. D. Paul	0	10	0
Mr. Watts J. King	0	5	0
Mr. J. Goodman	0	10	0
Mr. Robert Knightly	0	5	0
Mrs. Goodman	0	5	0
Mr. James Wratten	0	5	0
By Mr. Girling	0	4	0
	2	4	0
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Mr. George Jewson	0	10	0
Miss Maltman	0	10	0
Mr. Alexander Feary	0	10	0
Mrs. John Feary	0	10	0
Mr. William Watts	0	5	0
Rev. J. E. Simmons	0	2	6
Mrs. B.	0	1	0
A Friend	0	1	0
Mrs. Stacey	0	2	6
	3	12	0
Somersham—			
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A Friend	0	5	0
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	0	17	6
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Mr. S. Abbott	0	5	0
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	2	16	1
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Robert Tillyard, sen., Esq.	0	10	0
Mr. Arthur Mackey	0	10	0
James Colman, Esq.	0	10	0
C. Bignold, Esq.	0	10	0
James Cozens, Esq.	0	10	0
Mr. Robert French	0	10	0
Edward Willett, Esq.	0	10	0
H. M. C., Esq.	0	10	0
Miss Allen	0	10	0
Mr. J. D. Smith	0	5	6
Mr. J. Glendenning	0	5	0
Mr. Josiah Fletcher	0	5	0
Mr. G. L. C.	0	5	0
Miss Cozens	0	5	0
A Friend	0	2	6
Mr. Thomas Potter	0	5	0
Mrs. Laing	0	5	0
Mr. James Newbegin	0	5	0
Mr. R. Norton	0	2	6
Mr. Hodds	0	2	6
Mr. Venning	0	5	0
Miss Theobold	0	5	0
John Culley, Esq.	0	10	0
	11	7	6
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Mr. H. Quant	0	5	0
Mr. T. Ridley	0	5	0
Mr. T. Ridley, jun.	0	5	0
Mr. C. Beard	0	2	6
	0	17	6
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R. W. Harris, jun., Esq.	0	10	0
John Carryer, Esq.	0	10	0
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Rev. J. P. Mursell	1	0	0

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Mr. Charles Bilson	0	10	0
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C. Bedells, Esq.	1	0	0
Mr. W. Johnson	0	10	0
Mr. W. Atkins	1	0	0
Rev. John Brown	1	0	0
Mr. Palmer	0	2	6
Mr. J. Baines	0	5	0
Mr. William Wilson	0	5	0
Mrs. Manning	0	5	0
Mr. T. Burton	0	2	6
Mr. Porter	0	3	0
Mr. Wheeler	0	5	0
Mr. R. Tebhutt	0	2	0
Mr. Thomas Chapman	0	5	0
Mr. Samuel Viccars	0	5	0
Joseph Bedells, Esq	0	5	0
Richard Cooke, Esq.	0	5	0
Mr. J. Thompson	0	5	0
Mr. Hannin	0	2	6
Mr. Beales	0	5	0
A Friend	0	5	0
Mrs. Warner	0	2	6
Mr. Robert Boot	0	2	6
Mrs. Breward	0	3	0
Mrs. Hartless	0	2	0
Mr. G. Barnet	0	5	0
Mr. James Knott	0	2	6
Miss Hull	0	2	0
Mrs. Peal	0	5	0
Mr. George Viccars	0	2	6
Mrs. Thomas Viccars	0	2	6
Mr. Hull	0	5	0
Mr. Horspool	0	2	6
Mr. William Baines	0	2	6
	17	7	0
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William Middlemore, Esq.	0	10	0
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Mr John Wade	0	5	0
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	10	7	6
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Mr. Groom	0	5	0
Mr. Shaw	0	5	0
Mrs. Caldicoot	0	2	0
D. P.	1	0	0
Mr. Hall	0	5	0
Mr Evans	0	5	0
A Friend	0	1	0
	6	13	0
Nottingham—			
John Heard, Esq.	2	0	0
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	£	s.	d.
A Friend	1	0	0
Mr. A. Barnett	0	10	0
Mr. Hovey	0	5	0
		4 15	0
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George P. Lyon, Esq.	0	10	0
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London—			
Mr. William Bowser	2	0	0
John Penny, Esq.	0	10	0
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		5	0
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Subscriptions and Donations thankfully received by the Secretary, Rev. SAMUEL GREEN, 59, Queen's Row, Walworth; by the Rev. JOSEPH ANGUS, at the Baptist Mission Rooms, 6, Fen Court, Fenchurch-street; and the Rev. STEPHEN DAVIS, 92, St. John-street-road, Islington; by ROBERT STOCK, Esq., 1, Maddox-street, Regent-street, Treasurer; Mr. J. SANDERS, 104, Great Russell-street, Bloomsbury; at the Union Bank, Argyle Place; by the Rev. C. ANDERSON, Edinburgh; the Rev. Mr. INNES, Frederick-street, Edinburgh; by the Rev. C. HARDCASTLE, Waterford; Rev. F. TRESTRAIL, Rock Grove Terrace, Strand-road, Cork; by Mr. J. HOPKIN, Cambridge Crescent, Birmingham; Rev. GEORGE GOULD, 1, Seville Place, Dublin; Rev. W. S. ECCLES, Coleraine; Rev. R. WILSON, Belfast; Rev. G. NEWENHAM WATSON, Limerick; and by any Baptist Minister, in any of our principal towns.

J. Haddon, Printer, Castle Street, Finsbury

THE

BAPTIST MAGAZINE.

APRIL, 1844.

MEMOIR OF MRS. TUNLEY OF NORTHAMPTON.

BY THE REV. WILLIAM YATES.

Among the many advantages which are to be derived from our periodical literature, the records which are given of saints, eminent for their piety, and distinguished for their devotedness to the Redeemer, are especially worthy of attention. Biography of this class is instructive and useful. The lives of Christians contain the practical development of their principles: and, when faithfully narrated, tend to awaken the zeal, and elevate the tone of piety among the members of our churches, as they see in them those virtues reflected, as in a mirror, which should adorn their own character.

Mrs. Tunley was Hester, the eldest daughter of Mr. and Mrs. James Clutterbuck of Stroud, Gloucestershire. She was born July 10, 1814. Favoured with pious parents, she was made the object of especial prayer from her birth. During her childhood she was placed under the watchful care of an affectionate matron; whose consistent piety gave a lustre to her Christian character. Her parents, properly alive to their responsibility, always introduced her to the care of pious governesses, and were especially concerned that her youthful heart should become the seat of reigning piety. To this grand end every thing was subordinated; and, while they did not neglect the various branches of education suitable to that station in society in which their daughter was destined to move, yet they wished that her education should be *decidedly* religious; a course which is as rational as it is important in the training up of immortal minds, and the happy results of which have been seen in the religious character of all the members of this family.

The writer became acquainted with Mrs. Tunley when she was only eleven years of age, by visiting the abode of her parents on one of his preaching excursions during his pastorate at Gloucester. She was the first to welcome him to that hospitable dwelling; and, noticing her amiable and cheerful disposition, he felt from that time a deep solicitude

that a bud of such promise should be devoted to the Lord. In the course of a few months, his settlement at Stroud brought him into closer intimacy with that family, and enrolled his young friend among his youthful charge. Feeling the importance of seeking the salvation of the children of his friends, and observing the susceptibility of her mind, her growing intelligence, and the importance of her position as the eldest of the family, she naturally became an object of prayerful interest. At this period she was frequently the subject of religious impressions. Her mind was often agonizing under the flashes of conscience, yet she did not resign her heart to Christ. There was much that was lovely and endearing, but the element of genuine grace was wanting. The flower was opening in its beauty and loveliness, yet it was not sanctified unto the Lord. The smile, therefore, that played on her brow, and the pianoforte on which she so often played most enchantingly to delight others, led them to think and speak of her happiness, while, alas! she felt and knew that

> "True happiness is not the plant of earth,
> The search is useless, if we seek it here;
> 'Tis an exotic, of celestial birth,
> And only blossoms in celestial air!"

When Mrs. Tunley was about sixteen years of age, a sermon preached by the writer, on the solemnities of another world, awakened her attention to the immediate salvation of her soul. Thus God's mercy triumphed, and the prayers of anxious friends were answered in her conversion. The change was soon recognized, as there was an ingenuousness in her character, and a disposition to communicate her feelings, which soon led her pious friends to rejoice in the manifestation of sovereign mercy to her. Now, indeed, it was clearly perceived that religion was the all-absorbing element of her mind. Awakened to her state as a sinner, she gladly welcomed the method of salvation, through faith in Christ, so honourable to God, and so safe to man. Salvation by free and sovereign grace was her delightful theme, and during the subsequent period of her life, she always felt interested in the doctrines of religion, assured that they were the basis of Christian comfort, and furnished the most powerful motive to Christian obedience. She was not, however, like those narrow-minded professors who can hear nothing from the pulpit but peculiar doctrines; her creed was enlightened and comprehensive; she attached importance to every portion of the scriptures, and loved to exemplify, in her obedience and acts of benevolence, the precepts of the gospel; while she looked to the promises for support, and rejoiced in the declarations of covenant mercy.

The character of Mrs. Tunley was now decided, and it became more truly lovely by the ennobling principles of religion, although it was not until August, 1833, that she was baptized and united with the Christian church. That baptismal day was a memorable day in her history; it was, indeed, a day without a cloud; and the only consideration which ever occasioned momentary sorrow was the reflection that she had not earlier obeyed the commands of Christ. As the writer well remembers that this delay was occasioned by the tender anxiety of a beloved mother, very solicitous for the honour of the church, he would now seriously entreat Christian parents never to keep back their children from the ordinances of Christ. Happily, however, for the interests of religion, the opinion is passing away from our denomination, that children who give evidence of piety are too young to be baptized; and hence there are now many among us whose glowing zeal and distinguished devotedness will constitute a new era in our communities. Few youthful members have been so active and useful in the

church as was our deceased sister. The joy that she realized at her baptism did not soon decline. Her sun did not go down; her zeal did not languish; her love did not lose its first glow; her piety was marked, decided, and influential, producing an impression in every sphere in which she moved. Identified with the church, she made the church her home; and, amidst the popular excitement of this exciting district, she was always in her place in the house of God. No attractive preacher drew her from the path of duty; and hence, whenever she was missed, the reflection that occurred to the mind, was, that affliction had prevented her attendance, or that circumstances had called her from home. The sabbath school was the sphere of her labour. Her attention was not, however, limited to her own class; but she felt deeply interested in the moral welfare of all the children, and many were benefited by her spiritual conversation. It is interesting to record, that the very first scholar in our sabbath school who was baptized was in her class, while several others were by her labours decided for the Lord. The Religious Tract Society found her an active agent, and for a series of years she was regularly engaged in taking those silent messengers of mercy to the habitations of her neighbours, and often did she add the pious observation, indicating her desire that they might be profitable to them. The benevolent society for relieving the poor and the afflicted was no sooner established than she engaged as one of its visitors, and many remember with gratitude her affectionate counsels in the house of mourning. The various social tea-meetings, which were then novel, but which have since become so common in our churches, were especially her delight, as she perceived that they were well adapted to promote affection among the members, and to present religion to our youth as identified with social joy. Such was also her deep interest in the comforts of Christian ministers, that many of our brethren who have visited the hospitable roof of her parents, can testify to the pleasure she ever felt in waiting upon them; and verily she had her reward.

In making these statements the writer does not eulogize the dead; he only records her excellencies. What she was he well knew. She was her pastor's joy and her pastor's friend. The keen eye of envy, no doubt, discovered defects in her character at this period of her active career; and she was, we acknowledge, mortal. Her very amiability and cheerfulness sometimes brought upon her the charge of levity, and might render her less apparently serious and vigilant than some deemed proper. She was, however, human; a saint on earth, and not a glorified spirit in heaven; but she knew more of her own defects than others, and often bewailed them at a throne of mercy; yet, as a member of a Christian church, there are few whose general consistency, whose devoted zeal, whose glowing affection, whose lively interest in the cause of Christ, whose sympathy with the poor of the flock, whose anxiety for the comfort of her pastor, and whose persevering efforts for the salvation of souls, have surpassed our sister, while she was a member of the baptist church at Stroud.

On Oct. 8th, 1840, she was married to the Rev. Richard Tunley of Northampton; and, while regret was generally felt in the removal of so valuable a member from our community, yet we still thought, that she would find a home in her new sphere, as the wife of a Christian minister. The health of Mrs. Tunley, however, soon failed, owing to the colder atmosphere of Northampton, and it was found, according to the testimony of her medical attendant, that the air was too keen for her delicate constitution. Her marriage life became

enveloped in gloom, and the expectations of the church who had hailed her presence among them with so much joy, were not realized. The season of her activity was gone. She was known in her new circle as the pious, the valued, and the affectionate friend; yet her life was marked by suffering, and God called her rather to endure his will, than to do his will. The graces of faith, patience, and resignation were now to be exemplified, instead of the activities of her zeal and affection in doing good. Her husband, in a letter to the writer, says, "We were married, Oct. 8th, 1840; she was very ill the same winter. She went to Stroud the next September, and stayed until the autumn of 1842. She became ill again, and was up stairs from that time till last May, when she left home, and never, alas! returned; but departed to her final rest. I believe before and after the birth of the dear boy, last March, she never came down stairs for about twenty-four weeks." Such were the afflictions of our deceased friend; her path was the path of sorrow; yet it was relieved by the kind attentions of an affectionate mother, and by the superabounding consolations of the God of grace.

To the mysterious dispensations of providence Mrs. Tunley most cheerfully submitted, often adverting to the darkness that seemed to rest upon her path, yet always speaking of it as a right way to the city of habitation. There was, indeed, another colouring given to her interesting character by her afflictions, and while she lost something of her former cheerfulness, yet we witnessed the deeper traces of the divine image—greater spirituality of affection, and more entire harmony with his will. To see her, and listen to her interesting statements, when she could speak, of the grace she experienced and the joys she realized, were hallowed seasons that will not be forgotten. Thus, as the stars shine brightest in the darkest night, so did the hopes and consolations of religion shed their brightest lustre on the scenes of her attending gloom. At one time when the physician gave Mrs. Tunley some encouragement to think that she would get better, she said to her mother, "I do not think I am designed for life, as I have never had such feelings before. I have been enabled to give up my dear husband and children, and I believe that the Lord is gradually preparing me for himself." The last time she ever went to the house of God was early in September last, when she attended the Wesleyan chapel, at Weston-super-mare; whither she had gone, attended by her affectionate mother, with a view of trying the change of air. The sermon was that morning on prayer and its advantages, which she greatly enjoyed, and it was the means of encouraging her to trust in God.

When her husband, who was with her at Stroud, inquired what she wished him to say to her friends at Northampton, she replied, "Give my kind love to them, and tell them, I have an unclouded sun." At another time, after greatly enjoying an interview with a valued ministering friend, she dwelt much on part of his prayer, and repeated it afterwards with much emphasis, "that God will not lay upon his children more than he will enable them to bear, nor will he withhold from them what is really needful." On another occasion, she said to a dear relative, "When you see me lie here a lifeless corpse, don't you weep for me, but stand up and praise God." To her mother, on entering her room one morning, she said, with peculiar joy, "I wanted to tell you what sweet meditations I have had on the goodness of God to me; and I felt such love to Christ that I thought I could gladly give up all to be with him, and behold him as he is." To a friend who was with her, she said, that she had no

earthly ties that she could not give up, even her husband and dear little ones. The friend replied, "Yours is, indeed, an enviable state of mind;" when she said, "I did not feel like this six months ago: you must not expect to have dying grace till you need it;"—adding, "Oh, what a transition it will be, to leave this poor, frail body, to enter into the presence of my Saviour, and be made like unto him!"

The last fortnight she was daily expecting a change. On the Saturday preceding her death, feeling worse than usual, she said to her mother, "Oh, what a mercy it will be when I am relieved from this body of sin and suffering! but I hope I shall have patience to wait the Lord's time; and when you see me lying on this bed a lifeless corpse, I hope you will not grieve." During the last sabbath she spent on earth, her mind was marked by especial enjoyments, and she conversed freely with several Christian friends. To her fond mother she said, when asked by her how she felt: "Oh, I feel very happy! —more happy than ever! I think I have had a foretaste of heaven. I can say, from experience—

"Jesus can make a dying bed,
Feel soft as downy pillows are."

To another friend, she said, "I thought last night I should have spent this sabbath in heaven;" but with great emphasis added, "My sun is going down without a cloud." She repeated at intervals that sweet verse—

"Haste, my Beloved, fetch my soul
Up to thy blest abode!
Fly, for my spirit longs to see
My Saviour and my God."

She added, "Oh, what a mercy I have not living work to do now! If I had, I could not do it. I have quite enough to do to bear the weakness and suffering of my poor body." When the friend bade her farewell, she said, "May our next meeting be in heaven."

On Thursday the signs of her approaching end became visible, and her speech began to fail. To her father, who said, "You will soon be with your heavenly Father," she answered, "Oh, yes!" To her medical attendant, she said, "I am going home; I need no more human aid." In the evening, she appeared deeply affected by the spiritual condition of some whose great kindness and affectionate attentions she had received in her affliction. She grasped the hand of a female friend, and endeavoured to speak to her on the value of religion, and the glories of immortality; but, alas! her speech was gone; she could no longer utter the warm effusions of her heart. It was a truly touching scene to see the dying saint lay hold of the hand of a friend, and saying, "Have you?"—"Do you?" No more could she add, though her look indicated her anxiety. A beloved sister standing by relieved her feelings, by saying, "Do you feel anxious for the soul of Mrs. ——?" "Yes;" she said. "Do you wish for her to have the consolations that you enjoy on a death-bed?" "Oh, yes!" she indistinctly articulated; and thus the splendour of Christian principle was most intensely manifested, in seeking with her dying breath the peace and the eternal salvation of those she esteemed and loved.

After this evening the strides of death were rapid, and she could only make signs which indicated, to the joy of attending friends, that the Lord was with her in the dark valley; and on the Saturday morning, Dec. 23rd, her triumphant spirit entered into rest, and became identified with the redeemed family who, being "absent from the body, are present with the Lord."

Mrs. Tunley was interred, by the writer, in the burial ground at Rodborough Tabernacle, on Dec. 29; when the Rev. Messrs. Backhouse of Rodborough and Maund of Stonehouse con-

ducted the devotional service. The funeral sermon was preached on sabbath evening, Dec. 31, at the baptist chapel, Stroud, to a deeply affected and numerous audience, from 2 Cor. v. 8, "Absent from the body, present with the Lord;" words which were selected by her some weeks before her death.

The writer endeavoured to improve the solemn event, by an illustration of the passage, and by delivering the important messages which she had entrusted to him, to the teachers in the sabbath school and to the members of the church, to whom she was much attached. On the sabbath-school teachers he was entreated to urge the solemn obligations of piety, and the importance of an affectionate concern for the salvation of the children; while they were to present to them a pattern of punctuality, affection, and zeal. On the members of the church he was to inculcate spirituality of mind, entreating them to die daily to the world. She also urged the visiting of the sick, saying, "Oh, do tell them from me that I have realized some of my happiest moments in the chambers of affliction; besides, she wished to have enforced the great necessity of a regular attendance on the ordinances of religion, intimating that she always thought it her duty to fill up her place in the sanctuary, but that she saw it now more important than ever, to ensure the happiness of a minister, and the prosperity of the chuch.

Dear reader, you will perceive that such a character requires no encomium. One thus living and dying in the odours of the sanctuary; one whose deeds of piety and works of benevolence praise her in the gates of Zion, has left behind her the purest and most permanent memorials.

THE YEAR OF CHRIST'S BIRTH,

AS ASCERTAINED BY A NEW INVESTIGATION.

BY MR. JOHN FREEMAN.

It is well known that a great difference of opinion respecting the precise year of our Lord's birth has long existed, and given rise to much learned discussion. When the practice of dating public documents from that event arose, in the sixth century, it was supposed that the fact occurred at the time to which the Vulgar Era assigns it. It is now generally agreed that the date must be fixed a few years earlier than that epoch: some say seven or eight years, but the more generally received opinion is that the event took place four years before the year called Anno Domini. We have great pleasure in submitting to the judgment of our intelligent readers the following paper, written by a gentleman whose long continued attachment to antiquarian and astronomical studies is well known, and whose name will secure respectful attention to his arguments, and give weight to his decision.—Ed.

In all researches into the all-important contents of the sacred volume, that volume itself, being written by the finger of God, ought to be our first authority. Comparatively speaking, "Let God be true, and every man a liar." In other writings, however, there are ancient transcripts from the book of providence which illustrate and confirm many a page of the bible, and there are also ancient fragments from the book of creation, which, when verified by astronomical calculations founded on modern observations, supply essential assistance not otherwise attainable.

Josephus informs us that Matthias and Judas first finding that Herod the Great's illness must end in death, and then being

correctly informed that he *was* dead, stigated their scholars to pull down e large golden eagle erected by the id Herod over the great gate of the mple. And Josephus then not only cords Herod's causing Matthias and s companions to be burnt alive for sing this sedition, but adds, "*In that ry night there was an eclipse of the oon.*" Thus we learn that Christ's irth, when Herod had health and trength enough to confer with "the wise" men," was quickly followed by a lunar eclipse at the time such health and strength had departed.

To go, therefore, to the scriptures alone, and to overlook additional aid given by providence, is not wise. For though we read in Luke iii. 1, 2, that the word of God came to John the Baptist in the fifteenth year of the reign of Tiberius Cæsar; and though we learn from the same chapter that "Jesus himself began to be about thirty years of age," at some time subsequently; yet that time being unspecified, the said age may be so far postdated as to give an apparent sanction to the Christian era till recourse is had to such celestial phenomena as answer Pilate's question, "What is truth?"

Decisive too as a single lunar eclipse may be when distinctly specified, such a phenomenon recorded without its particulars, may, if untested by other eclipses, be a bewildering ignis fatuus. Thus, though the Christian era, conveniently retained as a standard for dates, has its commencement more than a year too late; yet, since the year 1627, when Petavius published his chronology, the whole world has been led still more astray in the opposite direction. For Petavius adopted the small visible eclipse of the moon happening when all Jerusalem was asleep on Tuesday morning, March the 13th, *Anno Christum four*, instead of rightly concluding that the lunar eclipse recorded by Josephus was that great total and central eclipse of the moon visible at Jerusalem, and for thousands of miles all around, in the night of Friday and Saturday, the 9th and 10th of January, A.C. 1, or one before the Christian era.

The eclipse of March the 13th, A.C. 4, is not only shown to be three years too early by Josephus's own chronology, but, viewed as the eclipse he records, it exhibits the Saviour in his thirty-third year, at the very time that he "was beginning to be about thirty" according to Luke iii. 23; whereas the eclipse of January the 9th and 10th, A.C. 1, shown by other recorded phenomena to be the eclipse intended by Josephus, makes the Saviour's age just what the scripture states it.

In computing by the tables of Delambre and Burckhardt, and by applying such corrections as the latest astronomical observations afford, the writer of this paper finds that the two eclipses already mentioned were the only lunar eclipses *visible* in Palestine between the 15th of September, A.C. 5, and the 29th of December, A.C. 1, or three days before January the 1st, A.D. 1. Under all the circumstances of the case, therefore, one eclipse, and only one, presents itself as the phenomenon noticed by Josephus when he says, "*In that very night there was an eclipse of the moon.*" Hence we learn that the eclipse thus recorded was that total and central lunar eclipse visible throughout Palestine in the night of the 9th and 10th of January, A.C. 1, of which eclipse the following are the particulars in apparent time, (or time by the sun,) at Jerusalem.

The LUNAR ECLIPSE recorded by Josephus began on Friday the 9th of January, B.C. 1, at thirty-five minutes after eleven at night; — the total darkness began on Saturday the 10th at thirty-two minutes after midnight;—the ecliptic opposition and greatest magnitude coincided at twenty-two minutes after

one, when the eclipse was central;—the total darkness ended at twelve minutes after two, and the eclipse ended at nine minutes after three, or three hours and thirty-four minutes after its commencement.

At the middle of the eclipse the moon was eclipsed twenty-two digits and the third of a digit, being immersed in the earth's shadow not only twelve digits just covering her, but ten digits and a third more. Nor is it unlikely that, in this notable eclipse, the moon was "turned into blood," as she was, when totally eclipsed, at the time we were gazing at her just before midnight on the 13th of October, 1837.

The eclipse recorded by Josephus, like every other lunar eclipse, happened at the full moon. And inasmuch as Josephus also records the passover at the full moon three months afterwards, and gives an account of a sedition against Archelaus raised after his father Herod's death and before that passover, we see, on comparing all the facts recorded, that Herod must have died about the beginning of February, A.C. 1. Moreover, on calculating the total eclipse of the moon recorded by Tacitus as visible in Pannonia, that eclipse is found to have happened on Thursday morning, Sept. the 27th, A.D. 14; and the result not only determines the years of the reign of Tiberius, but, compared with the dates given by Suetonius and Josephus conjointly, shows that Pompey took Jerusalem in June, A.C. 63. And Josephus himself says, that just twenty-seven years afterwards, Sosius and Herod took that metropolis and Antigonus, who reigned there, thus giving June, A.C. 36, for Antigonus's being carried away captive previous to his being beheaded at Antioch two or three months afterwards. If, therefore, Antigonus was slain at the beginning of September, A.C. 36; and if Herod's son Philip died in the middle of August, A.D. 36, in the twenty-second year of the reign of Tiberius, according to the Greek translated by Epiphanius,* and as all Latin manuscripts of that translation, at the British Museum and elsewhere, distinctly state; then Herod's death was thirty-four years and five months after he had procured Antigonus's death, and thirty-six years, six months, and a half, before the death of the said Philip. Moreover, Josephus, speaking *laconically*, (that is, *using the whole number nearest the time in detail*,) gives thirty-four years for Herod's reign, and thirty-seven years for the reign of Philip spoken of in Luke iii. 1.

Under the Mosaic dispensation three feasts were singled out from the manifold observances prescribed to Israel. Thus in Deut. xvi. 16, we read, "Three times in a year shall all thy males appear before the Lord thy God in the place which he shall choose; in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles."

Moreover, among the principles regulating these three feasts, one seems to have been that on which our Lord spoke in parables; namely, to meet the case of parties "to whom," as stated in Matt. xiii. 11, "it is not given to know the mysteries of the kingdom of heaven." Satan, so ready with scripture when he tempted the Saviour, doubtless knew that it was written in Deut. xvi. 1, 2, "In the month of Abib the Lord thy God brought thee forth out of Egypt by night. Thou shalt, therefore, sacrifice the passover unto the Lord thy God." Nor could Satan overlook the connexion between the giving of the law from Mount Sinai and the day of pente-

* Since the days of Epiphanius in the fifth century KB, the Greek hieroglyphic for 22nd, has become K, signifying 20th; a blot, a worm, or decay, or overlooking in transcribing, having made B. disappear just as the same letter is lost in Ptolemy's catalogue of stars, where the latitude of *Alpha Hydræ*, now given, is twenty and a half degrees south, while both ancient and modern astronomy concur in showing that Ptolemy himself wrote twenty-two degrees and a half.

cost. And, the great enemy must also have known that it was written in Lev. xxiii. 42, 43, "Ye shall dwell in booths seven days; and all that are Israelites born shall dwell in booths, that your generations may know that I made the children of Israel to dwell in booths when I brought them out of the land of Egypt."

Thus, while the three feasts had shadows of good things to come, there was, in each of them, such a reference to time past as tended to blind both bad men and bad angels. The cloud that is light and life to the Israel of God has been darkness and death to the Egyptians. When, on Friday April the 3rd, A.D. 33, Satan and his agents beheld the Saviour expire on the day, and at the hour, for slaying the paschal lamb, they were ill prepared to say with the apostle, "Christ our passover is sacrificed for us," 1 Cor. v. 7. Nor did the enemies of the great Redeemer see how the type was connected with the antitype on Sunday, May the 24th, A.D. 33, (the memorable day of pentecost,) when a portion of the first fruit spoken of in Rom. xi. 16, was presented to the Lord of Hosts, and when three thousand anthems were sung in God's holy temple above by a countless multitude rejoicing over repenting sinners.

That the feast of tabernacles also had "a shadow of good things to come," there can be no doubt. And, inasmuch as the tabernacle of the ox and the ass, made the Saviour's humble shelter from the day of his birth to the day of his circumcision, is connected with a series corresponding with the observance of the eight days of the feast of tabernacles, while no other corresponding series can be found, we infer that the Saviour was born on the 15th day of Tisri, or first day of the said feast celebrated in September or October.

Calvisius, who wrote in 1605, adopted the right lunar eclipse; and had he been as happy in the use of that eclipse as he was in its selection, there would have been no scope for this paper appearing in 1844, as the first publication of a NEW DISCOVERY. Calvisius, however, from two misleading causes, makes the time of Christ's birth a year and a fortnight too early, stating that Jesus was born about the beginning of October, A.C. 3. On this supposition our Lord was thirty years of age at the beginning of October, A.D. 28, and "was *beginning* to be about thirty" four or five months earlier in the fourteenth year of the reign of Tiberius, contrary to what we learn from Luke iii. 1 and Luke iii. 23 conjointly. We should go to the scriptures first, and then to Josephus and astronomy; and not begin with Josephus and astronomy, and fail to give effect to some "jot or tittle" in the sacred volume.

Thus, on the one hand, we learn that the feast of tabernacles in A.C. 3 happened at least a year too early for the Saviour's birth; while, on the other hand, we perceive that, if Jesus had been born at the feast of tabernacles in A.C. 1, he would have been born after the death of Herod who sought his life.

We ascertain, therefore, that the year of Christ's birth is A.C. 2, or TWO BEFORE THE CHRISTIAN ERA, in which year, as calculation shows, the feast of tabernacles began in the middle of October,* at which time the Saviour was born when the shepherds were watching over their flock by night. Further particulars, however, as to the precise day in our calendar may, if desirable, be given in another paper on the correspondence (as type and antitype,) between the eight days of the feast of tabernacles and the first eight days of the Saviour's abode on this atom of his vast dominions. Suffice it to say, in conclusion, that

* Till A.D. 1752, the Julian style is here used, in which style October, A.C. 2, began two days earlier, by the sun, than our present October does.

the feast of tabernacles was signalized by Jehovah as a period of peculiar joy. And such was the time of the Saviour's birth. "Fear not," said the angel of the Lord to the shepherds, "for, behold, I bring you good tidings of great joy which shall be to all people. For unto you is born this day in the city of David, a Saviour who is Christ the Lord."

THE SUFFERINGS OF THE ENGLISH BAPTISTS

PART II.

James I. now ascended the throne of England, amid the bright anticipations of some, and the dark forebodings of others; but his character and principles admonished the baptists to set their houses in order, and to prepare for renewed wrongs and woes. Like their illustrious predecessors under former reigns, many of them were now cast into prison on account of their separation from the established religion, which they looked upon as popery in all its essential principles and ceremonies. In the year 1615 they presented to the king a petition setting forth the sufferings they had endured "for many years, in filthy prisons, in hunger, cold, idleness, divided from wife, family, calling, left in continual miseries and temptations, so that death would be to many less persecution.... And of the lord bishops we desire that they would leave off persecuting those who cannot believe as they, till they have proved that God is pleased therewith, and the souls of such as submit are in safety from condemnation; and therefore if there be a spark of grace in them, let them set themselves to give satisfaction by word, or writings, or both. But if they will continue their cruel courses as they have done, let them remember they must come to judgment, and have their abominations set in order before them, and be torn in pieces when none shall deliver them." These were heroes indeed! for very few men in those days had courage and fidelity enough to *tell the bishops of their abominations, and to remind them of a judgment to come.* All honour to these noble-minded men—would that we knew their names! In the midst of their deep and prolonged sufferings, the baptists found time to publish a book called "Persecution Judged and Condemned," in which they endeavour to prove by an appeal to the word of God, to the law of the land, and to the declared opinions of the king, that no man ought to be persecuted for his religion so long as it does not affect his allegiance to the supreme magistrate in things civil; that the spiritual power in England is the image of the spiritual power at Rome; that it is a fearful thing to be under the authority of men "who tyrannize over the conscience;" and the unlawfulness of flying because of the trouble men see or fear is coming upon them. Notwithstanding the patience and meekness they displayed in the midst of their continued wrongs, and their eloquent exposition and defence of Christian liberty in the book already mentioned, no deliverance arose to them from any quarter, no abatement of their sufferings, no liberty to the captives, nor opening of their prison doors, therefore in the year 1620 they made a second appeal to the iron heart

of James, in a petition written with considerable talent and divided into ten chapters. In that age of darkness and despotism, it is refreshing to find the despised and injured baptists writing against persecution on the ground "that it is against the doctrine of Jesus Christ —against the profession and practice of famous princes—condemned by ancient and later writers, while freedom of religion would tend to the prosperity rather than to the prejudice of the commonwealth or to any loss of the legitimate power of monarchs." Within five years from the date of this publication, this vain and arbitrary monarch was removed by death to a tribunal where persecution will indeed be "judged and condemned."

Charles the first, who succeeded his father, had all the narrow-mindedness, the bigotry, and the lust of power, which render the very names and memories of the Stuarts odious to a large majority of Englishmen. Soon after his elevation to the throne, Laud became his prime minister and spiritual guide. Absolutism in the state, and not the least deviation from the prescribed modes of religion, were the principles of his government. Persecution was the consequence; blood was shed, ears were cut off, noses were slit, the best of men were dragged into spiritual courts, prisons were full of good citizens, the altars of liberty were thrown down, judges were corrupt, juries were packed, popery made rapid strides in the land, multitudes left the country, the seas were covered with patriots, and the land was full of lamentation, mourning, and woe. In the perils and sorrows of those dark days, the baptists had a full share. Mr. Brewer, a baptist minister, suffered fourteen years imprisonment. Samuel Howe, dying under excommunication, was refused Christian burial. Thomas Lamb was dragged in chains from Colchester to London for no other reason than his want of conformity to the state church, and preaching to a separate congregation. While in prison his wife implored the archbishop to have pity upon her and eight children by releasing her husband from confinement, but the priest was unmoved, and ordered his servants "*to take away that troublesome woman.*" "Hear what the unjust judge saith."

When the civil wars and the overthrow of Charles had placed the reins of government in the hands of the presbyterians, they were almost as eager to persecute all who refused the convenant, as the bishops had been to imprison the enemies of prelacy; so that after drawing the sword in defence of their own liberties, they were inconsistent and wicked enough to use it against the dissenters who refused to worship the idol of presbyterian uniformity. Even the best and ablest men in their community, such as Calamy, Bates, and Baxter, wrote against the toleration of the sects, and especially against the baptists. "This indulgence," they said, "made the church of Christ resemble Noah's ark, and renders it a receptacle for all unclean beasts. They maintained the eternal obligation imposed upon them by the covenant to extirpate heresy and schism, and they menaced all their opponents with the same persecution under which they had groaned when held in subjection by the hierarchy." Edwards wished the parliament to forbid dipping and to punish the baptists in imitation of the senators at Zurich, who tied some of the sect back to back and cast them into the sea, burnt others at the stake, and starved the rest in prison. In consonance with this impious wish, the parliament of 1648 passed a law which rendered it imprisonment for any one to maintain or to publish that infant baptism is unlawful or void, or should presume to immerse believers who had been sprinkled

in infancy. In mercy to our liberties and religion, providence gave a turn to public affairs at this crisis by the battles of Naseby, of Dunbar, and of Worcester, puting an end to presbyterian ascendancy, and the baptists "escaped as a bird from the snare of the fowler."

Cromwell was now at the head of the nation, and a glorious time of liberty succeeded the despotism of the Stuarts. Compared with any former reign this was a bright era in the history of England, inasmuch as men of all religious parties enjoyed the right of worshipping God according to those modes and forms which their judgments approved, without fear of civil penalties in any shape or degree. Episcopacy indeed lay humbled in the dust with the foot of Cromwell on its neck, not as a religious party, but as a political faction which disturbed the peace of the nation, and many of whose members were engaged in treasonable correspondence with the fugitive Charles. It was otherwise with the baptists. Under their invincible leader they had been fighting for liberty of conscience, and now they enjoyed the fruit of their sacrifices and success. As a section of the Christian church, they cannot exist without the free exercise of their religion—they die under the cold shade of despotism—but as long as Cromwell's mighty mind ruled the destinies of England and Ireland, they met for the public worship of God without any molestation. To the end of time baptists ought to revere the memory of the Huntingdon farmer. These golden opportunities soon passed away, and were succeeded by dark and dismal times.

(*To be continued.*)

ARE YOU A BELIEVER?

In an excellent little volume by Mr. Innes of Edinburgh, just published under the title of "Responsibility; or, Improve your Privileges," we find an anecdote which may suggest to the reader an important inquiry:—

A preacher perceiving, on one occasion, among his hearers, an individual who was known in the neighbourhood as a ringleader of infidelity, was induced to hope that some alteration had taken place in his views. To ascertain whether such was the fact, he called upon him the next day, and told him how happy he had been to see him at the house of prayer the previous evening, the more so as having been given to understand that he did not believe the gospel. "Nor you either," said the unceremonious sceptic. "What!" he exclaimed, "do you mean, sir, to call me a hypocrite?" "I call you no ill names, sir," he coolly replied, "but what I mean to say is this, you have known of my infidelity for years, and though I have lived all the while within a short distance of your dwelling, you have never before attempted to enlighten me as to these matters; a thing which, to do you justice, I must believe you would have done had you thought them as important as your creed would make them. Indeed, I can hardly fancy that you would see me going to hell, and never try to save my soul."

My informant was unable to tell me what the minister said next. What could he say? Perhaps he mused in silence on the patriarchal confession — "We are verily guilty concerning the blood of our brother," and then retired to his study to prepare a sermon from the twenty-fourth chapter of the Book of Proverbs, the eleventh and twelfth verses.

REVIEWS.

Baptism in its Mode and Subjects. By ALEXANDER CARSON, *LL.D., Minister of the Gospel.* London: 8vo. pp. 518. Price 12s.

A WORK bearing this title was published by the author of the volume before us in the year 1831. He was at that time but little known in England; but the intrinsic qualities of his book obtained for it a greater degree of attention than publications on baptism generally receive. It was evident that he was a man of great natural acuteness, a vigorous reasoner, and much in earnest in the pursuit of truth. It was apparent also that his acquaintance with Greek literature was very extensive, that he had studied the philosophy of language deeply, and that he was well versed in biblical criticism. Readers of our own denomination especially were pleased to meet with so potent a champion for a part of divine truth which they deemed valuable, but which many of their fellow Christians misunderstood or treated with indifference. In proportion as the work became known, its reputation augmented. The opinion gained ground that some points were treated in it with greater accuracy, and elucidated more completely, than in any former publication. The first impression being exhausted, a new and enlarged edition was urgently called for; and the result is a large and closely printed volume, more than double the size of that of 1831, appearing under auspices which almost supersede our interference. The list of subscribers appended to the work containing the names of above four hundred baptist ministers, it may be thought presumptuous for a baptist reviewer even to commend it. So great an honour as this, no baptist minister ever received from his brethren before. Who shall undertake to criticize the performance of one so distinguished,—the performance to which he has been called by the general voice of his compeers?

Some readers will, however, expect from us a report of the manner in which Dr. Carson has executed his task, and it would not perhaps be compatible with our position to withhold one. The work before us is not a mere reprint of that which has received so high a sanction: there are alterations and additions, and to these we are bound to refer with our usual faithfulness, if with more than our usual diffidence.

There are one or two deviations from the author's original plan, which we have seen with surprise. Throughout the book, Dr. Carson has dispensed entirely with the use of Greek and Hebrew characters. The numerous Greek words which occur are all transferred; the sound being represented as nearly as possible in italic types.

"In order to make the work more agreeable and useful to the English reader, I have not printed a single Greek word: and there is hardly a criticism which men of a sound mind without learning may not understand and estimate. My canons and my criticisms generally apply to all languages, and require nothing in the reader but patience and a sound judgment. The only thing which I regret in following this plan is, that it prevents me from using much valuable evidence supplied to me by my friends from the testimony of modern Greek, &c."—*Page* x.

That the work will be, in consequence, more agreeable to mere English readers we acknowledge; honouring at the same time the motive by which the learned author has been influenced. But the loss of the evidence from the modern Greek is not, we think, the only consequence of this change that is to be regretted: the book will be rendered thereby less acceptable to the class of persons for whom it is principally adapted, and less effective for the purposes which it was intended to answer. It was not for mere English readers that it was chiefly wanted, but for scholars. The more eminent the scholarship of the reader, the more will he appreciate Dr. Carson's reasonings;—reasonings into many of which the mere English reader cannot enter fully, and which after all will afford him but little satisfaction. Popular works on the subject are not scarce; and, if they were, men of far inferior learning to Dr. Carson might produce popular works, by the assist-

ance of his book, more level to the capacity of the mere English reader than his own can be: what we desired to see, from his pen, was a work in every respect adapted to maintain our cause among the learned.

Still more do we lament the omission of the numerous Greek quotations which were given in the former volume. In a note near the commencement, the author says, "See my former edition for the original of *all* my translations." But the possessor of this work will not generally have the former edition at hand; and we are sure that Dr. Carson himself, in considering the bearings of the passages he cites upon the argument, would not be satisfied with any man's translations. However high his opinion might be of an opponent's erudition, integrity, and judgment, he would say, Give me the originals. His dislike to pedantry, and determination to exclude every thing that might deter an English reader, led him probably to this course; but we are persuaded that we shall not be alone in our regret that to his translated quotations from the classics, he has not appended the original passages, if not in the text yet at the least in foot-notes.

The sacrifices which Dr. Carson has made to the convenience of the unlearned render it the more incumbent to direct their attention to the work, in which they will find very much to interest and instruct them. If they cannot follow the author every where, they may accompany him through many pleasant and fertile plains. Dr. Carson possesses the power of expressing himself clearly, in great perfection. His sentences are generally short and pointed, and his illustrations are often humorous, as well as original and striking.

The alterations of the original treatise being in other respects extremely slight, it is only necessary to add that it occupies but 220 pages of the present closely printed volume. Of that portion which is new, or which has appeared previously in ephemeral pamphlets, a more particular account may be expected. A chapter is now prefixed on the burden of proof in which the author controverts a statement of Archbishop Whately, whom he acknowledges as the first logician of the age, to the effect that there is such a presumption in favour of existing institutions and generally received opinions that the burden of proof lies on him that impugns them. Dr. Carson shows, on the contrary, that the burden of proof lies on him who affirms; as an affirmation is of no authority without proof. The side that affirms needs the proof, and the side that needs the proof must produce it. The holder of the doctrine is bound to submit the evidence on which his doctrine is founded; the objector to the doctrine must prove anything that he alleges as an objection. Infant baptism, and episcopacy, and all religious rites, must show their authority in scripture, or perish with the other human inventions discontinued at the reformation. This doctrine the author establishes at the outset, and he applies it frequently to the case in hand, in his subsequent pages.

The latter half of the volume consists of answers to writers who have assailed Dr. Carson, or who have distinguished themselves as opponents of his views of baptism, since the publication of his book. Sixty-eight pages are devoted to President Beecher of Illinois, who has maintained that the word baptism does not mean either immersion, or pouring, or sprinkling, that it does not refer to mode at all, but that it signifies purification. Eighty-four pages are devoted to the examination of a series of papers in the Congregational Magazine, entitled "A Critical Inquiry into the Mode of Christian Baptism," by an anonymous writer, who adopted President Beecher's theory, and combined with it some congenial discoveries of his own. A reply to Mr. Bickersteth, or rather to a friend of Mr. Bickersteth whose remarks on Dr. Carson were inserted in Mr. Bickersteth's Treatise on Baptism, twenty-four pages are assigned; to Dr. Henderson eighteen; to Dr. Miller of New York thirty-one; to Mr. Hall, an American, twenty-six; to Mr. Munro six; and to Mr. Thorn of Winchester one. Poor Mr. Thorn! This must be a great disappointment. So distinct as were his criticisms from those of other critics; so numerous as were the pages of "Modern Immersion, not Scripture Baptism," it is absolutely cruel for Dr. Carson to limit his notice to fifty-one lines. And the quality of the remarks is no more flattering than the quantity.—"His interpretation is extravagant and wild beyond almost any of his fellow labourers." . . "As a defender of sprinkling, it is fortunate for Mr. Thorn that he was not acquainted with the philosophy of language, and the laws which operate in varying the

meaning of words." . . . . . "Where a Porson would fail, a Thorn would triumph." . . . "Was ever ignorance so consummate under the guise of knowledge?" . . . "Are we obliged to meet such objection as criticism? Are writers of this stamp worthy of our rebuke?" Thus ends the chapter on Mr. Thorn.

Dr. Carson is a native of Ireland; and he has his full share of the liveliness of imagination and ardour of feeling for which his countrymen are eminent. If it were desirable to divest himself of these, it would not be possible: but he has laid himself under restraint. We find him saying, in one case, "Were it not that my friends in England think I am too severe, I would certainly speak strongly here. But I will be as mild as the summer breeze." And again, "Were I not determined to be extravagantly gentle, I should think it my duty to lash such trifling with the utmost severity." Yet in this very page, speaking of Mr. Ewing's classification of the meanings of the word baptize, which Dr. Henderson had called admirable, he says, "It blasphemes science, it outrages common sense, to call this classification an admirable classification of meanings." But though the pointed character of the author's style, and the home-thrusts which he gives, may be mistaken by the superficial for indications of "a bad spirit," it is rare to meet with a controversial writer so thoroughly free from that evil. A bad spirit is displayed when a writer misrepresents his opponent's language, imputes to him a worse meaning than his words naturally suggest, ascribes to him evil motives by which there is no reason to suppose that he is actuated, or evinces towards him any kind of ill will. But a man is not to be accounted an enemy because he tells unpalatable truths and exposes ingenious sophisms. A full and free exhibition of the fallacies of an opponent may be consistent with the purest benevolence, both towards him and towards others whom he is misleading. In Dr. Carson's pages, we do not perceive any malignity or unfairness; though there are expressions of conscious superiority, and an unsparing exposure of philological and argumentative weakness. But he shall speak for himself:—

"I press my views on my brethren: if I succeed, I do them service; if I fail, I discharge my duty, but have no cause of complaint against them. They are not accountable to me, and it is the essence of popery to assume any authority but that of argument. In the field of battle, I strike in earnest, but even then it is the arguments, or the talents, or the harmony of my opponent, at which I aim. I never judge the heart! I am united in heart with all who are united to Christ."—*Introduction, P.* xii.

"Is it not astonishing that gentlemen in eminent situations will risk the character of their understanding by pouring forth such crudities? It is painful for me to use the knife so freely: but I must, for the sake of the Christian public, find out the disease under which my patient labours. It is better that one delinquent should suffer, than that a multitude should be drawn into error by his transgression."—*Page* 435.

"My antagonist may be a very ingenious man, and a very pious man, and in many respects a very clever man, but he has not a head for the philosophy of language: and I say this with as little bad feeling as I say that the three angles of every triangle are equal to two right angles."—*Page* 496.

His strong love of truth, and determination to follow whithersoever it may lead, impart an indescribable charm to Dr. Carson's pages. He has in great perfection what Coleridge called "the love of the truth for the truth's sake," and might seem to be raised up to perform the work which he indicated, in exclaiming, "Alas! I look in vain for some wise and vigorous man to sound the word DUTY in the ears of this generation."

"In urging compliance with the appointments of Christ, I never distinguish between things of a ritual nature and other things. All things commanded by Christ demand equal obedience. It is enough for me to know that Christ has commanded immersion. Were it the very least of all his commandments, it is to me better than life. This is the spirit with which I read the scriptures. I never balance the importance of different things, with a view to keep the one and violate the other. Everything that God commands is important, and bonds and death ought to be endured rather than disobey."—*Page* 240.

"Could the writer satisfy my conscience that newly-born infants are disciples of Christ, he would relieve me of a considerable part of the burden of the cross of Christ. Nothing is so offensive in the country in which I reside, as to refuse to baptize infants. Men will not under-

stand it in any other way than as denying infant salvation. I have no pleasure in being odious to the world; still less in being disliked even by the people of God. But I cannot wrest the scriptures in order to please men, nor to retain popularity even among Christians. I have lost this world: I do not wish to lose both worlds. What Christ has shown me in his word, I cannot conceal or pervert: I must not be ashamed of his word more than of himself. I fight for no church, for no party. I do not make even my past attainments my standard; I am willing to advance or recede, as I am made to hear the word of command. When Christ says 'Go,' I will go: when he says 'Come,' I will come. If any man can show me to be wrong in in anything, I shall be swift in changing my course. Truth is my treasure."—*Page* 258.

"My design is to examine his reasoning fairly, candidly, and patiently. If he has a single particle of truth, which I have not yet discovered, I will accept it with gratitude. Truth is my riches; to contend for it in the sight of God is my highest glory. Men of sincerity and men of God may be in error as to the meaning of scripture, yet in no instance is error either innocent or harmless. We should know, and it must be in all cases important to know, what God has revealed for our belief and practice."—*Page* 364.

The doctrine taught by Dr. Carson in his first edition, that *βαπτω* (bapto) signifies primarily to dip, and, as a secondary meaning derived from the primary, denotes to dye, but that *βαπτίζω* (baptizo), the word employed in the New Testament invariably to describe the ordinance, never signifies to dye but uniformly to immerse, has not, we believe, been shaken by any of his opponents. He established it by a great variety of citations from the ancient classics, and he adheres to it firmly. Some have taken advantage of his admission respecting *βαπτω*, to infer that a similar change may be presumed in the case of *βαπτίζω*; if the former from dyeing by dipping comes to signify dyeing in any manner, then they argue it may be that the latter from baptizing by dipping comes to signify baptizing in any manner. But he shows plainly the distinction: "Use has actually conferred the alleged meaning on *bapto*,—use has not conferred the alleged meaning on *baptizo*." "Where is the proof," he asks, "that the process has actually taken place?"

"Had the change taken place, my doctrine would recognize it; but there must be proof of the actual change. Even were it in proof that the change had actually taken place, though my doctrine must recognize it, it would not prove that anything but immersion is scripture baptism.

"Any change in the word, *after* its application to the ordinance, is of no authority, as to its use in reference to the ordinance. Had sprinkling been universally adopted at any period, in place of immersion, by those who spoke the Greek language; and had the word which now designates immersion been applied to sprinkling, the fact would have no weight at all in proving that sprinkling is warranted by the scriptures. The meaning of the word, in reference to the ordinance, must be determined by its meaning *at the time* of its application to the ordinance. Its meaning in the ordinance must be determined by its sense in the language at the period of appropriation, not by its use in church history in after ages. Does not any one see that a secondary meaning conferred after the institution of the ordinance, can have no bearing on the question? If in its appropriation to the ordinance, it signified *immerse*, as the writer admits, immersion it must be for ever, as far as Christ's authority is regarded. Is it not enjoined in the sense of the word at the time? No after change in the rite, and in the meaning of the word according to the change of the rite, can affect the meaning of the word as it stands in Christ's institution. I am utterly at a loss to conceive how any person of ordinary capacity, can attempt to fasten on a word in scripture, a meaning which use is supposed to have conferred on the word in after times."—*Page* 252.

"All my opponents endeavour to take advantage of my candour in proving the secondary meaning of *bapto*, taking it for granted that this equally applies to *baptizo*. Let *baptizo* show as good evidence of a secondary meaning, as I have shown on the part of *bapto*, and I will without controversy admit the fact. But when Mr. Beecher has done this, he has not succeeded; even then I am perfectly able to prove that the word applies to the ordinance of baptism in its primary meaning. A primary and a secondary meaning may coexist, while each of them must be capable of being definitely ascertained. I deny a secondary meaning, not because it would disprove immersion in the ordinance of baptism, but because it wants the countenance of use. I give my opponents the whole range of Greek literature till the institution of the ordinance of baptism. I have never met an example which

I cannot reduce to the one meaning."—*Pp.* 460, 461.

The supposed *sacred meaning* of the word baptism, frequently referred to of late by some of our independent brethren, is treated according to its merits. Dr. Carson adverts thus to some of the remarks in the "Critical Inquiry" in the Congregational Magazine:—

"'In all cases where the word occurs in the New Testament,' says the writer, 'it is applied to things connected with religion, generally to a sacred right significant of the purifying of the soul. Whatever may be supposed to be the symbolical meaning of Christian baptism, that of the Jews, to which reference is made in the epistle to the Hebrews, that of the Pharisees, and that of John, were unquestioned rites of purification: this was the meaning of them all, and their only meaning. Now the meaning of a rite being of more importance than the mode, would be more frequently referred to when the rite was mentioned.'

"There is here some truth, but false conclusions are drawn from it. It is true that Christian immersion, and Jewish immersions, and, he might have added, heathen religious immersions, are all emblematical of purification, or supposed to be effective of it. But does this imply that the word by which these purifications were designated must signify purification? This is grossly unfounded. Was not circumcision a rite of purification? Did the name designate purification? How often must I ask this question? Rites of purification may have names that do not express purification. What does the writer mean by the meaning of a rite being more frequently referred to than its mode, when the rite is mentioned? Can this say anything with respect to its name? And is not its mode an essential part of the meaning of the rite? If a rite has a name from mode, can it be spoken of as to its meaning, without indication of mode?"—*Page* 304.

"The author tells us that the word has here that connexion with terms of religion which favours the supposition that it had a sacred meaning, such as to purify, and not a common meaning, such as to dip,—'Dip and cleanse away thy sins, invoking his name.' Upon this remark:—1. What does he mean by terms of religion? Does he mean words that are used in religion only? There are no such terms here. All the words referred to are used in common as well as in sacred things. Does he mean words that are often used in religion? Any word may be used with respect to religion when its meaning is suitable. 2. Do we not find a similar connexion with respect to the words, *wash*, *cleanse*, *sprinkle*? yet they are common words. 3. A word does not become a religious word by being applied to religion; to *wash*, to *cleanse*, to *purify*, are common words. A common word may apply to a sacred object without becoming sacred. The hog and the devotee are cleansed by the same word. 4. If *immersion*, as a mode, is employed by God to designate a rite, is it not as holy as any word in the language? I make no such objection to *sprinkling* or *pouring*, as the appointed mode of this ordinance. 5. What are the consecrated terms with which *baptizo* is here associated? The first of them is *wash away*. Is *louo* a consecrated word? *Invoking*—the word calls on man as well as on God. 6. The word is indeed associated here with a word that determines its meaning. It is coupled with *louo*, to bathe, which always respects the person in general when no part is named."—*Page* 357.

The argument so frequently brought against us from the improbability of immersion in certain cases, and the difficulties to be overcome in obtaining water is met with the author's habitual directness. Thus, in answering the anonymous writer in the Congregational, he says,

"With respect to Acts ix. 18, xxii. 16, the author thinks that Paul being a sick man, it is not probable that he was immersed. I see nothing in Paul's case to prevent his immediate immersion: I consider such reasoning as the most egregious trifling. Can anything be more unreasonable than to attempt to evade the established meaning of a word, and confer on it a meaning that cannot plead the authority of a single example, on the pretence of such improbabilities? I object to this, not merely as it affects the point in question, but as it establishes a false principle of interpretation.

"If a similar document came from the baptist missionaries in any very distant country, would there be any hesitation as to the meaning? Would any one allege that it was probable that sprinkling was used instead of immersion, or that the word immersion signifies sprinkling or purification? Were we to admit, as a canon of interpretation, that difficulties and views of probability ought to set aside the usual meaning of words, and give them meanings for which there is no other sanction, what facts in history could stand their ground? Every fanatic, every religionist, every heretic, would give words whatever meaning they pleased. In all cases of contested meaning, we must proceed on the

authority of ascertained examples, without any deference to the authority of previous probability. If Paul was baptized in a state of exhaustion, before partaking of refreshment, we are not from this to deny the meaning of the word, but to learn that baptism ought to be attended to immediately on believing. It is connected with the faith that saves the soul, and ought as closely as possible to be connected with it in practice."—*Page* 356.

Again, in the reply to Dr. Miller,—

"The improbabilities and difficulties of immersion are the next objections. How could three thousand be immersed in one day? Would to God that he would put it into my power to make the experiment; I have no doubt that I could accomplish the matter in the third part of a day. The difficulties and improbabilities are all grounded on superstitious views of the ordinance. The performance of baptism is not confined to office—this is the mummery of Babylon. In baptizing the three thousand on the day of Pentecost, I will trouble neither the twelve nor the seventy, if they have more important work. But he has another difficulty as to the water. I can do miracles about the water; I will make the word find it for me, even in the deserts of Arabia, if it is asserted that there was a baptism there. This writer, like our opponents in general, mistakes the burden of proof. It does not lie on us to show that there is any evidence of water, except the evidence implied in the word. Many writers on our side have shown that there is independent evidence of the sufficiency of water in Jerusalem. This is highly useful, with a view of putting obstinacy to the blush; but it is not necessary to prove the fact by direct evidence in any instance. I trample on such objections. If it is asserted by credible testimony that a man was shot, are you to refuse belief, unless you are informed where the powder and ball were purchased, in order to kill him?"—*Pp.* 370, 371.

"It is utterly unphilosophical, as well as unscriptural, to reject testimony on views of probability. on this very ground all the doctrines of the gospel have been rejected. Another may as reasonably say, 'The man that can believe that a guilty creature can become righteous by faith in Jesus, must have great faith.' When we believe that three thousand were immersed in one day, we rest on the divine testimony, ascertained by the meaning of the words which the Spirit uses. Whether they were immersed depends on the meaning of the word, not on any view of probability. To speak of a facility in accommodating our faith to our wishes, is speaking not only without evidence, but contrary to self-evidence. How many thousands of those who are the most zealous for immersion, have received it not from their fathers, nor their sect, nor from their temporal interests, but in opposition to all these! What advantage can it be in this world to any man? To oppose infant sprinkling is the heaviest part of the cross of Christ. Why, then, should we wish it true, when it is our interest to be convinced that it is false? All temptations to tamper with evidence lie obviously on the other side. Were Sir Isaac Newton at this moment alive, and a baptist, I really believe that in Great Britain or Ireland it would be difficult to procure him the situation of a parish schoolmaster."—*Page* 371.

Dissenting Puseyism, to which he frequently adverts, meets with no tokens of sympathy. The following passages occur in the reply to the writer in the Congregational Magazine:—

"There is no necessity to suppose that John baptized all personally. He might have employed the instrumentality of others along with himself. Indeed, without any reference to the difficulty, I perceive no reason to believe that John declined assistance in the work of baptism. Christ's baptism is surely equally important: Christ baptized none; Paul baptized but few; and if the converts made by the brethren scattered by the persecution, at the death of Stephen were baptized at all, they must have been baptized by unofficial brethren. That Puseyism, which is now so general, even among dissenters, has not a vestige of authority in the practice of the first churches. Every man has a right to preach the gospel, which is a higher privilege than baptizing; and every Christian man has a right to baptize believers."—*Page* 335.

"'The additional clause, cleanse away thy sins,' says he, 'is to be regarded as additional in sense, and not as merely explanatory. Baptise is the first injunction; Cleanse away thy sins, that is, repent, is the second; Become a worshipper of Jesus Christ, is the third.'

"This is a very pure specimen of Puseyism. It is incontrovertibly evident that the command, '*Wash away thy sins*,' respects what was to take place in baptism. If then it was not symbolical washing, it must be Puseyite regeneration. It is equally evident that this washing is performed by the rite itself, and not by the Holy Spirit, for the command about it is given to Paul. There is a place in the north of Ireland, called the Holestone, named from a certain stone with a hole in it sufficient, with difficulty, to allow a man to pass through it. In ancient

times, it is said, that there was a ceremony of passing through this hole by which persons were *born again*. Now I think it might be expedient to revive this ceremony; for I cannot perceive any respect in which the Holestone regeneration is inferior to baptismal regeneration.

"This theology is very different from that of our Lord and his apostles. It commanded them to make men disciples, and then to baptize them; and they said, Repent and be baptized, or, Believe and be baptized. Where does the writer learn that *cleanse away sins* and *repent* are the same? They are always connected, but they are perfectly different. *Repentance* is the duty of man; *washing away of sins is solely* the work of the Spirit. Paul had already repented; his sins also were already washed away. In baptism this was to be exhibited in a symbolical washing. Paul had already become a worshipper of the Lord Jesus; he had previously called on the Lord Jesus. Why is it supposed that this was the first time in which he called on him?

"But the author is not contented with making *cleanse away sins* to be *repent*. By a second process in the manufacture, he converts it into 'let there be in your heart that purity which, commencing with repentance, is by regeneration perfected in those that trust in the Lord Jesus,' &c. What a bright specimen of theology!"—*Pp.* 357, 358.

What we have given amounts to little more than a general view of the character of the work, with some specimens of the author's manner. The book itself is happily in the hands of many of our readers, and to others we earnestly commend it, especially to all who sustain office in Christian churches. It is, we believe, the most complete defence of the practice of the baptists that has ever appeared. Candid inquirers will find in it a just representation of our sentiments respecting the institution to which it refers, and valuable assistance may be derived from it by all on whom it may devolve to meet the diversified and various argumentation of our modern opponents. In respect especially to the mode of administration, he who is in possession of its contents will find himself fully armed against assailants of every class.

BRIEF NOTICES.

Western Africa; its Condition, and Christianity the Means of its Recovery. By D. J. East. London: 12mo. pp. 400. Price 5s.

The author of this work has collected and brought into a moderate sized volume much information that will be acceptable to the friends of Africa in general, and especially to those who take an interest in the missionary operations recently commenced in that portion of the globe. For geographical details he refers the reader to the writings of Mr. McQueen; but he furnishes a compendious account of the moral, social, and religious state of the West African nations, deriving his materials principally from the travels of Park, Denham, Clapperton, Lander, Bowditch, and Laing, and the letters of missionaries. He illustrates the adaptation of Christianity to civilise and improve the condition of its recipients, adducing proofs of its efficacy in these respects in various parts of the world, and maintaining justly, that for the maladies that afflict Africa it is the only adequate remedy. Mr. East is pastor of a baptist church at Arlington in Gloucestershire; but he states that "it has been his aim, without sectarian prejudice, to write for the whole church, and for Africa. Recognising all as brethren who love the Lord Jesus Christ in sincerity—feeling that the case of Africa demands the energies of all—and assured that, in a field so wide, all may employ themselves harmoniously, and without interruption to each others' labours in the work of the Lord—he ardently desires to see every section of the church zealously and prayerfully devoted to the evangelization of this benighted land."

History of the Reformation of the Sixteenth Century. By J. H. Merle D'Aubigne. *A New Translation, by* Henry Beveridge, *Esq., Advocate. Volume First.* Glasgow: royal 12mo. pp. 331. Price 4s. cloth.

The multiplication of English editions of Dr. Merle D'Aubigné's History is a gratifying sign that the work is in demand among our countrymen. The research by which it was preceded, the lively style in which it is written, and especially the excellent principles that pervade it, render this a topic for congratulation. The state of the Christian church demanded just such a book; the Head of the church has raised up a man to write it; and now, it cannot be too widely circulated. We have not opportunity to compare this translation with some that have preceded it; but, notwithstanding some Scottisms, it appears to deserve the preference over the one that was previously in our hands. Its

distinctive claims are these: that it is made from a revised edition of the original work, published by the author in 1842, and that the Latin quotations are translated into English. It appears also in a neat form, and at a low price.

A Supplementary Report on the Results of a Special Inquiry into the Practice of Interment in Towns; made at the request of Her Majesty's Principal Secretary of State for the Home Department. By EDWIN CHADWICK, *Esq., Barrister at Law. Presented to both Houses of Parliament, by Command of Her Majesty.* London: 8vo. pp. 279.

The vicious principles of the bill brought into the House of Commons about two years ago by Mr. Mackinnon, must not be allowed to blind our eyes to the evil which it proposed to remedy, or indispose us for the consideration of more equitable projects. We are happy to find that Mr. Chadwick agrees with us in condemning that measure; and in his own observations respecting dissenters and dissenting grounds, we perceive no unfairness. No candid reader will arise from the perusal of his report, we think, without a conviction that evils do exist in relation to the interment of the dead, requiring legislative interference; but whether the means pointed out for their prevention and mitigation are the most effective and least objectionable that could be adopted, is a question which we have not sufficiently considered to be prepared to express an opinion. Mr. Chadwick advocates the entire prohibition of burial amidst the habitations of the living; the appointment of officers of health qualified by medical education and special knowledge; and the establishment of well arranged national cemeteries. On these, and kindred topics, he has offered suggestions which deserve serious attention, while he has brought together a mass of information bearing on the general subject, of which every man who takes an interest in the health and moral welfare of the community should avail himself. With the great practical difficulty in the way of the adoption of any statesman-like measure, Mr. Chadwick has not attempted to grapple;—that which will arise from the claims of the established clergy.

Some Remarks on the Sermon of the Rev. Dr. Pusey, lately preached and published at Oxford, in a letter addressed to that Gentleman. By SAMUEL LEE, *D.D., Regius Professor of Hebrew in the University of Cambridge, Canon of Bristol, Rector of Barley, Herts, D.D. of the University of Halle, Honorary Member of the Historical Society of Rhode Island, &c.* London: 8vo. pp. 107. Price 3s.

How great have been the efforts and the sacrifices which the church of England, as by law established, has made for uniformity! Acts of parliament have been passed, public prayers and all religious offices have been appointed, rituals have been minutely described, articles of religion have been drawn up, and subscriptions and oaths required; and to give effect to these enactments, tests have been established, penalties exacted, anathemas pronounced, and two thousand of her best and holiest ministers ejected from her communion. And yet there is no sect or denomination that has had half the differences of opinion, or contentions so serious, as that of this law-established church. At the present moment the universities are split into parties, the clergy are denouncing each other, we have bishop against bishop, doctor against doctor, professor against professor, and while all are using the same forms, repeating the same prayers, and swearing to the same creeds and articles, "a kingdom divided against itself." Here is an attack of the professor of Hebrew at Cambridge on the professor of Hebrew at Oxford, occasioned by Dr. Pusey's sermon on the Eucharist, in which the learned divine who has given his name to a new sect is charged with maintaining doctrines opposed to the scripture, contrary to those of his church, and irreconcilable with the prayer book and homilies. Several works on this celebrated sermon have been published, each author taking his own particular line of argument, one of which, by Dr. Godwin of Oxford, we recently noticed. The principal object of Dr. Lee's "Remarks" is to show, not merely that Dr. Pusey has perverted the scripture, but that he has misunderstood or misrepresented the sentiments of the divines of the English church, so liberally quoted in his work, and been equally at fault in his many references to the fathers. To those to whom it is interesting to ascertain what were the opinions of such men as Bishop Andrewes, and Bishop Bramhall, and other writers of the early reformed church of England, especially on the subject of "The Eucharist," together with those of Cyril, and Ambrose, and Chrysostom, and Augustine, &c., on the same point, we recommend the pamphlet of the Cambridge professor.

Spirituality, the Duty and Test of Christ's Church. A Sermon preached at All Saints' Church, Hereford, September 24th, 1843. By the Rev. JELINGER SYMONS, *M.A., Rector of Radnage, Bucks, and Vicar of Monkland, Herefordshire. At the Ordination of the Candidates of the Diocese of Lichfield, by the Lord Bishop of Hereford.* London: 8vo. pp. 32. Price 1s.

This sermon, though not professedly an attack on the discourse of Dr. Pusey, has especially in view the peculiarities which it maintains. From that impressive declaration of our Lord, John iv. 23, "The hour cometh, and now is, when the true worshippers," &c., which is the selected text of Mr. Symons, he shows, in some pertinent and evangelical remarks, that the "priesthood" (we wish he had avoided the use of the unscriptural term for Christian ministers) is altogether spiritual in its character, and "their form of service, spiritually designed." He strongly deprecates the assumption of priestly authority, and enjoins on the candidates for ordination "the culture of the mild, spiritual, and persuasive influences of the Christian ministry,"—p. 8. And when maintaining "the sufficiency of the holy scriptures to salvation," he very properly addresses his junior brethren in the following terms: "If advocates of erroneous doctrine shall quote an Origen, or a Cyprian, or a Tertullian, quote you the authority of Christ and his evangelists, ever feeling the truth of the principle of a high Christian philosopher—'the bible, I say, the *bible*, is the religion of *protestants*.'"

A Sketch of the Philosophy of Puseyism, in Seven Essays. By JOHN GWYTHER HUGHES, *Esq., of the Middle Temple, Barrister at Law.* London: 8vo. pp. 46. Price 1s. 6d.

It is "the spirit and scope of the system of Puseyism" into which Mr. Hughes inquires, without "a minute examination of the distinctive dogmas of the Anglo-Catholic school." The sentiments expressed are perfectly in harmony with evangelical truth, and highly favourable to civil and religious liberty; and we have been not a little gratified by the perspicuity and force of the style, and the clear and convincing manner in which the subject is brought before the readers. To all who wish to see the the strong features of Puseyism accurately pourtrayed, and its mischievous workings and tendencies stated in a condensed and masterly manner, we recommend the perusal of this pamphlet.

The Pulpit Cyclopædia; and Christian Minister's Companion. By the Author of "Sketches and Skeletons of Sermons," "Christian's Daily Portion," "Sermons for Family Reading," &c., &c. Volume I. London: Houlston and Stoneman. 8vo. pp. 344.

Two hundred and forty-eight of these pages contain the skeletons of seventy-eight sermons, and if we add that they correspond in character with the seven volumes of skeletons already published by the respected pastor of the general baptist church at Paddington, Mr. Burns, and that we believe they are from his pen, we shall give to a large class of readers a more exact estimate of their intrinsic worth than we can in any other way. The remainder of the volume consists of essays on subjects connected with the ministry, by writers of the highest respectability. To many preachers whose other avocations deprive them of the time required for independent preparation for the pulpit, the work will doubtless be acceptable. It is to be completed in four volumes.

The Pictorial Sunday Book. Parts II. & III. Folio pp. 40. Price 1s. 6d.

The numerous engravings taken from Egyptian antiquities, and those illustrative of the natural history and scenery of Palestine, are both pleasing and instructive; and we regret greatly that they are interspersed with fancy pieces derived from the paintings of eminent masters. Our objection to these is not founded on mere taste, it has reference to important principles. They obscure the meaning of scripture by communicating false impressions; and they are one of the many agencies at work conducing to the diffusion of Romanism. A useful map is prefixed to each of the parts.

Remember Ireland. A Sacred Melody, written and composed with an Accompaniment for the Piano Forte. By JANE E. HOLLOWAY. London: Price 1s. 6d.

A pretty and simple air, composed after reading an appeal in the Irish Chronicle. Some profits have been realized from its sale, we are told, with which the treasurer of the Baptist Irish Society either has been or is to be made acquainted.

RECENT PUBLICATIONS

Approved.

Responsibility; or, Improve your Privileges. By WILLIAM INNES, Elder Street Chapel, Edinburgh. *London: 32mo. pp. 125. Price 1s.*

Why do you not Baptize your Infant Children? *Edinburgh: 48mo. pp. 59. Price 6d.*

The Union Hymn Book, for Teachers. *London: (Sunday School Union) 32mo.*

Sunday School Rhymes and other Metrical Pieces. By a Teacher. *Belfast: 32mo. pp. 128. Price 10d.*

Memoir of the Rev. William Lindsay of Letham, Forfarshire. Second Edition, Enlarged. *Glasgow: Maclehose. 18mo. pp. 98.*

Cyclopædia of Biblical Literature. By JOHN KITTO, Editor of "The Pictorial Bible," &c, &c., Assisted by various able Scholars and Divines. Part XI. *Edinburgh: 8vo. Price 2s. 6d.*

The Protestant Dissenters' Catechism; Containing, 1. A Brief History of the Nonconformists. 2. The Reasons of the Dissent from the National Church. By the late Rev. SAMUEL PALMER. The Twenty-third Edition. With a Preface by the Rev. JOHN PYE SMITH, D.D., F.R.S., &c. *London: 12mo. pp. 80. Price 6d.*

The Fourth Annual Report of the British and Foreign Anti-Slavery Society, for the Abolition of Slavery and the Slave-Trade throughout the world; presented to the General Meeting held in Exeter Hall, on Wednesday, June 21st, 1843. The right honourable Lord Viscount Morpeth in the Chair. With an Appendix, List of Contributions, &c., &c. *London: 8vo. pp. 188. Price 1s. 6d. to nonsubscribers.*

The Christian's Walk with God. By the Hon. Mrs. M——. *Edinburgh: Johnstone. 18mo. pp. 77.*

Sabbath Musings throughout the Year. By Mrs. COLONEL MACKAY, Authoress of "The Family at Heatherdale." *Edinburgh: Johnstone. 18mo. pp. 164.*

Old Humphrey's Country Strolls. *London: (Tract Society) 24mo. pp. 320. Price 2s.*

Sights in Spring. *London: (Tract Society) 24mo. Price 1s.*

The Young Composer; or, Progressive Exercises in English Composition. Part I. Comprising sentence-making, Variety of Expression, and Figurative Language, with Appendices on the Use of Capitals and Punctuation. By JAMES CORNWELL, Joint Author of Allen and Cornwell's School Grammar, sixth edition; and Grammar for Beginners, third edition. *London: 12mo. pp. 128. Price 1s. 6d.*

Introductory Book of the Sciences. Adapted for the use of Schools and Private Students. In Two Parts. Part I.—Physical Sciences. Part II.—Natural Sciences. By JAMES NICOL. Illustrated by One Hundred and Five Engravings on Wood. *Edinburgh: 12mo pp. 144. Price 1s. 6d.*

The Eclectic Review. March, 1844. *London. Ward & Co.*

INTELLIGENCE.

EUROPEAN CONTINENT.

DENMARK.

Our friend Mr. Rothery, who is in correspondence with some of our brethren on the continent, has transmitted to us for publication the following intelligence :—

"About two months since the civil authorities in all parts of Denmark, at the instance of the clergy of the state church, re-commenced a series of persecutions of a more earnest and determined character than formerly. Not only those who had been recently baptized, but those who had assisted at baptisms, or had been baptized some time since, were fined by the magistrates, and in many places thrown into prison. Very recently one hundred and thirty-six persons of both sexes have been summoned before the police in Copenhagen, where they were treated with as little courtesy as thieves and robbers, and placed among such characters. Yes, these men, 'dressed in a little brief authority,' have played such fantastic tricks before high heaven as to make the angels weep. The chaste and modest sensibilities of the female character were outraged by these creatures of the state church, and questions were put to those holy women who were obeying the mandate of the King of Zion, about the baptisms, of the most rude and indelicate nature. "But," says Mr. Mönster, their devoted pastor, "I had the satisfaction of seeing that they were upright and faithful to their Lord, and rejoiced to have an opportunity of witnessing the good confession." Their sentence is not yet pronounced, but they will no doubt be fined, their property distrained upon, or thrown into prison. No doubt these one hundred and thirty-six disciples are all incarcerated, as they cannot, and will not, pay the fines. Among the persons above alluded to, is the daughter of Mr. Mönster, an interesting girl of seventeen years of age, who said, that with joy she would go to prison for and with her Lord and Saviour. Mr. Mönster has been three times before the authorities, undergoing an examination of many hours each time, and expecting to be thrown into prison soon. He embraced the opportunity, while the rest of the congregation were being examined, of taking a tour to the northern part of Zealand, to a place called Aadshened, fifty miles from Compenhagen, to strengthen a few brethren who invited him there. Here he examined a few candidates for baptism. On this tour our brother was taken ill, caused by the severe winter weather, having to travel in bad roads on the sea-coast, amidst heavy snow and intense frost, and was unable to baptize those candidates. But as a little church has been formed there, and an esteemed brother set apart as its pastor, they will be shortly immersed. Here Mr. Mönster was enabled to hold several meetings, in which he preached the gospel, some of which were well attended, especially by the young. Among other effects immediately connected with these, was disturbing the ungodly sports carried on in a holiday called in Denmark 'fastelewn.' The police, instructed by the clergyman of the place, were in pursuit of Mr. Mönster, but the Lord delivered him out of their hands. In a letter recently received, Mr. Mönster says, "I am just returned from my tour, and have intelligence before me from churches in almost all parts of Denmark where we have brethren, where the authorities are going on seizing their goods and fining them in a dreadful manner. They commit a real robbery, and after taking away all the property they can lay hold of, children are taken from their mother's arms to be sprinkled in the state church, the parents charged with the expence, and if not paid the goods are distrained.

"'The enemies may, perhaps, by laying a kind of fine on the baptists, in this manner, expect to restrain the fruit of our efficiency, but they do not gain the object, for even now that the persecution has assumed such a serious aspect, some who, like Nicodemus, visited in secret and from curiosity, have been brought to know Jesus, and are desiring to be immersed. A little church of nineteen persons, which I, through the grace of God, formed in December last, has partly been the cause of this last renewed persecution. As the clergyman of the place (Iishoi), neither by good words nor bad, could remove the convictions of the truth of God's holy word, they were summoned before the magistrate, and as all these converts had been baptized at Copenhagen, we here were made the object of the enemies' attack. But our God is for us, who then can be against his arm? all things work together for good to those who love him, and we know that the afflictions that come upon us are not worthy to be compared with the eternal weight of glory that will be conferred on us by our dear Redeemer.'

"There are now six baptist churches in Denmark, viz :—

	Formed.	Pastor.	Members.
Copenhagen,	1839	P. C. Mönster	288
Langeland,	1840	R. Forgersen	27
Aalburgh,	1840	O. Foltwed	49
West Part of Zealand.	1841	N. Neilson	44
Ilshoi,	1843	P. C. Mönster	19
Holby,	1844	P. Rasmsson	15
		Making together,	442

About an equal number of both sexes.

"There is every prospect that other little churches here and there will spring up, even during the persecution. Many of the young brethren being colporteurs, travel to the different provinces, and while on their journey, in the way of trade, preach the gospel of Christ. Though it will be to many a savour of death unto death, yet many receive it as a savour of life to the honour of divine grace. 'I am sorry,' says Mr. Mönster, 'that as a church we have not been without troubles internally. Some disagreements have taken place. But these, through the lively efforts and unwearied zeal of our dear brother Oncken of Hamburgh, have been nicely settled. This beloved brother, in connexion with brother Köbner, has been instrumental not only in planting the church in Copenhagen, but also in watering it and promoting its continuance.

"'Denmark is, by the decrees of earthly kings, closed against those dear brethren. May the King of kings soon open the doors for them and all our foreign brethren, that their in-coming and out-going may be with peace and joy in the Holy Ghost. There are many means of usefulness I am anxious to employ, but dare not. I wish to form a Sunday school of the children of the members of the church, &c., &c., but our laws make this very difficult; yea, impossible.

"'With our greatest endeavour to give God his due, and the king his due, we are looked upon as rebels, and fined and punished as such. One of our esteemed brethren who had also been imprisoned for the sake of the gospel, died lately. Many of the brethren followed him to the grave. I was filled with grief at the departure of this dear brother, and rose to speak a few words at the grave, partly to the people who had assembled from curiosity to witness the unusual sight of mourners following to the burial place without funeral dresses, a custom I had recommended the brethren to discontinue. I was summoned by the clergyman for encroaching on his office by speaking at the tomb, and the brethren who sang a hymn for invading the prerogative of the church school. I escaped, however, by appearing before the magistrate several times, and receiving a severe reprimand and warning not to repeat the offence. What greatly limits our efforts, and prevents us making that stand we might otherwise do, is the want of a proper place of meeting. Our meetings are so numerously attended, that in consequence of the crowding, the police are obliged, that the peace may not be broken, to mingle with many that attend. The people know that our meetings are contrary to law, which makes them the more anxious to attend. All the rooms in my house, which, with the kitchen, would hold about 400 persons, are filled, so that I cannot keep a single place from the crowd. If we had a meeting house that would accommodate 2,000 people, I am sure it would be filled. But the difficulties to secure this are many, and especially because our members are mostly poor. Had we a good chapel, I believe even in the eyes of the government, it would make us more important, and otherwise tend to our further extension.'

"The above facts are strikingly illustrative of the persecuting spirit of state churches, and call loudly on the friends of religious liberty and the spiritual nature of the Redeemer's kingdom, to seek their destruction by every peaceable and scriptural means. We have been too quiet on this subject. Let this giant evil be exhibited in the light of heavenly truth, and brought before the nation and the church in its naked deformity. The signs of the times admonish us. Providence is beckoning us on, and seems to say all things are now ready, thrust in the sharp sickle, for the harvest of the earth is ripe. We know that state churches cannot live for ever, their destruction is predicted, their doom is sealed, and by and bye the cry will resound, Hallelujah! for the kingdoms of this world are become the kingdoms of our Lord and his Christ, and he shall reign for ever."

ASSOCIATION.

LONDON.

The annual meeting was held at New Park Street, on Wednesday, January 17, 1844. Public worship commenced at three o'clock in the afternoon, when brother Wills read the scriptures and prayed, and brother J. Cox preached from Gal. vi. 7, "That which a man soweth shall he also reap." Brother Peacock concluded the service.

At six o'clock brother Steane took the chair, and opened the public meeting by singing and prayer. Part of the letters from the churches were then read, when prayer was offered by the Rev. Dr. Davies, president of Stepney College. The remaining letters having been read, the treasurer stated the financial condition of the association, and brother Fraser gave a concluding address. About 530 persons were accommodated with tea in chapel, and at the close of the services a collection was made, amounting to £12.

This association includes the following churches with their respective pastors:—

Brompton	
Camberwell	E. Steane. D.D.
Chelsea	
Church Street	G Cole.
Clapham	B. Hoe.
Devonshire Square	J. H. Hinton, A.M.
Eagle Street	R. W. Overbury
Eldon Street	
Hackney	F. A. Cox, D.D., LL.D.
Henrietta Street	
Horsley Street	R. G. Lemaire.
Kensington	F. Wills.
Keppel Street	S. Davies.
Lion Street	S. Green.
Maze Pond	J. Aldis.
New Park Street	J. Smith.
Old Ford	A. G. Fuller
Poplar	J. Upton.
Prescot Street	C. Stovel.
Regent Street	W. Fraser.
Salters' Hall	S. J. Davis.
Shacklewell	J. Cox.
Shakspeare's Walk	T. Moore.
Shoreditch	W. Miall
Somers' Town	
Spencer Place	J. Peacock.
Tottenham	J. J. Davies.
Waterloo Road	
Wild Street	C. Woollacott

Statistics.

Number of churches		29
Baptized during the year	387	
Received by letter	223	
Restored	6	
		— 616
Removed by death	89	
Dismissed	140	
Excluded	47	
		— 276
Clear increase		340
Number of members		6389

NEW CHURCH.

PONTYPOOL.

On Wednesday, February the 21st, a Welsh baptist church was formed in this town. The Rev. T. Thomas, of Bassaleg, stated the nature of a Christian church. The names of 109 persons desirous of uniting in Christian fellowship, were then read, and two brethren were set apart to the office of deacon. The Rev. T. Kenvin, of Pisgah, afterwards preached from Isaiah lxv. 13. May the Head over all things to the church preside over and bless them, and may they "be builded together for an habitation of God through the Spirit.

ORDINATIONS.

BISHOP BURTON.

On the evening of Wednesday, February the 21st, Mr. Parkinson, late of North Shields, (and formerly a Wesleyan missionary in Jamaica), was publicly recognized as pastor of the baptist church, Bishop Burton. Mr. Johnston, of Beverley, addressed the church; after which Mr. Harness, of Bridlington, delivered an affectionate and faithful address to the pastor and two newly elected deacons. The service was solemn and deeply interesting.

SALENDINE NOOK.

Mr. Thomas Lomas, of Horton College, has accepted the unanimous invitation of the baptist church meeting at Salendine Nook, to become their pastor, and intends commencing his stated labours there, on the first sabbath in May.

SAFFRON WALDEN.

The Rev. N. Haycroft, A.M., late of Stepney College, has accepted the unanimous invitation of the church and congregation assembling at the Upper Meeting, Saffron Walden, to become associated in the pastoral office with their highly esteemed minister, the Rev. J. Wilkinson, who has laboured amongst them with success for thirty-five years, but whom divine Providence has, for the present, unfitted for ministerial duties, by severe illness.

RECENT DEATHS.

MR. B. LEPARD.

On the 8th of March, after a short illness, Mr. Benjamin Lepard was removed from his family and the church below, to the assembly of the firstborn in heaven. He was well known a few years since, especially to ministering brethren in different parts of the country, as the kind and sympathizing secretary of the "Baptist Fund."

At about thirty years of age he joined the church in Carter Lane, Southwark, under the late Dr. Rippon's care, with which church his family was connected for upwards of a century. After a few years, Mr. Lepard's character and usefulness commended him to the choice of his brethren, and he was elected deacon, an office which Mr. William Lepard, his uncle, had filled in the same church nearly sixty years. At the death of his beloved wife in 1825, Mr. Lepard removed to Birmingham, where he became member and deacon of the church under the care of Mr. Morgan. His consistency and uniform kindness won the hearts of all, and were greatly encouraging to his beloved pastor.

On the second Lord's day in this year, he was at public worship, to which from early life his attachment had been very strong. Decay in strength, however, and decline were becoming painfully evident, and within a few weeks of that time he took to his bed, not so much on account of active disease as from the insupportable weakness of age. The mind

was alike enfeebled, but it was evident to all about him that the salvation of the gospel was his support. For some days previously to his death he was scarcely able to articulate. Signs, rather than words, indicated his tranquillity and hope. About half an hour before his death, Mr. Morgan visited him, and after a few words of comfort, prayed with the family, who surrounded the bed of their beloved parent. The dying saint united in the first petitions of the prayer, but almost before its close his happy spirit had begun to wing her way to God.

The late Dr. M'All's description of the death of Mr. Roby may truly be applied to that of Mr. Lepard:—"And when the heaving of his breast was stilled for ever, and the happy spirit dismissed from her tabernacle of clay, it was a touch so gentle that the last breath was wholly unperceived; no mortal struggle, no agonizing convulsion, marked the moment of the soul's departure; and she was already towering on the wing, and far remote from all the toils and dangers of mortality, before the attendants had discovered even the preparations for her flight." S. G.

MRS. CLARK.

On Friday, the 9th of February, died Mrs. Margaret Clark, relict of the Rev. Richard Clark, who was for more than twenty years the faithful and beloved pastor of the baptist church at Worstead, Norfolk. She was, in early life, trained to a strict observance of the forms of the establishment; but by the perusal of the scriptures was led to see the unscriptural nature of that church, and also that she was herself destitute of those views and feelings which are essential to true Christianity; this induced her to attend the ministry of the Rev. W. Beard, who was then the pastor of the baptist church at Worstead; and whose preaching was instrumental to her conversion, and subsequently to her establishment in the faith of the gospel. This change in her views and connexions brought upon her the opposition of her dearest earthly friends, which however had no influence in deterring her from the most decided attention to the things which made for her peace. The love of Christ constrained her to make a public profession of repentance towards God, and faith in the Saviour, by being immersed in his name and uniting herself to the church of God, which relation she sustained during a period of more than forty-five years, through which she was enabled to maintain an unblemished character both in the world and in the church. She was of a very humble and retiring spirit, and cultivated close communion and constant fellowship with her heavenly Father, the result of which was much personal piety, and the tenderest affection for the people of God; so that now at the termination of a protracted Christian profession, spent in one locality and under the observation of the same people, those who have been most intimate with her, bear testimony that they have never known in Mrs. Clark anything inconsistent with the meek, holy, and devoted child of God; and they glorify God in her.

During the last eight years of her life, Mrs. Clark was the subject of much bodily suffering, arising from a complication of diseases, in all of which however she manifested the utmost resignation to the divine will. Very often her pains were severe, but never was she heard to murmur or complain. Her affliction entirely prevented her attendance on the public means of grace for several years, but her state of mind was uniformly that of a firm, fixed confidence in God. Having signified a strong desire to hear one more sermon, a few friends collected in her sick room on the morning of the 25th of December, when a regular service was conducted, and her minister preached from Isa. lxvi. 13: it was found to be a time of refreshing from the presence of the Lord, and at its conclusion she appeared like Simeon of old to say, "Lord, now lettest thou thy servant depart in peace." She was at times favoured with joyful anticipations of the heavenly world, and said she should be "satisfied when she awoke up in the likeness of her God and Saviour," and therefore she looked for death as for a kind of messenger to convey her into his blissful presence; and immediately after joining in prayer with her pastor, closed her eyes and slept in Jesus.

MR. W. TYRRELL.

March 2nd, died, Mr. William Tyrrell, at Rayleigh, Essex, in the seventy-eighth year of his age, and forty-fifth as deacon in the baptist church at the same place.

MISS PRATTEN.

Died of consumption, on sabbath morning, March 10th, Sarah, the only daughter of Mr. B. Pratten, Stoke's Croft, Bristol, aged 21 years. At the age of fifteen she joined the baptist church assembling in Broadmead. Her subsequent course was marked by unostentatious, yet practical piety. She bore a protracted, and apparently premature affliction, with exemplary meekness, and died in the assured hope of everlasting life, through the merits of the great Sacrifice.

MRS. HAZARD.

Died, at Chesham, Bucks, February the 18th, in the seventy-fourth year of her age, after an illness of three days, Mrs. Hazard, mother of the Rev. J. H. Brooks of Ridgmount.

MR. W. J. MILLS.

Died, March the 15th, aged seventeen years, William John Mills, only son of the Rev. John Mills, pastor of the baptist church, Kidderminster. After a long affliction, desiring to depart to be with Christ, he confidently committed his spirit to his gracious Redeemer.

MRS. HOUGHTON.

Died, on the 16th of March, in the thirty-seventh year of her age, Elizabeth, wife of Mr. John Houghton, Chelmsford. At the age of seventeen she was baptized, and became a member of the church at Kenninghall. Throughout life her conduct adorned her profession; and after enduring with patience long continued affliction, she entered into rest, saying that she was "not dying, but going home."

MISCELLANEA.

THE BRITISH AND FOREIGN SCHOOL SOCIETY.

The committee of this institution having invited a select number of their friends to meet them and confer on questions connected with the interests of education, and the present position of the society, about 150 gentlemen assembled in the lecture room of the normal school in the Borough Road, on Thursday, the fifteenth of March. Some had shown their zeal by coming for the purpose from Yorkshire, Lancashire, Leicestershire, Devonshire, and other distant parts of the country; and many others were present who reside in and near the metropolis. It was understood, however, from the first, that the meeting was not to be legislative; its object being that the committee should receive from their friends encouragement and counsel, and become acquainted with their opinions, that they might be the better able to determine afterwards what practical measures should be adopted. The resolutions submitted were accordingly drawn up on this principle: after discussion had taken place, and difference of opinion had been elicited, a resolution was proposed expressing some view in which it was thought that all would agree.

The conference was opened by the reading of a paper which had been prepared by the committee, containing an outline of the society's history, and illustrative of its principles. Gentlemen from different parts of the country then testified the harmony that had subsisted among the supporters of the system in their respective districts, and the advantages that had accrued.

In the evening, at the second sitting, the first question proposed by the committee was submitted:—"What, in the judgment of this meeting, is the tendency, and may probably be the result, of extended denominational effort in favour of popular education?" A paper was read by the secretary in which it was ably shown that denominational action is not the kind of agency best adapted to promote national education; that it is injurious to the interests of civil and religious liberty, endangers the freedom and obstructs the improvement of education, and is unfavourable to the interests of pure and undefiled religion. This paper was deemed offensive by some of the leading independent ministers present, and a discussion ensued, in which they argued that it was an attack on the recent proceedings of the congregational body, while others maintained that it was only an illustration of important principles. Eventually it was resolved to adjourn the debate to the following morning. In the morning it was announced that the committee had met in the interim, and had determined, with a view to the preservation of harmony, to withdraw the paper. Conversation ensued in which it was stated that the withdrawment was not to be regarded as an abandonment of the principles of the paper, but a concession to the feelings of those who supposed it to be an attack upon them and their friends.

The second question, "In what way, and to what extent, can the society most advantageously co-operate with those who prefer denominational action in promoting the great cause of scriptural education?" was disposed of in a short time; the committee suggesting three or four particulars in which assistance could be rendered by the society.

The third question was, "What advice is the present meeting disposed to give, in relation to the acceptance of government aid by the friends of education throughout the country?" A statement was made from which it appeared that the reception of such grants was becoming more and more infrequent. The aid rendered is not now, as heretofore, through the parent society, but on the direct application of the school for which it is destined; and the reluctance to apply is becoming very general. The disproportion between the amount of the grants to the national school and those to the British schools, arises, it was stated, solely from the reluctance of the conductors of British schools generally to seek the aid of the government, and comply with the conditions on which it is granted. Some of the baptists present, and a few others, spoke against the reception of government aid in any case; but there was a prevailing indisposition to decide upon the principle of such grants, and ultimately a compromise took place, a resolution and an amendment which had been proposed being by agreement withdrawn.

In the evening of the second day, a variety

of practical suggestions were made, chiefly by gentlemen from the country, on the fourth question :—"In what way can increased efficiency best be given to existing British schools? How can these institutions most readily be multiplied? And by what means at the least expense, and in connexion with benefits to local schools, can a regular, ample, and increasing income be secured to the Parent Society?"

The contributions presented, amounted, we understand, to about £5,000.

SUNDAY SCHOOL SOCIETY FOR THE PROMOTION OF GENERAL EDUCATION, ON THE PRINCIPLES OF THE BRITISH AND FOREIGN SCHOOL SOCIETY.

The following circular has been transmitted to us, with a request that it may appear on our pages :—

To Sunday School Teachers and Promoters of General and Religious Education.

"DEAR FRIENDS,—The above society has been formed for the express purpose of assisting Sunday school teachers and committees throughout the country, and of every denomination who love our Lord Jesus Christ, to obtain general education for their children during the week, and to secure them from those encroachments so frequently made upon their classes.

"The constitution of this society is, that its affairs be managed by a treasurer, two secretaries, a committee of twelve gentlemen to be chosen annually, with the secretaries of the Sunday School Union, its four London auxiliaries and branches; and that all monies raised be transferred by the committee through its treasurer to the funds of the British and Foreign School Society, to be sacredly set apart for the purpose of general education in connexion with Sunday schools, and that all recommendations go through the central committee.

"The necessity of this society has arisen partly from the noble and successful resistance made to the late factories' education bill, by which the instruction of the children of our artisans was wrested from the hands of the government; and solemn obligations and responsibilities entailed upon Sunday school teachers, and the church of Christ at large, and partly from the wants of the country.

"The committee rejoice in the noble efforts made by several communities of the Christian church in their denominational character; yet deeply feel the need there is for a society like the one now before you, in which every section of the church of Christ may unite; and which will not interfere with denominational movements. Whilst our constitution is unsectarian, and our object the glory of God, and the benefit of the rising generation, may we not with confidence look for your hearty co-operation on the following plans.

"Bring the matter before your beloved pastors, and obtain their services to preach a collection sermon on the 14th of April next. Make a collection also on that day in your own school; call your teachers together, and secure their co-operation, and appoint from their number a collector of one penny per week from the church and congregation to which you may belong. Should you have good day schools in connexion with you, remember how many there are who have not, and send portions to them for whom nothing is provided. Should your day schools be languishing, help us, and we will help you. Surely the fact, that the funds entrusted to our care are paid over to that institution, which is the glory of our land (the British and Foreign School Society) is a sufficient guarantee for their right appropriation.

"When appeals were made to us for the purchase of a missionary ship, donations were at once supplied from our Sunday schools; and shall we be found wanting now an appeal is made for the children of our own beloved land? Let your decided response be *no*, and you will not find us backward in attending to all applications that shall be made to us for advice or pecuniary assistance. Communicate with us, and we will furnish you with collecting cards and every information necessary for carrying out the noble objects of this society.

"From a little cloud, like that of a man's hand, emanated abundance of rain for the supply of the thirsty earth;—from the humble efforts of one revered individual (Robert Raikes) arose the Sunday school machinery which is in operation in every part of the globe;—and why, from the humble efforts of Sunday school teachers, in connexion with their respected pastors, may there not arise a society that shall meet not only the wants of our own nation in reference to education, but ultimately the wants of the world.

"Give us your support, your sympathy, and your prayers, and the blessing of God will rest upon us. Soliciting a reply,

"We are,

"Yours affectionately,

"HENRY ALTHANS, *Treasurer.*
WILLIAM ARNUM, } *Secretaries.*
THOMAS BROWN, }

"*Moira Chambers,*
(*No.* 3,) 17, *Ironmonger Lane, Cheapside.*

"P.S. It is desirable that all sums collected be remitted to the treasurer, at the Moira Chambers, by the 30th of April at the latest, which may be done by means of a post office order:—and though it may be but a solitary sixpence, let it come. All sums received above ten shillings will be acknowledged in the Quarterly Papers of the British and Foreign School Society, and other educational periodicals."

PEACE SOCIETY.

The following petition has been recently presented to the House of Commons:—

"To the honourable the Commons of Great Britain and Ireland, in Parliament assembled, the humble petition of the committee of the London Peace Society,

"Showeth,

"That your petitioners are fully of opinion that war, upon whatever pretext it is engaged in, is inconsistent with the spirit of Christianity, and the true interests of mankind; and that the practice of having recourse to arms for the purpose of settling disputes, cannot but be displeasing to Almighty God: whilst it is fraught with unnumbered evils to all parties connected with it, and is altogether unavailing for the equitable adjustment of such disputes:—

"That your petitioners do consequently regard the existence of large military establishments as an evil on all accounts to be deprecated by every lover of peace and good government; and as repugnant to the free spirit of the British constitution:—

"Your petitioners do therefore pray your honourable house, that there may be no increase whatever made to the existing military establishments of the empire; and that your honourable house will take into their most serious consideration, the propriety of immediately adopting such measures as may, by your honourable house, be deemed most suitable and effective for removing the fearful temptation to war, which such establishments present:—and,

"Your petitioners are the more encouraged to urge this upon the attention of your honourable house, because, in common with their fellow-subjects at large, they have received with unfeigned satisfaction, the confident announcement made from the throne at the opening of the present session of parliament, that 'the general peace, so necessary for the happiness and prosperity of all nations,' is expected to 'continue uninterrupted.'

"And your petitioners will ever pray, &c."

VERNON CHAPEL, PENTONVILLE.

On Tuesday, March the 12th, 1844, the large and commodious school room under this chapel was opened for divine worship for the church and congregation under the pastoral care of the Rev. Owen Clarke, removing from Elim Chapel, Fetter Lane, until Vernon Chapel is completed, when the Rev. Mr. Davis of Keppel Street read the scriptures and offered prayer; after which the Rev. F. A. Cox, D.D., of Hackney, delivered a most appropriate and admirable discourse to a congregation of near 400 persons. Prior to this service about 250 friends took tea together in the school room. Dr. Cox presided on the occasion, supported by several esteemed brethren in the ministry.

Lord's day, March the 17th, two sermons were preached on behalf of the building fund, in the morning by the pastor, and in the evening by the Rev. H. Dobson of Orange Street. On both occasions the attendance was of the most encouraging description, and fully sustained the hopes indulged by the friends of this truly interesting effort to enlarge the cause of the Redeemer, that by his blessing their labours will be crowned with much success. Vernon Chapel is advancing towards completion. The opening services are likely to take place in May next.

RESIGNATION.

The Rev. C. Green of Bacton, Norfolk, having come to the resolution of resigning his pastoral charge at the above place, is open to an invitation from any destitute church.

MARRIAGES.

At the baptist chapel, Stratton, Wilts, by the Rev. R. Breeze, March the 5th, the Rev. H. WILLIAMS, Painswick, to ANN, eldest daughter of Mr. John REYNOLDS of Marsh Farm.

At the baptist chapel, Paulton, by the Rev. Joseph FOX, March 5th, Mr. THOMAS LIPPIATT of that place, to MARY, second daughter of the late Mr. Joseph JOHNSON, silk merchant, of Wells.

At Zion Chapel, Worstead, Norfolk, by the Rev. C. T. Keen, March the 6th, Mr. JOHN WEBSTER to Miss MARIA PALMER.

At the Registrar's Office, Bradford, March the 13th, 1844, the Rev. JACOB DAVIES, Missionary to Ceylon, to ELIZA, second daughter of Mr. George How GREEN. The religious services connected with the marriage were conducted at Horton College by the Rev. J. Acworth, M.A., and the Rev. H. Dowson.

At the baptist chapel, Mill Bay, Folkstone, by the Rev. D. Parkins, February the 1st, Mr. WILLIAM BOTT, to Miss ANN GILBERT, both of Folkstone.

At the baptist chapel, Mill Bay, Folkstone, by the Rev. D. Parkins, March the 22nd, Mr. THOMAS WRIGHT, to Miss LOUISA JONES, both of Folkstone.

CORRESPONDENCE.

THE DESIGN OF AFFLICTION.

To the Editor of the Baptist Magazine.

SIR,—I have no wish to forestall any of your "talented correspondents" in a reply to the query of M. in your last number; but in the absence of better, perhaps the following observations may supply the querist with the information he seeks.

The question proposed is, Whether it be right or wrong for a Christian in affliction of whatever kind, to examine his character and conduct with a view to discovering what connexion there may be between past sin and present sorrow. And is this, indeed, "a subject of dispute?" In my simplicity I have always been led to believe self-examination to be the duty of *every* Christian under *all* circumstances; and to what end is it to be exercised if not to the searching out and correction of evil? So far from *that* ceasing to be a duty in adversity, sickness, or bereavement, which is binding in times of prosperity, health, and comfort, the Christian will surely, with humility and earnestness, make use of the dispensations of providence as aids to reflection; and "in the day of adversity, consider."

So very evident does this seem, that I cannot help suspecting another meaning than appears on the surface of our friend s inquiry. Perhaps he would ask, 1st. Should not afflictions excite a suspicion in the minds of those exercised by them that some secret sin has been previously indulged? or 2nd. Are not "special trying visitations" a decided proof of God's displeasure? and 3rd. Are not fellow Christians justified in taking up a reproach against one whom the Lord so palpably condemns? Will you, sir, allow space for a few remarks on each of these supposed questions?

1st. By all means let the tried and tempted Christian suspect himself. Let him ask, "Why hast thou dealt with me thus? Is there not a cause?" He believes that his heavenly Father does not grieve him willingly; that he *never* afflicts his children without an adequate design; and that one of these designs is the punishment of sin. If, then, he have suffered in his circumstances, let him ask himself, with deep earnestness, whether he had not been cherishing a love of the world: if in his health, whether he had sufficiently consecrated it to the glory of God: if in his family, whether he had been in danger of loving father or mother, son or daughter, more than the Saviour? Searching inquiries such as these, prompted by jealous suspicion, are never out of place; certainly not when that suspicion is induced by the appearance of a withdrawment of the divine favour. "Happy is the man that feareth always;" and let his fear produce corresponding fruits, and he will probably have reason to say,

> "Kind, gentle, is the hand that smites,
> However keen the smart;
> If sorrow's discipline can chase
> One evil from the heart."

2nd. No: afflictions are not decided proofs of God's displeasure; they are sometimes decided indications of his approbation and complacency. I have just observed that one design of affliction is the punishment of sin; but there are other designs. In other words, afflictions are sometimes laid upon the believer in which punishment has no part. I have no wish to contravene the plain language of the apostle Paul, to which your correspondent refers; nor can I conceive how it can be considered as "merely figurative," except as the terms "rebuking," "chastening," "correcting," "scourging," must be understood as applying to temporal sufferings of one kind or another; but I do not think that by these terms the idea of punishment only is conveyed. On the contrary, another reason is given in connexion with the words quoted. It is "that we might be partakers of his holiness." Allow me also to direct your correspondent's attention to 2 Cor. iv. 17, and I think he may safely conclude that afflictions are sometimes made instrumental in increasing the holiness of their subject here, and of adding to his "weight of glory" hereafter, altogether unconnected with the idea of punishment for any particular sin. May I be allowed an illustration. The vaccination of a child is attended with pain, but a wise father does not shrink from its infliction—not as a punishment, but as a means of future purification and safety. "And lest I should be," said Paul,—not, because I was,—"Lest I should be exalted above measure, there was given to me a thorn in the flesh." And so it is sometimes with the Christian now.

3rd. "Ye have heard of the patience of Job," said the apostle; and, let it be added, Ye have heard of the friends of Job; and "ye have seen the end of the Lord."

I feel disposed to subjoin a query which ought, I think, to take its place side by side with that of M.

Is it not the duty of every Christian who has never, or very rarely, "been visited with

special trying visitations in his person or his family," to institute a solemn inquiry as to the reason for this omission—taking for the groundwork of his examination, Heb. xii. 8?

Yours respectfully,
SIGMA.

DEAR SIR,—The question proposed last month on the subject of affliction, viz., whether in the discipline of his people, God ever means to punish them for their sins, is one of considerable importance. Observations, from any quarter, that may contribute the smallest additional distinctness to such a subject, can hardly be unacceptable to many readers, for the difficulty implied in the mere proposal of the question, is pretty widely experienced.

It will probably not be doubted—to advert to first principles—that all affliction, that is, all suffering, has its origin in sin. It cannot possibly have any other source. God never could, from pure choice, have summoned it into existence; although, as an equitable Ruler, he could decide that it should uniformly come in the train of transgression.

Sin being universal, its consequences are also universal. It is the doom of our whole race to suffer. There is no tribe, or class, or individual who can claim exemption. The righteous and the wicked are blended in the same shipwreck, and when one casts the eye over mankind, no distinction is apparent in the manner in which they are dealt with.

This suffering, under the dispensation of mercy, within the bounds of which the whole world lives, is made to subserve good results. It is not a simple evil or an absolute punishment; it is offered as the means of moral improvement to every man. It comes to those who live in contempt of God as a witness against sin, and as a proof that happiness must be sought for in compliance with the divine requirements. The more the subject is investigated, even by natural reason, the more it becomes evident that departure from God is attended with sorrow, and that true happiness is enjoyed in exact proportion as his character is conformed to.

Thus far all men are on a level. They suffer from the same causes, and are free to avail themselves of the same advantages. But over all others the Christian enjoys superiority in the important circumstance that the good issue of his sufferings is secured to him by divine engagements. Before the mind of the unconverted man all these appeals may be laid in vain; by him all these sufferings may be endured fruitlessly. But to the child of God there is promised grace which shall enable him to trace the bearings of providential events upon his own soul, and strengthen him to lay hold of the blessing to *which they* are designed to lead. This of course is effected for him through the medium of his own vigilance and faith, and only in proportion as these are in exercise can the fruits of this harvest be gathered in; yet the general promise is "*all* things work together for good to them that love God, to them that are the called according to his purpose"

It is here that to some minds the difficulty occurs how God can afflict his people on account of sins which he has already pardoned, and evince displeasure with those whom he regards with infinite love. But a distinct conception of the relationship which a believer sustains to God removes all difficulty from this point. It is as a Judge that God acquits us of sin, and treats us as if we were innocent; but as a Father he is not blind to our transgressions, or restrained from visiting us with chastisement. He no longer views us as criminals set apart to bear the the punishment of their unrighteousness; but he certainly regards us as children who need correction for offences against his love, and whose characters cannot be improved except by such means.

Such discipline perfectly accords with the Christian's natural expectations. No general assurance of divine love; no contemplation of divine tenderness can wash away from his conscience the conviction that he has sinned, and that God, by the necessity of his own purity, must express displeasure with those sins. His instinctive cry under the first stroke of affliction is, "Show *wherefore* thou contendest with me."

It is to be reckoned as one of the privileges peculiar to the believer, that those chastisements are directed by an omniscient Guardian to the actual evils under which he labours. A very short, if an honest, examination, in most cases, suffices to reveal to him a significant adaptation to his soul of the time, the circumstances, the nature, and the severity of his trials. The High Priest could hardly fail to perceive in the misconduct of his sons an intimation of God's displeasure with his indolence as a parent, and his neglect as a minister of religion. The words of Shimei, which stirred up the resentment of David's followers, served only to bring to the recollection of the afflicted king, the crimes by which his later life had been stained. And the "messenger of Satan which" pursued Paul for so long a period, had such a direct bearing on certain tendencies of his naturally ambitious mind, that, although his Lord had alluded to it only in the most general terms, he stood in no doubt as to its object, saying without any reserve or hesitation that it was, lest he should be "exalted above measure."

This direct reference to a particular sin, although in all cases to be sought for, may not always become discernible. But this is not necessarily a disadvantage. Such am-

biguity is probably intended to lead to a more comprehensive investigation of all possible causes. Just, indeed, as in the bodily frame a local evil is often to be removed only by infusing vigour into the general system, so a particular deficiency or inconsistency in the conduct is frequently to be remedied by no other means than an elevation of the habitual spirituality of the soul. Afflictions may therefore be expected in many cases to have only this general design. Bnt never let the child of God fear to look upon them as, for the most part, involving some degree of displeasure—a displeasure which is perfectly consistent with the exercise of love, and which is in fact a positive manifestation of love. Is it no consolation to be assured that we shall not be permitted to continue at ease in iniquity? that we shall not be suffered to sink under the fatal drowsiness of the world? Would it it not destroy all genuine comfort in a renewed soul to be required to regard God as a being of unmixed leniency, instead of one who united with that quality the attributes of holiness and fidelity, and was at all times prepared, if needful, to reveal his love in the form of disapproval, and to exhibit his tenderness in acts of paternal chastisement?

The writer, on these grounds, cannot but reply, and that thankfully, in the negative, to the inquiry of last month, "Whether it be altogether wrong to suppose that our heavenly Father ever corrects his childen while in this world for any particular declension, indulgence, or sin into which they may fall."

Liverpool. C. M. B.

WRITINGS OF EARLY ENGLISH BAPTISTS.

SIR,—Allow me to suggest as worthy of consideration, whether circumstances and the aspect of the times, do not render it important, if not necessary, that the writings of the early founders of the "baptized congregations" should be made more accessible to the members of our churches. For the most part they are scarce, and to be found only in large libraries or in private collections, and therefore, comparatively closed to the general reader. As the writings of men who held their principles often at the cost of life, they are deeply interesting,—as containing the elements, and frequently the full development, of those principles of religious and civil liberty which have ever characterized our body, —they are of great value. And these are times when the example and living energy of our forefathers may aid us in a somewhat similar conflict.

The republication of these works would prove that the baptist body were by no means deficient in able and learned expounders of their sentiments, and that a fair proportion of their number were men eminent for their attainments both in classical and divine knowledge; and that while they maintained with the famous Samuel How, "The Sufficiency of the Spirit's Teaching without Humane Learning," they yet esteemed human learning in its appropriate sphere, and were not destitute of it. The great struggle in which they were engaged is yet to be brought to a triumphant close, and their weapons must be ours.

The historical value of these works is also great. They treat on subjects, which at the time stirred to its inmost depths the popular mind, influencing to a very great degree the development of public events. The great conflict of the seventeenth century was very much a religious one. The various combatants fought for the establishment of divine as well as civil right, and a distorted view will be taken of the one unless corrected by a knowledge of the other. As theological works they are characterized by fervour of spirit, deep study of the word of God, great facility of application of divine truths to passing events, a holy attachment to the truth as it is in Jesus, clear and pungent exhibitions of the way of life. Some of them are now regarded by the universal church as its dearest possessions next to the word of God.

There is also wanting for our congregational and family libraries works of this kind. As a body it is to be feared we are extremely ignorant of the rise, struggles, and growth of those principles which we hold, and of the great and good men who lost all in the maintenance of them. Our young people need information on these points. With the exception of a few popular works frequently reprinted, they are entirely unacquainted with them.

Such a republication is also necessary in our own defence. We may not look for a just representation of our sentiments by other bodies. Past experience forbids the hope. And now that the Parker and Wycliffe societies are reprinting the works of those who were the bitterest oppressors and calumniators of the first confessors of our faith in this land, it would ill become us to be so faithless to the character and piety of our forefathers as not to provide their own reply to the charges of their enemies, strengthened by the support which modern researches into the history of those times supply.

The success of the societies just referred to, and the desirableness of the object, seems to afford ample encouragement that sufficient subscribers would be found, and that thus works may be perpetuated which are daily becoming more precious and costly by their scarcity. It is unnecessary to discuss at present the extent to which such republication should proceed, or the form in which the works should appear. I wish only to bring the subject before your readers generally, and

so lead to its consideration. A better opportunity for this could not perhaps be found than at the approaching meetings of our ministers and brethren in London. To them, therefore, I commend the subject, and beg to subscribe myself,

Yours most truly,
EDWARD B. UNDERHILL.

Avening House, near Nailsworth,
March 15, 1844.

PARENTAL INTERFERENCE WITH BAPTISM.

SIR,—A young man of sixteen years of age is converted under my ministry; he applies to me for baptism; I feel satisfied with his character, and agree to administer to him that ordinance. His father, a pious man, but a pædobaptist, objects to his son being immersed on a profession of faith, and requires him to abstain from carrying out his intention. I beg leave to ask on this case:—1. Should I advise the youth to postpone his baptism? 2. May I consider that the father acts, as a Christian, improperly in preventing his son following out his convictions; or would his consistency be impugned by permitting his child to observe what *he* regards as unscriptural?

Yours much obliged,
A JUNIOR PASTOR.

March 10, 1844.

EDITORIAL POSTSCRIPT.

A "village pastor" complains that within the last two years he has received twenty-nine circulars, chiefly chapel cases, which have cost him four-pence each. His residence is four miles from a post office, and the custom is in such cases to charge for every letter one penny per mile. He mentions the case of another village pastor, whose salary is under £30 per annum, and who has to pay for every letter sixpence. This deserves the attention of all who issue circulars, especially when the object is not the advantage of the recipients but of the senders. In such cases, justice demands that in letters sent to places at a distance from post towns, as many penny stamps should be inclosed as will compensate the receiver for the compulsory payment to which he is subjected. Unless care be taken, the strenuous supporters of the voluntary system may unconsciously impose a tax for religious purposes on that very portion of the community which is the least able to bear it.

Our friend Mr. Cramp expects to embark for Canada, with his family, in five or six days. *A valedictory* service is to be held at Maze Pond, on the evening of Tuesday next, when his predecessor in the college at Montreal, Dr. Davies, will deliver an address. The volume which Mr. Cramp had announced entitled "Lectures for These Times" is ready for delivery, and we hope to take an early opportunity of directing attention to it more fully in our review department.

Referring our readers to the wrapper for a general list of the approaching annual meetings, and to the Missionary Herald, the Irish Chronicle, and the Quarterly Register of the Baptist Home Mission for the details relating to their respective societies, we subjoin a few words respecting other public bodies and their arrangements.

The secretaries of the Baptist Union inform us that the thirty-second annual session will be held at the Mission House, Moorgate Street, and will be opened on Thursday, April the 18th, 1844, at ten o'clock. The Rev. Robert Roff of Cambridge, in the chair. The session will be further held at the same place, by adjournment, on Monday, April the 23rd, at ten o'clock. The public meeting of the Union will be held at Devonshire Square Chapel, on Thursday April the 25th, at half-past six o'clock. The Union is expected to adjourn for refreshments, and to resume business in the afternoon.

The ministers educated at Stepney College are invited to breakfast together at the Guildhall Coffee House, King Street, Cheapside, on Tuesday morning, April the 23rd, at half-past eight o'clock precisely; the attendance of all being specially desired. The ministers educated at Bradford are also to breakfast together in the same house, and at the same time.

The day fixed for the proposed Anti-State-Church Conference, in which many of our readers doubtless take a lively interest, is the thirtieth of April. It is expected that it will hold morning and evening sittings, during three successive days. Papers on several questions are to be read to the conference, we are informed, and will be the basis of its deliberations: these, Doctors Cox of Hackney, Young of Perth, and Wardlaw of Glasgow, and Messrs. Mursell, Boothby, and Edward Miall, have engaged to prepare. It will be open however to every representative to bring forward any relevant motion on giving a prescribed notice. The place for meeting is the Crown and Anchor Tavern in the Strand.

Mr. J. Birch requests us to announce, as ready for publication, a work which he has translated from the German, entitled, The Religious Life and Opinions of Frederick William III., King of Prussia.

THE MISSIONARY HERALD.

CLARKSON TOWN, JAMAICA.

WEST INDIES.

JAMAICA.

The view of Clarkson Town, one of the new villages that have been established in different parts of Jamaica since the abolition of slavery, will be regarded with additional interest, if the account of its opening be perused, which Mr. Phillippo has given in his volume entitled "Jamaica, in its past and present State," as illustrative of the progress of social improvement throughout the country.

This township is beautifully situated in the centre of a long valley or glade, formed by two ranges of mountains, rearing their summits to the clouds, and nearly meeting at their base. Beheld from a mountain pass immediately in the rear of the settlement, two or three sugar estates are visible in the distance; and beyond them, by an accommodation of the foreground to avoid obstruction from the trees which are in process of being cleared away, are seen the towns of Kingston and Port Royal; whilst, as an additional element of interest and beauty in the picture, the ports disclose their shipping, and the harbour the small craft, that are perpetually skimming to and fro over its surface, with now and then a merchantman or man-of-war homeward or outward bound.

The settlement is already of considerable extent, and is gradually increasing. The cottages are of comfortable size, containing about three rooms each, and are very substantially built. The township contains at present but three principal streets, one of which, by an angle in its centre, is divided into two, named Victoria and Albert. Along these, leaving a piece of garden-ground in front, the cottages are ranged on either side, at equal distances. The interesting ceremony of opening the township took place on the 12th of May, 1842. A considerable number of people were attracted by the occasion; and, as its principal objects were to secure an opportunity of preaching the gospel and administering advice, accommodation for a large auditory had been provided beneath a cluster of old forest trees, on the mountain-side, and in a situation which commanded a view of the whole settlement. It was a most romantic spot—the mountains forming an amphitheatre, covered with trees and shrubs of varied foliage and beauty, arresting the clouds as they floated along the sky,

> "With thicket overgrown, grotesque and wild,
> Access denied, and overhead up grew
> Insuperable heights of loftiest shade,
> Cedar and branching palm,"

whilst their sides, and the extended and lovely valley below, presented in beautiful contrast a garden reclaimed from the wide waste around by the arts of peaceful industry. In consequence of the reverberation of sound along the narrow defile which the township occupies, a shout of the voice was all that was necessary to attract the company to the place of meeting. Accordingly at the appointed hour, the words, "Come to prayers," being vociferated two or three times by one of the most robust and active of the villagers, who ascended the summit of a detached hill for the purpose, every individual in the settlement was seen wending his way to this rural sanctuary; the aged and infirm supporting themselves on a staff, and others more vigorous climbing the steep ascent with quick and eager step: all, at the same time, with countenances that betokened the pleasure which such a summons had created.

The pulpit was a rude table, covered with a white cloth, and situated close to the huge trunk of one of the group of trees already mentioned. The hearers were seated almost in semicircles on planks affixed to uprights placed in the ground beneath the shade of the wide-spreading branches, altogether presenting a most novel and interesting spectacle.

The writer commenced the services, and delivered an address containing, as is usual on such occasions, advice on the subject of personal and relative duties, urging on all present the advantages of a conscientious and faithful discharge of them, both as evidences of their piety towards God, and as necessary causes of their temporal prosperity and happiness. The Rev. Thomas Dowson preached an energetic and appropriate discourse, relating, in an especial manner, to the spiritual interests of the hearers. The service was then closed by prayer and praise.

These preliminary engagements being ended, the writer proceeded to the ceremony of naming the town, and accordingly proposed its being called "Clarkson Town," in honour of the celebrated philanthropist of that name, to whose long and untiring efforts on behalf of the African race the great boon of emancipation was mainly to be attributed, detailing some of the difficulties this venerable man had to encounter, and the sacrifices he was

called to make, in the prosecution of his arduous work, deducing from the whole his pre-eminent claims to their most grateful remembrance. This address was received with cordial responses, and the designation, "Clarkson Town," by men, women, and children united, resounded throughout the valley. "The venerable Clarkson, and his associates in the great work of securing liberty to the slave! May they live to hear of still greater triumphs of their philanthropy! May they persevere in their benevolent efforts until slavery and the slave-trade shall perish in every land; and may they be at last crowned with immortal honour and happiness in heaven!" was repeated by the crowd with the greatest enthusiasm, and followed by loud and long-continued cheering.

A statement of the circumstances which led to the establishment of the township, together with the leading incidents which had hitherto marked its history, was then read; an extract from which, designed especially to show the advantages of its locality, is here subjoined.

"Although the settlement is at present small and insignificant, it is probable it may soon become of considerable magnitude and importance, as a plan is conceived of cutting a canal from a little above Kingston harbour to the foot of the mountains near which the town is located—a design which, if executed, will be of almost inconceivable advantage to the estates in the neighbourhood, bring a vast tract of land into cultivation now abandoned in morass, afford facilities for the conveyance of produce from the adjoining parishes, and thereby increase cultivation in them to an extent hitherto unprecedented.

"May this infant township rise under the blessing of Almighty God, and may its inhabitants, to the most distant posterity, united in bonds of Christian love and fellowship, be as one family, with one feeling to prompt, and one principle to govern!"

This part of the ceremony concluded, the writer proceeded to name the streets of the town, and arriving at the most convenient part of the principal street, he prefaced the designation by a short address, congratulating the peasantry on their loyalty to their sovereign in desiring the association of her majesty's name and that of her royal consort (a general case in all the new townships) with their social prosperity and happiness. And on his saying aloud, "I name this street 'Victoria,' in honour of our beloved sovereign, by whose gracious will and pleasure the great boon of freedom was bestowed upon you and your children," all united in loud and successive cheers, followed by singing in chorus two or three verses of the national anthem. The circumstances attending the naming of the street in honour of Prince Albert were similar, as were also those which accompanied the naming of the remainder, among which was "Gurney Street," in remembrance of Joseph J. Gurney, Esq., who, as described in his "Winter in the West Indies in 1841," visited the settlement, and was delighted both with its appearance, and the manners, intelligence, and hospitality of the people.

At the conclusion of the business of the day the two ministers who conducted the ceremonies, together with the friends who accompanied them, retired loaded with caresses and followed by benedictions, until the interesting spot had vanished from their sight. The writer could not help speculating, as he paced the winding solitary ascent to his home, on the emotions of which the venerable Clarkson and his noble coadjutors in the cause of African liberty would have been the subjects had they but witnessed the scene—had they beheld the activity and lightheartedness manifested both by young and old, from the earliest dawn of day. Had they heard their mutual salutations—their hearty cheers and enthusiastic benedictions on the instruments of their deliverance from temporal and spiritual bondage! Had they but seen the evidences of their industry and providence—of their contentment and happiness—these noble-minded men and women would have required no other recompense, they could have desired no higher honour. Nor will their names or their deeds ever be forgotten—they will descend to succeeding generations embalmed in the grateful recollection of the whole posterity of Ham, when the memorials of the tyrants that oppressed them shall have perished.

We have been expecting for some time to receive and lay before our readers a compendious account of the present state of the baptist churches in Jamaica. In the interim, pleasure may be derived from the indications of success in the work of Christ in different parts of the island furnished in the following extracts from recent numbers of "The Baptist Herald," published at Falmouth.

A new baptist church was formed at Hastings on Tuesday, the 26th December, 1843. The services of the day were commenced by Mr. W. Dendy, of Salter's Hill, who read a suitable portion of scripture and implored the divine presence and help. Mr. T. B. Pickton, the minister of the place, then briefly stated the nature of the business of the day;

Mr. W. Knibb, of Falmouth, stated the constitution of a New Testament church, taking the first clause of the 10th verse of xliii. of Isaiah, as the foundation of his discourse. Mr. J. E. Henderson preached from Psalm cxviii. 25. Six deacons were then chosen, unto whom Mr. W. Dendy addressed appropriate counsel, after showing from the word of God the qualifications for, and the duties of the deacon's office.

Hymns were then given out by Mrs. J. E. and G. Henderson, W. Dendy, and T. B. Pickton; and the interesting services were concluded with prayer by Mr. Claydon, of Salter's Hill. The members of the new church were 183 in number, and were all dismissed on the previous Sabbath from the church at Bethtephil.

On sabbath morning, December 24, 1843, the ordinance of baptism was administered to thirty-seven persons, in the sea, at Passage Fort, near Spanish Town, in the parish of St. Catherine, by the Rev. Thomas Dowson. This solemn ordinance was administered in the presence of a very large number of spectators, who all behaved with the greatest possible order, during the administration of the same.

On Monday morning, January 1st, 1844, 106 more individuals were immersed, on a profession of repentance and faith, in the baptistry in the baptist chapel at Spanish Town. The chapel was also crowded with spectators on this occasion.

On Monday, December 25th, thirty-seven persons, who had previously professed repentance towards God, and faith in our Lord Jesus Christ, were baptized at the River Head, near Stewart Town, by B. B. Dexter. They afterwards repaired to the chapel at the latter place, and, having received the right hand of fellowship from the pastor, on behalf of the church, partook with their fellow members of the ordinance of the Lord's supper. As an encouragement to those engaged in imparting instruction to the rising race, it may be added that twenty-two of the above number are young persons at present connected with the Stewart Town sabbath school.

On Saturday, December 31st, 1843, most interesting services were held at Green Island, connected with the administration of the Christian rite of baptism. At six o'clock A. M., a deeply solemn prayer-meeting was held, when the candidates received an affectionate and impressive address, upon the solemn responsibility they were about to enter into. At half-past ten, A. M., a crowded congregation assembled, and listened with the greatest attention to a sermon upon the "nature of this rite, and the ancient and scriptural mode of attending to it." At two A. M., the congregation and candidates adjourned to the sea beach, where not less than 2000 persons were convened to witness the imposing ceremony. After some preliminary and devotional exercises, the pastor delivered an address to the audience. In this, the fallacy of all the arguments brought forward in support of infant sprinkling was exhibited; and the "Book of Common Prayer," used in the church by law established, was brought forward in support of the practice of believers' baptism, and that by immersion. In closing the pastor urged all to search the scriptures for themselves. The chorus to the hymn commencing "Salvation, O the joyful sound," was then sung, and twenty-four persons went down into the water, and were baptized by E. J. Francies, pastor of the church.

At Montego Bay, on Sunday, January 7th, sixty-nine persons were baptized in the sea, by the Rev. P. H. Cornford, and afterwards received to the communion of the church. These believers, with those baptized on two former occasions, make the number 182, who in the course of nine months have thus been admitted to the privileges of Christian fellowship in this place.

This most solemn institution of the gospel was commemorated at Lucea on Sunday afternoon last, the 21st of January. A vast concourse of spectators assembled on the interesting occasion, when twenty-one persons received this Christian rite at the hands of E. J. Francies, the pastor.

THEOLOGICAL INSTITUTION, CALABAR.

On Thursday, the 18th of January, according to previous advertisement, a meeting of the general committee of the above institution was held on the premises. The Rev. Thos. Burchell having taken the chair, an interesting report was given of the progress made during the short period which had elapsed since the commencement. We hope soon to be able to publish the same, for the satisfaction of the friends of education here and in the parent country. Owing to the debility of the president, resulting from the painful operation to which he has recently submitted, it is expected that the vacation will continue for about a fortnight longer than the period originally fixed. Timely notice of the day of re-opening will be forwarded to the students individually.

The most unbounded satisfaction and surprise were expressed by those brethren who had not previously visited the institution, at the convenience of the arrangements and the neatness and commodiousness of the buildings appropriated to the use of the students. The session, for the year 1844, will commence with ten students.

To these extracts we subjoin part of a letter from Mr. Knibb to Mr. Saffery, dated Kettering, January 29th, 1844.

I was very happy to receive a letter from you, and to have thus an opportunity of returning the favour granted.

About the box from Edinburgh. I have written since I last heard, and have now most unfortunately lost the address of the kind lady, the daughter of Mrs. Innes. Will you write to her, and tell her this, and assure her that the post office arrangements, especially in the country posts, are so sadly managed that not receiving a letter is no proof at all that one has not been sent. I think these arrangements have lately improved, and that we shall not so frequently be subjected to such mistakes in future.

Respecting our schools, if you can do any thing for us, as we have had a severe drought, which has nearly destroyed the crops in several parts of the island, and Trelawney has suffered much; so that I much fear we shall not be able to sustain our operations in their full extent. The schools in connexion with the churches under my care were never in such efficient order. I will give you a brief account.

The Thompson school at Kettering has been kept up during the whole of the past year, and some very pleasing circumstances are connected with its operations. Since its opening 170 scholars have been admitted into the day-school. There are now in it sixty-four boys and thirty-two girls; fifteen of these are writing on paper. We have connected with it a very interesting sabbath-school, under the care of fifteen teachers, all *natives*; and it contains 140 scholars. Mr. and Mrs. Gallimore, the former one of the most active teachers in the school, are now on their way to Africa, there to proclaim salvation through the blood of Jesus. He was taught to read by my beloved William. Last sabbath but one I had the pleasure of baptizing the eldest of the African children whom *I took from the slave ship*, and who was educated in this school. The village of Kettering has now nearly 200 members of my church residing in it, and though it is in its infantine state, I am encouraged by many tokens for good.

Refuge School contains 155 children in the day-school, and it has 450 in the sabbath-school, under the care of thirty-five teachers, whose general conduct is highly gratifying to me. The school at Falmouth has declined, owing in part to other schools being established, and in part to members belonging to the church purchasing land at too great a distance to send them. To obviate this latter evil, I have purchased ninety acres of land just two miles from Falmouth, for which I have to pay 1700 dollars. I shall form a town of the whole It is surrounded by twelve large sugar properties, and is the only plan I had of saving the station. I have the whole to pay in twelve months. Do you know any kind friend who would lend me £400 at six per cent. for twelve months or two years. I should be very glad of your aid. I could easily pay it in that time, and would give a bond for the amount. I have *property* to meet such a demand in case of death, or would not ask it.

The school at Falmouth contains fifty-four in the day and 450 in the sabbath-school, under the care of thirty teachers. From this school, and the one at Refuge, several have been added to the church. My other school is called Camberwell; it has in it eighty-three children; and in the sabbath-school there are eighty-one, under the care of five teachers.

During the year the children in these schools, with the teachers, have collected £40 towards the support of a student for Africa in the Theological Institution, and had it not been for the drought, would have done the same next year. This has much rejoiced my heart.

The churches under my care are much as usual. I have again dismissed about 300 to form another church, and 100 more have been dismissed to other churches by change of residence. Thus in fourteen years, and three of those interrupted by martial law, there are now seven churches where there was but one; and still, though not crowded, we have generally a good congregation at Falmouth, and a very good one at Refuge. We have at all churches much to try us, but we have what *all* such churches have not, much to cheer us; and I hope that still a kind and gracious God will watch over us for good. I hope, as we are about much to improve our *Herald*, that you will try and get it into circulation in the north. Send any orders to Mr. Dyer, Paternoster Row, who will send them to us, or send them direct to the office in Falmouth.

DEATH OF MR. NASH.

In our last we announced this unexpected and afflictive event. The particulars were communicated by Mr. Wood in a letter dated Kingston, January 19th, 1844, which we take the earliest opportunity to lay before our readers.

It is now my melancholy task to inform you of another mysterious and painful dispensation with which it has pleased our heavenly Father to visit us as a mission. I told you in my last letter of the dangerous illness of Mrs. Nash, from which when I wrote she was partially restored; and now I have to inform you that our dear brother Nash himself is no more.

Mrs. Nash has been staying with us ever since her illness, and as Yallahs is at present very unhealthy, Mr. Nash has also spent the greater part of his time since that in Kingston, going up to his station to preach on the sabbath, and returning the beginning of the week. He left us on Saturday morning the 6th instant, apparently in perfect health, but as soon as he reached his house, he was seized with a violent pain in his head, which after a short time got better. He remained up the whole of the day examining candidates for baptism, and talking with the friends connected with his church, but towards evening the pain returned, and he went early to bed. On sabbath morning he was too ill to get up, and he remained in bed with very high fever all day. On Monday morning he resolved if possible to return to town, as he knew his life would be in danger if he remained at Yallahs; and he arrived in Kingston about nine o'clock, A.M. He immediately went to bed, and Dr. Fairbank, his medical attendant, was sent for, who was under no apprehension of danger. He had a great deal of fever on Monday, but towards evening it abated, and although he continued very weak, he seemed every day to get better. On Tuesday, Wednesday, and Thursday he came out of his room, and lay for several hours on the sofa. On Friday morning to all appearance he was doing well; he had slept well during the night, and without any inconvenience was able to take a little breakfast, which the doctor ordered; but about ten or eleven o'clock he was seized with a cold, aguish, shivering fit, which however lasted only a few minutes, but which was succeeded by a clammy sweat, with a coldness of the hands and feet; and from that time he began to decline. Dr. Ferguson was called in as soon as any danger was anticipated, and between three and four o'clock he came. He immediately pronounced the case dangerous. Powerful stimulants were then administered, and mustard cataplasms applied to different parts of the body, but without effect. Dr. Fairbank remained with him the whole night, with brother Oughton and myself, besides the nurse and attendants; but the skill of physicians, and the attention of friends, were of no avail. He gradually got weaker, until about nine o'clock on Saturday morning, when without a sigh, or a struggle, or a groan, he sweetly fell asleep. He retained his senses to the last, and spoke to us a few moments before he died. Thus in the bloom of life and in the midst of usefulness, has God been pleased to take away one of our most devoted missionaries. He was not permitted to gather in the first-fruits of his labours; he intended last sabbath to have baptized and introduced to the church eighteen young persons, who by his instrumentality had been turned from darkness to light, but God ordered it otherwise, and chose rather to take him to his reward in heaven.

I need not say a word respecting his character: his praise is on the lips of all who knew him. By those who knew him best was he most beloved; and by them will his departure be most sincerely lamented. In every way was he eminently qualified to be an efficient and useful missionary. He was also eminently prepared for the happiness and purity the possession of which he now enjoys.

His bereaved and disconsolate widow has received a shock almost too great for her feeble constitution: but I trust God will enable her to sustain it. She has hitherto manifested much patient and humble submission, and seems perfectly resigned to the will of God. She will remain with us until we hear from you, or until arrangements are made for her return to England.

CEYLON.

A letter from Mrs. Owen Birt to a friend in England, dated Kandy, Nov. 22nd, 1843, contains the following passages:—

We go on much as usual here, save that Mr. Dawson is about issuing a little magazine, to be continued monthly, in Singhalese and English, to be called the Commentator, Wees-thia-ka valunce. We hope it will be very useful, as it will contain a commentary

on the scriptures, of which as yet none exists in the Singhalese language, and the necessity for which is very much felt by many natives; hints to native preachers, with slight sketches of sermons and scraps of other useful knowledge, together with a vocabulary of words in Portuguese and the other two languages. As its price will be twopence only, it will come within reach of many; and the commentary will be so printed as to admit of being separated and bound up by itself when completed. This involves much additional labour to Mr. Dawson, of course, but as it will reach where his voice *cannot*, perhaps the time spent in it may never be regretted. According to the Singhalese, "This book will be made beautiful by printed pictures." Mr. Dawson has begged a few woodcuts from the Wesleyan Press, but they have all appeared before in other works, and will only last a few months. Twelve small blocks for woodcuts, would last a year. The natives are extremely fond of pictures, and will be much more likely to purchase the book if it contains some.

Our presses are not sufficient for all the work that comes in. Mr. Dawson has therefore applied for a government one, which is now idle, but labour is at so extravagant a price here, that the profits are very trifling. Just imagine a report of some society, a little thicker than the Baptist Magazine, costing, in wages only, nearly or quite £40. But our type is so good that people will pay rather than go to the other presses.

I cannot say I like my present abode at all, for the rats are ever running on my curtain and around me, centipedes fall from the roof, and I am in horror that the snakes, who pursue the rats to the very edge of the ceiling in the next room, will follow them when they take refuge in my chamber. Did I tell you last month that I was turned into this room *for a few days?* Well, I am *still* here, for having attempted to take possession of my chamber yesterday, I was forced back by the wetness of the floor. The workmen are so trying here, that Job himself, I think, would have lived in a hut, in despair of ever building himself a more convenient abode. They constantly employ themselves in undoing their own work; and three generally look on whilst two work a little. However, now my part of the house is ceiled, floored, and washed, and next week I do really hope to move in, though the roof is, for the sixth or seventh time, so badly put on that the wet has in three days almost spoiled the ceiling. I shall like my new room much, and the verandah will form a capital walk. Our front parlour will now be a convenient room. It will be very nice when we are all settled, and will be well for the mission, as we are to have all the premises at a cheap rate until all the money expended in the new part is refunded.

The heat of the weather, I suppose, has induced a visitation of the cholera; not a great many have died, whilst numbers have had it in Candy, &c., &c. I mention it lest you should see a notice of it in the papers. It is five years since it prevailed in Ceylon. It is dismal to see the poor heathen taking offerings to their idol gods to stay the plague; and on the estates, Thomas says, the coolies have run up little rude temples, and put up a *doll*, to receive the gifts. He has had much talk with them, and yesterday a Mr. W. went with him to see one that his own coolies had built. "Well! what does your god eat!" "Jaggery and plaintains," was the reply of one who, seated on the ground, acted for the time as priest. "Well, give him one now, and let us see him eat." After a little hesitation, the poor priest was obliged to own that they left the food some hours before the doll, and then ate it themselves. They then showed him that though it had hands, it could not work, &c,, and bid him ask a higher power to stay the moral plague that was raging in his heart. He had often heard of *Him* before, but something visible must be had; they cannot realize aught else. One of them told Thomas, the other day, "There is but one moon, but if we fill 1000 chatties with water, and place them out at night, we shall see 1000 moons; so though there may be but one God, there are innumerable manifestations of him. They have, I think, three millions, and of course seldom any difficulty in finding some one or other at any place they may come to; but one poor man complained lately that there was no God for him to pray to, his God was in Malabar, and could not hear him so far off!"

The Hindoos, who are principally moormen, have a nightly parade through their streets to their temples, headed by a priest with lamps, and repeating prayers (in Arabic, I believe). The people appear to take the responses, and continually raise the cry, "Allah il Allah!" To me there is something very solemn and affecting in their earnest and devout manner; and they stand out as very superior to the others, though their being right in worship of the one true God only seems a bar to their embracing Christ as the way of salvation. They will hear nothing of him, and seem quite immovable as yet, but "Jesus shall reign;" and so the time will come when they will bow. May it be in sincere and willing obedience! They are a fine, intelligent, and interesting set of people, and will converse freely on any but *the one* subject—that is so hateful to them! I was much struck with the devotion of one who happened to be standing near the door of a temple one day when we were passing it. The reverence with which he bowed himself, then touched the ground, then rose and prayed aloud, and bowed and rose again, showed plainly that he felt he was approaching a mighty though invisible power, and contrasted finely with the cringing, servile crossing of

the hands of a poor heathen, who would have withheld *this* had not his priest spoken, and so called for it.

Mr. Dawson thinks offerings are very much less frequent than they were, and I fancy *the last few months* have made a difference. The people are not become Christians, it is true; but is not something gained when the children see their priests walking through the streets unattended by any state, and unnoticed? They will doubtless be more ready to embrace Christianity the more they become aware of the absurdities of Buddhism.

HOME PROCEEDINGS.

ANNIVERSARY SERVICES.

MEETINGS FOR SPECIAL PRAYER, APRIL 17th & 19th.

Under the conviction that the extension of Christian missions, and enlarged success, depend upon the more abundant outpouring of the Holy Spirit, the Committee have resolved on holding meetings, in connexion with the annual services, for special prayer. A prayer-meeting will accordingly be held on Wednesday morning, April 17th, at the new Mission House, Moorgate Street; the service to begin at eleven o'clock.

District prayer-meetings will also be held on the evening of Friday, the 19th of April. The following are fixed:—

Soho, Rev. G. Wyard's	To deliver addresses...	Rev. G. Wyard and J. Cooper.
New Park Street	.....	J. Aldis and P. J. Saffery.
Eagle Street	.....	Jon. Watson and Jas. Edwards.
Shoreditch, Providence Chapel	.....	Dr. Cox and J. M. Daniell.
Lion Street, Walworth	.....	C. M. Birrell and C. Hardcastle.

Service to commence at each place at seven o'clock.

ANNUAL SERMONS, APRIL 18th & 24th.

The Committee have much pleasure in announcing that the annual sermons on behalf of the Society will be preached by the Rev. William Brock, of Norwich, and the Rev. Hugh Heugh, D.D., of Glasgow. The former will preach at Surrey Chapel on the evening of Thursday, the 18th of April, the latter at the Poultry Chapel (Rev. John Clayton's), on the morning of Wednesday, April 24th.

Service to commence in the evening at half-past six, and in the morning at eleven.

ANNUAL MEETING OF MEMBERS OF THE SOCIETY, APRIL 19th.

In addition to the public meeting at Exeter Hall, A General Meeting of the members of the Society will be held at the Mission House, Moorgate Street, on the morning of Friday, the 19th of April, for the election of the Committee for

the ensuing year, and the transaction of other business. The chair will be taken at ten o'clock.

This meeting is for members only. All subscribers of 10s. 6d. or upwards, donors of £10 or upwards, pastors of churches which make an annual contribution, or ministers who collect annually for the Society, and one of the executors on the payment of a legacy of £50 or upwards, are entitled to attend.

SERVICES FOR THE YOUNG, APRIL 16th & 22nd.

On the evening of Tuesday, the 16th of April, the annual meeting of the Juvenile Auxiliary connected with Regent Street Chapel, Lambeth, will be held at that place. Service to begin at half-past six.

On the afternoon of Lord's day, the 21st of April, addresses will be delivered to the young, as shown in the following list.

On the afternoon of Monday, the 22nd April, the annual meeting of the Juvenile Auxiliaries of London will be held at the Rev. A. Fletcher's Chapel, Finsbury. Chair to be taken at two o'clock.

SERMONS, LORD'S DAY, 21st of APRIL.

The following are the arrangements (so far as completed) for April 21st.

The afternoon services marked thus * are intended for the young.

PLACES.	MORNING.	AFTERNOON.	EVENING.
Alfred Place, Kent Road	... ...	... ...	... ...
Allen Street, Little	Rev. P. Dickerson...	Rev. P. Dickerson...	Rev. J. Cooper
Battersea	Rev. Dr. Murch.....	... ...	Rev. C. M. Birrell
Blandford Street	Rev. W. B. Bowes...	... ...	Rev. J. M. Daniell
Bluegate Fields	... ...	... ...	... ...
Bow (Old Ford)	Rev. D. Katterns ...	... ...	Rev. Dr. Davies
Brentford, Old.....	... ...	... ...	... ...
Brentford, New	Rev. J. Smith	... ...	Rev. T. Smith
Brixton Hill (Salem Chapel)...	Rev. J. Aldis	... ...	Rev. Dr. Cox
Brompton.....	Rev. P. J. Saffery...	... ...	Rev. T. C. Finch'
Camberwell	Rev. Dr. Cox.....	Rev. W. Upton*, ...	Rev. T. F. Newman
Charles Street, Paddington	Rev. W. A. Blake...	Rev. J. Griffiths.....	Rev. G. Pritchard
Chelsea	Rev. C. H. Harcourt	... ...	Rev. C. H. Harcourt
Church Street, Blackfriars.....	Rev. G. Cole	Rev. S. A. Dubourg*	Rev. J. Davis
Clapham	Rev. B. Hoe	... ...	Rev. J. H. Hinton, M.A

PLACES.	MORNING.	AFTERNOON.	EVENING.
Deptford, Lower Road	Rev. A. Major	... ...	Rev. A. Major .....
Devonshire Square	Rev. J. H. Hinton, M.A	... ...	Rev. C. E. Birt, M.A.
Eagle Street	Rev. R. W. Overbury	W. B. Gurney, Esq.*	Rev. P. J. Saffery
Eldon Street	... ...	Rev. — Pugh.....	Rev. B. Price
Greenwich, London Street.....	Rev. J. Cooper	... ...	Rev. W. Reynolds
Greenwich, Bunyan Chapel ...	... ...	... ...	... ...
Hackney	Rev. Dr. Steane.....	Rev. J. T. Wigner...	Rev. D. R. Stephen
Hammersmith	Rev. A. G. Fuller...	... ...	... ...
Hampstead	Rev. J. Castleden ...	... ...	Rev. J. Castleden
Harlington	{Rev. J. Davies, Miss. to Ceylon}	... ...	Rev. J. George
Hatcham	Rev. W. Groser.....	... ...	Rev. R. W. Overbury
Hendon	... ...	... ...	... ...
Henrietta Street	Rev. Jas. Edwards...	... ...	Rev. J. Sprigg, M.A.
Highgate	Rev. G. H. Orchard	... ...	Rev. G. H. Orchard
Homerton	Rev. D. Curtis	Rev. D. Moyll	Rev. J. Collins
Hoxton, Buttesland Street.....	Rev. J. Rothery.....	... ...	... ...
Islington Green	... ...	... ...	... ...
Jamaica Row	[Sermons in June.]		
John Street, Bedford Row.....	... ...	... ...	... ...
Jubilee Street, Mile End	Rev. J. Packer	... ...	Rev. W. Fraser
Kennington, Charles Street ...	Rev. W. Attwood...	Rev. W. Attwood...	Rev. P. Dickerson
Kensington	Rev. F. Wills.....	Rev. J. H. Millard...	Rev. J. Millard, Lym.
Keppel Street	Rev. W. Brock.....	... ...	Rev. J. Davies
Lessness Heath	... ...	... ...	... ...
Mase Pond	Rev. C. M. Birrell	... ...	Rev. J. Aldis
Meard's Court	... ...	... ...	... ...
New Park Street.....	Rev. T. F. Newman	... ...	Rev. J. Smith
Peckham	Rev. E. Carey	... ...	Rev. T. Powell
Poplar	Rev. B. Price.....	... ...	Rev. B. Price
Prescot Street	Rev. C. Stovel	... ...	Rev. W. Brock
Regent Street, Lambeth.....	Rev. W. Fraser.....	... ...	Rev. J. Watson
Romney Street, Westminster...	... ...	... ...	... ...
Salter's Hall	Rev. J. M. Daniell	... ...	Rev. G. H. Davis
Shacklewell	Rev. J. Wigner.....	... ...	Rev. J. Wigner

PLACES.	MORNING.	AFTERNOON.	EVENING.
Shakspeare's Walk	Rev. C. Hardcastle	... ...	Rev. J. Moore
Shoreditch, Providence Chapel	Rev. W. Miall	Rev. W. Fraser* ...	Rev. E. Carey
Shoreditch, Ebenezer Chapel...	Rev. J. Massingham	... ...	Rev. J. Massingham
Shoreditch, Cumberland Street	Rev. H. Killen	... ...	Rev. H. Killen
Soho	... ...	... ...	Sermon on the 17th.
Somers' Town	... ...	... ...	... ...
Staines	... ...	... ...	... ...
Stepney College Chapel	Rev. G. H. Davis ...	... ...	Rev. F. W. Gotch, M.A
Spencer Place, Goswell Road...	[Sermons in May.]		
Tottenham	Rev. J. J. Davies ...	... ...	Rev. J. J. Davies
Trinity Chapel, Borough	Rev. B. Lewis	... ...	Rev. C. Hardcastle
Unicorn Yard, Tooley Street...	Rev. W. Penrose ...	... ...	Rev. W. Penrose
Vernon Chapel, Bagnigge Wells Road	Rev. O. Clarke	... ...	Rev. O. Clarke
Walworth, Lion Street	Rev. Jon. Watson...	Rev. P. J. Saffery*	Rev. Jas. Edwards
Walworth, Hornsey Street	Rev. R. G. Lemaire	... ...	Rev. S. A. Dubourg
Walworth, East Lane.....	... ...	... ...	... ...
Waterloo Road	... ...	... ...	... ...
West Drayton	Rev. J. Stanger.....	... ...	Rev. J. Davies, Miss. to Ceylon
Wild Street, Little	Rev. W. Upton.....	... ...	Rev. C. Woollacott
Windmill Street	Rev. W. Jones, M.A.	Rev. — Mathieson...	
Woolwich, Queen Street	Rev. J. Cox	... ...	Rev. J. Cox
Woolwich, Enon Chapel	Rev. C. Box	... ...	Rev. C. Box

ANNUAL PUBLIC MEETING, APRIL 25th.

The annual public meeting of the Society will be held in Exeter Hall, Strand, on Thursday, the 25th of April: the chair to be taken by William Brodie Gurney, Esq., at ten o'clock. Tickets for the meeting may be obtained at the Mission House in Moorgate Street, or at the vestries of the various chapels.

NOTICE.

Ministers and others who intend coming to town to the meetings, and are desirous of being received into the house of some friend, are requested to send an intimation of their wish to the Secretary of the Baptist Mission, not later than the fifth of April. He will have much pleasure in making the necessary arrangements.

DESIGNATION OF MR. DENHAM.

On Wednesday evening, January 24, 1844, Mr. W. H. Denham, late of Faversham, having felt it to be his duty, in consequence of a direct appeal to him, to offer himself to the Baptist Missionary Society, to go forth to the East, to strengthen the little band of devoted brethren who are labouring among the millions of India, was publicly set apart to the solemn and interesting work, in Blandford Street Chapel, London. The solemnities of the evening were commenced by singing, when Mr. Lewis, of Trinity Chapel, Borough, read the scriptures and implored the divine presence and benediction; Mr. Angus, secretary to the Society, described the sphere of labour upon which our brother was about to enter, setting forth its spiritual destitution, its vast extent, and growing claims upon the attention and sympathies of the churches, and of the friends of the Redeemer individually; after which the minister of the place requested his beloved friend and brother to give to the multitude assembled an outline of his early history, the leading circumstances connected with his conversion to God, his call to the ministry of the gospel, and the reasons which had induced him to resign his pastoral connexion with the church at Faversham. The replies to these questions were of the most instructive and satisfactory character, exciting the gratitude and astonishment of every spiritual mind, whilst the relating of some incidents in our brother's history affected the congregation even to tears. Mr. Bowes implored the special blessing of the great Head of the church upon the person and labours of his beloved friend, commending him, his wife, and family, and the devoted female accompanying them in their self-denying activity for the Saviour's glory, to the protecting care and omnipotent mercy of Him who hath prepared his throne in the heavens, and whose kingdom ruleth over all. Dr. Steane addressed Mr. Denham from Matt. xiii. 3, "Behold a sower went forth to sow," appropriately and affectionately applying the sentiment to the circumstances and work of the Christian missionary. Rev. Morelock Daniel delivered a spirit stirring address to the people upon the magnificence of the missionary enterprise, and the righteous and powerful claims of the Son of God to the untiring zeal and universal consecratedness of all who profess discipleship to him.

Though the service was protracted, and the place crowded to overflowing, it was delightful to see that the patience and attention of the multitude was unbroken. By this service, the cause of missions has received an impulse in this locality, which we hope will be as enduring as it was felt to be powerful.

DESIGNATION OF MR. DAVIES.

On Tuesday evening, March 12th, Mr. Jacob Davies, of Horton College, was set apart as a missionary to Ceylon, in Westgate Chapel, Bradford. Mr. Pottinger commenced the service by reading and prayer Mr. Saffery, in an introductory address, gave a sketch of the natural, social, political, and religious history of Ceylon, with a brief narrative of the origin and progress of the baptist mission in that island. Mr. Clowes, classical tutor of Horton College, offered up solemn and fervent prayer, Mr. Davies having at his suggestion previously given a short but most touching account of his conversion, together with a statement of his motives for choosing to labour in a foreign land. This statement excited the deepest interest, evincing as it did a clear, enlarged, and solemn apprehension of the trials, difficulties, temptations, and responsibilities of a missionary life. It gave also a singular appropriateness to the admirable charge which he subsequently received from Mr. James Acworth, president of the college. The charge was founded on Galations i. 15, 16. After an impressive exhibition of the sacrifices which the apostle had to make, and of the considerations which inspired his determination to discharge the

ministry for which he had been "separated," and to which he had been "called," some of the advantages and fruits of this determination were presented, 1. A cheerful and untiring application of all his energies and means to the work assigned him. 2. A superiority to disappointment in the prosecution of the service to which he was appointed. 3. A meetness for realizing large success. The service was concluded by Mr. Glyde, independent minister, with prayer. The hymns were read by Mr. Dowson, minister of the place.

A large congregation manifested to the last an unflagging interest in the protracted but interesting service of the evening. No missionaries ever left their native land with a larger measure of esteem and love than will follow Mr. and Mrs. Davies to their important field of labour.

MEETINGS IN SHROPSHIRE.

On Lord's day, February 25th, sermons were preached on behalf of the mission, at Wellington by Mr. Carey, and at Shrewsbury by Mr. Saffery. Public meetings were held during the week at the following places: Monday evening, the 26th, at Wellington; Tuesday, the 27th, at Shrewsbury; Wednesday, the 28th, at Pontesbury; and Thursday, the 29th, at Wem. On Lord's day, March 3rd, three sermons were preached at Oswestry by Mr. Saffery. The weather during the week was extremely unfavourable, yet the various meetings were well attended, and although, owing to the very depressed state of trade in the county, the collections were not all of them equal to those of some former years, there was an increased interest manifested for the missionary cause.

DEPARTURE OF MISSIONARIES FOR JAMAICA.

Mr. and Mrs. Evans, having been appointed to the station at Manchester, lately occupied by Mr. Williams, sailed in the Caroline, Captain Deane, on the 2nd of January last, and on the 18th of January, Mr. Teall, as a schoolmaster for Mr. Day at Port Maria, in the Ralph Bernal, Captain Bridges. Intelligence has been received that Mr. and Mrs. Evans landed at Kingston on the 15th of February, in good health.

LETTERS RECEIVED FROM MISSIONARIES

Africa	Cameroons	Merrick, J.	Dec. 5.
	Clarence	Merrick, J.	Oct. 16, Nov. 7.
America	Montreal	Girdwood, J.	Feb. 17.
		Thomson, T. M.	Feb. 22.
		Try, J.	Feb. 20 and 26.
Asia	Calcutta	Evans, W. W.	Dec. 29
		Thomas, J.	Jan. 19.
		Wenger, J.	Jan. 19.
	Colombo	Daniel, E.	Jan. 15.
	Entally	Pearce, G.	July 31.
	Kandy	Dawson, C. C.	Jan. 23.
Brittany	Morlaix	Jenkins, J.	March 7.
Honduras	Belize	Henderson, A.	Jan. 6.
Jamaica	Belle Castle	Kingdon, J.	Feb. 6.
	Bethtephil	Pickton, T. B.	Feb. 5.
	Brown's Town	Clark, J.	Feb. 5 and 6.
	Falmouth	Gay, R.	Feb. 4.
		Knibb, W.	Jan. 10, 29 (2 letters), Feb. 4.
	Kingston	Tinson, J.	Jan. 17, Feb. 7.

MOUNT NEBO.....Armstrong, C.....Jan. '31.
ST. ANN'S BAY .....Abbott, T. F.....Jan. 29 (2 letters).
SALTER'S HILL.....Dendy, W..... ...Jan. 30.
SPANISH TOWN .....Dowson, T.....Feb. 8.
Off BARBADOES .....Phillippo, J. M...Dec. 23.
TRINIDAD .....PORT OF SPAIN.....Cowen, G.....Feb. 3.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following friends—

Mr. John Whitehead, of Sowerby, Yorkshire, for five dozen spectacles, and two pieces of worsted stuff, for *Western Africa*;

Isaac Crewdson, Esq., of Manchester, for—
750 copies of Baxter's Saint's Rest,
140 ditto "Doctrine of the New Testament on Prayer,"
10 ditto Fuller on Religious Declension,
10 ditto Foster's Essay on Popular Ignorance,
for *Jamaica*;

A schoolmaster, for twelve account books, for *the Rev. W. W. Evans's schools*;

The Sunday School Union, for a grant of school materials, for *Rev. T. Sturgeon*;

The Religious Tract Society, for a grant of Tracts, &c., for *the same*.

CONTRIBUTIONS

Received on account of the Baptist Missionary Society, during the month of February, 1844.

Annual Subscriptions.	£	s.	d.
Angus, Rev. Joseph.....	5	5	0
Francis, Mr. J.....	1	1	0
Gurney, W. B., Esq.	50	0	0
Do., for *Africa*.....	10	0	0
Do., transferred from B. Col. Society.....	10	0	0
Gurney, Joseph, Esq. ...	10	10	0
Do., transferred from B. Col. Society.....	5	5	0
Gurney, Thomas, Esq...	2	2	0
Do., transferred from B. Col. Society.....	3	3	0
Gurney, Miss	1	1	0
Moore, Mrs.	2	2	0
Do., transferred from B. Col. Society.....	1	0	0
Donations.			
Angus, Rev. Joseph	10	10	0
Bartlett, W. P., Esq. ...	21	0	0
Beddome, R. B., Esq....	10	10	0
Brown, Mr. Edward, for *Brittany*.....	0	5	0
C. M.	40	0	0
Edger, Sarah.....	0	10	0
Whitehorne, Jas., Esq..	5	0	0
Wilson, Mrs. Broadley	30	0	0

Legacies.	£	s.	d.
Dore, Mrs., late of Walworth 102	0	0	
Dyson, James, Esq., late of Newark.....	91	6	0
King, Thomas, Esq., late of Birmingham, balance of residue	14	8	0
LONDON AND MIDDLESEX AUXILIARIES.			
Brentford, New—			
Cunnington, Miss, Christmas Cards by	0	15	0
Harlington—			
Collection	6	14	7
Contributions at Missionary Prayer Meetings, moiety	3	10	9
Keppel Street—			
Collected by Christmas Cards	1	6	5
Do., for *Africa*.....	0	5	4
New Park Street—			
Richards, Miss, Christmas Cards by.....	1	5	6
Staines—			
Collection.....	6	12	0

	£	s.	d.
West Drayton—			
Newton, Mrs.....A.S.	1	0	0
Newton, Miss E. P. A. S.....	0	10	0
BERKSHIRE.			
Windsor—			
Collection	12	0	0
Contributions.....	1	14	6
Do., Sunday School	0	10	1
BUCKINGHAMSHIRE.			
Amersham—			
West, Mrs., A.S., transferred from B. Col. Society	0	10	0
Olney—			
Collections.....	9	8	4
Contributions.....	9	2	0
Do., for *Africa*	4	19	0
Do., Sunday School, for *do.*.....	1	14	9
Smith, Misses A. H. and M., for *Schools in India*	5	0	0
	30	4	1
Acknowledged before	21	12	1
	8	12	0

	£	s.	d.
HIRE.			
, Esq.,			
.....	1	1	0
. G.,			
l sub-			
.....	2	0	6
Ellen,			
ss, F.,			
.....	4	13	0
ALL.			
.....	5	0	0
oseph,			
.....	5	0	0
HIRE.			
...A.S.	5	0	0
, Esq.,			
.....	1	0	0
Thos.,			
.....	1	0	0
W.,			
.....	1	0	0
K.			
.....	2	10	3
Mis-			
r	0	12	9
.....	0	12	2
.....	1	1	0
.....	7	12	0
Esq.,			
ey ...100	0	0	
..... 20	8	9	
.....	0	13	9
.....	1	0	0
..... 10	7	0	
.....	4	2	0
.....	2	3	6
Moss	0	5	6
.....	4	11	6
.....	2	6	7
.....	0	6	0
SHIRE.			
.....	1	11	6
.....	0	10	0
.....	1	9	4
..... 12	0	4	
ol...	0	10	2
RE.			
ckes,			
l B.			
two			
.....	1	0	0

HERTFORDSHIRE.

	£	s.	d.
Hatfield—			
Young, B., Esq., Collected by.....	1	4	6
Hitchin—			
Collections.....	17	17	2
Do., at *Walkern*	3	0	9
Do., at *Stevenage*	1	0	0
Contributions.....	25	6	1
Tring—			
Collections.....	4	12	6
Contributions	19	13	9
	24	6	3
Acknowledged before	13	15	6
	10	10	9

KENT.

	£	s.	d.
Dover, Salem Chapel—			
Contributions	5	0	0
Faversham—			
Sunday School, by Miss Denham	0	13	6
Sheerness—			
Blessley, Mr.....A.S.	2	0	0
Woolwich, on account...	25	0	0

LANCASHIRE.

	£	s.	d.
Ashton—			
Friends, Christmas Cards, by Mr. J. Johnson	10	2	1
Bolton—			
Collections and Contributions	11	0	0
Liverpool—			
Negroes' Friend Society, for *Rev. J. M. Phillippo's Schools*...	10	0	0
Pembroke Chapel Sunday School, for *two Hindoo girls*	4	0	0

LEICESTERSHIRE.

	£	s.	d.
Leicester—			
Contributions by Mrs. J. Cort, transferred from B. Col. Society	5	17	6

MONMOUTHSHIRE.

	£	s.	d.
Newport—			
Collection, English Chapel	3	12	6

NORFOLK.

	£	s.	d.
NORFOLK AUXILIARY—			
Dereham—			
Collections.....	6	14	6
Contributions.....	5	2	2
Diss—			
Collection	9	11	2
Contributions	3	17	4
Ditto, Juvenile Society.....	3	11	8
Fakenham—			
Collection	4	2	0
Contributions.....	22	18	0
Felthorpe—			
Collection and Proceeds of Tea Party	3	2	7
Foulsham—			
Collection	3	1	1
Contributions	17	14	10
Ingham—			
Collection	10	17	6
Contributions.....	11	16	4
Do., Sun. School Girls, by Mrs. Cooke.....	0	10	0
Norwich—			
Public Meeting...	13	10	3
St. Mary's—			
Collection	20	18	4
Contributions ...	78	3	11
Ditto, Juvenile Association..	26	0	5
Do., for *Africa*	5	0	0
Orford Hill—			
Collection	5	0	0
Contributions.....	2	10	0
Do., Sun. School	2	12	0
St. Clements—			
Collection	4	3	0
Contributions	10	1	
Ditto, Juvenile Association..	1	8	6
Do., Sun. School	0	8	10
Stoke Holy Cross—			
Collection	3	15	0
Swaffham—			
Collection	12	19	0
Collected by Master W. Graves	1	6	0
Yarmouth—			
Collection	5	3	1
Contributions	10	6	11
	306	5	5
Acknowledged before and expenses.....289		1	0
	17	4	5

NORTHAMPTONSHIRE.

	£	s.	d.
Bugbrook—			
Daniel, Mr. James, transferred from B. Col. Society	1	0	0

SOMERSETSHIRE.

	£	s.	d.
Cheddar—			
Contributions	9	2	0
Taunton—			
Stevenson, G., Esq., transferred from B. Col. Society	1	1	0

STAFFORDSHIRE.

	£	s.	d.
Handsworth—			
Horn, Mr. Joseph, transferred from B. Col. Society.....	1	1	0

SUSSEX.

	£	s.	d.
Burwash—			
Noakes, Mr., dec.....	1	0	0

WARWICKSHIRE.

	£	s.	d.
Birmingham—			
Pupils at Guildford House, by Master H. G. Wheeler	1	4	6

	£	s.	d.
Wiltshire.			
Wootton Bassett—			
Collier, Mr.....A.S.	0	19	0
Mackness, Mr. J...do.	1	0	0
Do., do., for *Africa*	0	10	0
Worcestershire.			
Astwood—			
Smith, Rev. James, for *Colonies*.....	1	0	0
Smith, Mr. J. B., for *do.*	1	0	0
Smith, Mr. J., jun., for *do.*	1	0	0

	£	s.	d.
South Wales.			
Pembrokeshire—			
Middle Mill—			
Collection	3	13	2
Contributions.....	9	15	4
Penybryn—			
Collection	0	11	3
Contributions	0	16	0
Do., Sun. School..	1	13	8
SCOTLAND.			
Cavers—			
Douglas, James, Esq., for *Africa* 100	0	0	

	£	s.	d.
Edinburgh—			
Collections—			
Public Meeting.....	8	18	2
Rev. Mr. Cullen's...	5	5	1
Bristo St. Chapel ...	7	6	0
Contributions.....	26	19	8
Ditto, for *Native Agency*.....	1	4	4
Ditto, for *African Printing Press* ...	1	16	0
Do., for *Translations*	1	0	6
Ditto, Juvenile Society, Methven ...	2	0	0
Do., do., for *Africa*	1	0	0

CONTRIBUTIONS TO THE JUBILEE FUND,

From the 1st to the 29th of February, 1844.

	£	s.	d.
London—			
Giles, Mr. William....	1	5	0
Rogers, Mr., Camberwell Grove, by T. Pewtress, Esq., for *Miss. Vessel*	3	3	0
Russell, Mr. Jacob, Southwark.....	25	0	0
Beccles—			
Collected by Martha Newman, at Mr. Delf's, for *Miss. Vessel*	3	16	4

	£	s.	d.
Collected by Mrs. P. Yarington, for *Miss. Vessel*	1	0	0
Botesdale—			
Sparke, Rev. J. F.. ...	5	0	0
Cavers—			
Douglas, James, Esq., for *Miss. Vessel*.....	20	0	0
Hadlow—			
Harrison, Mr. William, for *do.*.....	5	0	0
Kettering—			
Wallis, Miss, Barton Lodge, Collected by, for *do.*.....	2	4	6

	£	s.	d.
Ward, Barnard, Esq., for *do.*.....	10	10	0
Langham—			
Salmon, Mrs., Collected by, for *do.* ...	1	1	0
Newark—			
Surplus Proceeds of Tea Meeting	0	16	0
Whitchurch—			
Amery, Mrs., Collected by.....	0	10	0
Amery, Miss	0	5	0
Amery, Master E.....	0	5	0

Our friends are respectfully informed that by the time this Herald is in their hands, the business of the Society will be removed from Fen Court to the *Mission House, Moorgate Street*, to which address all letters and parcels must in future be directed.

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by W. B. Gurney, Esq., Treasurer, or the Rev. Joseph Angus, M.A., Secretary, at the Mission House, Moorgate Street, London: in Edinburgh, by the Rev. Christopher Anderson, the Rev. Jonathan Watson, and John Macandrew, Esq.; in Glasgow, by Robert Kettle, Esq.; in Dublin, by John Parkes, Esq., Richmond Street; in Calcutta, by the Rev. James Thomas, Baptist Mission Press; and at New York, United States, by W. Colgate, Esq.

IRISH CHRONICLE.

The meetings of the anniversary of this Society will be held as follows.

On WEDNESDAY, April 17, a Lecture will be delivered on Ireland, and its claims on Christian sympathy and effort, at the Hall of Commerce, Threadneedle Street, by the Rev. J. W. MASSIE, A.M., of Manchester.

On TUESDAY EVENING, the 23rd, at six, the Public Meeting will be held also at the Hall of Commerce. JOSEPH TRITTON, Esq., of Battersea, in the chair.

THE UNION.

SOME persons are much engaged in forming unions for various important purposes; others are seeking to destroy those which already exist. Some are saying, we have too much union; others tell us we have not enough, and never can have too much. It is a subject, therefore, of considerable importance. It is exciting great attention in these times; and, certainly, if the word of God be deemed an authority on such a question, few questions are of deeper moment. How earnestly Jesus laboured to promote it! How earnest and importunate his prayers for its success and extension! *"That they all may be one; as thou Father art in me, that the world may know that thou hast sent me."*

Dear friends, there is little union in Ireland. Party spirit rages fiercely. Protestant against catholic, and catholic against protestant. The members of the endowed church are taking up a hostile position against dissenters. Those who possess civil rights and political influence and power, are trying to prevent the extension of them to their fellow citizens. The rich and poor are widely separated, not more in circumstances than feeling. There is little sympathy between them. The mass of the people are united on one object, the repeal of the union between their own country and Great Britain. All admit the undesirableness of such a step; but plead for it on the ground of necessity. But even on this subject there is not a hearty union of one sentiment and one feeling. Though the whole land is in a state of submission to Antichrist, and the people love their bondage too well, yet rents and divisions are seen *even here*. All is in commotion. The deadly uniformity of stagnation is broken. Ripples appear on the surface, betokening the coming breeze. The dead sea of spiritual lifelessness and mental degradation is at last moved! Tell it through the land, *the Bible is no longer a prohibited book;* nay, more, *it is a* RECOMMENDED BOOK!

And how should British Christians regard this scene of agitation? Are they to look on, and fold their arms, and take no interest in the spectacle? Are they to be still when mind and heart, so long benumbed and prostrate, are beginning to show signs of life? We know what you will say. You are eager to assure us of your willingness to help us. Ireland's woes, and wrongs, and wants, have never been faithfully exhibited to our British churches, without awakening the deepest interest, and calling into exercise Christian liberality.

Friends of Christ! we speak to you through this medium, whom we can address in no other way. A great crisis is at hand. You have the means of healing the waters of strife. As there are no bonds so firm, no union so perfect and lasting, as that cemented by Christian love, we call you to the high purpose of uniting Ireland to England by this tie. Who will now say, "the time is not

yet come?" Verily, if the events to which we have referred you could be vocal, they would speak in a voice, *louder than many waters*, "THE TIME IS COME!"

Oh, then, awake and rouse yourselves! Shake off the fetters of sloth and prejudice. And, if despair of Ireland's regeneration hath crept over you, look on the things which it is our privilege and joy, from time to time, to record; take courage, for surely the day is breaking; the darkness and mists are fleeing away; the Sun of righteousness is mounting upwards, and there is healing for the people beneath his wings. Unite—unite—unite—in prayer, in hope, in effort, in liberality, and in faith!

Mr. BATES writes to Mr. Green:—

Ballina, Feb. 26, 1844.

MY DEAR BROTHER,—I have not been very well this month, and my labours have been principally confined to this town, with the exception of going to Mullifarry. About three miles from this, one of our active members teaches a female school, which is principally sustained by a pious lady living in Dublin. For some time past, several of the Roman catholic children have been in the habit of coming to our Sunday School, and remaining during our worship. At length two of them, both females, both Roman catholics, and both under twenty years of age, proposed joining the church. I conversed with them about the gospel, and after being brought before the church, in order to tell us what God had done for their souls, they were both accepted. The priest had occasionally cursed them for coming to our school, but their friends did not say much, though they told them of their intention to be baptized. The first sabbath of this month was fixed upon as the day for the administration of the ordinance. But now commenced a real war.

The candidates came to my house, on the previous Saturday, to be ready for the following day. About nine o'clock in the evening, the mother of one of the candidates, with some other persons, came here, and very quietly wished her daughter to go home, saying that her father was at the *point of death*—three men were gone for the priest, to come and anoint him—and promised that she should return in the morning. The night was very wet, but she went home. These were all falsehoods, and the mother had been speaking *lies in hypocrisy*. The daughter was severely beaten, dragged to the priest the next day, and then sent to some place at a distance, in the country. I have not seen her since.

The same Saturday evening one of the magistrates of the town called to see me. He remained nearly an hour. His object was to show me the danger to which I should expose myself if I proceeded to baptize the other female. He said, "It will not be safe for you to remain in the country, as the Roman catholics will be so much excited." I spoke to him very kindly; but when he saw I was firm to my purpose he quietly retired.

The following day, just before the service, when the house door was opened, a party of five or six persons rushed into the hall, and before I knew what they were about, we were all in an uproar. At length, however, the candidate was rescued from them, and after a short time they quietly withdrew. In the mean time the priest was pouring out his curses upon us all. He said that he would make a *baulsumpler* of any child that would come to us, that is, a cripple, or marked example. The teacher, or patron of the school, was denounced as a *cheranaugh*, that is, the mother of the devil. The mother of the candidate was also treated in a rough way. The priest refused to hear her confession, or give her the sacrament, saying that "she had sold her daughter to the devil," and that "if death was in her mouth, he would not come to anoint her." Christians may smile at such language, but it makes poor, ignorant Roman catholics tremble. In the mean time the children dare not come to her, and the school in the country is nearly empty. I called to see the priest, thinking that an interview with him might not be amiss, as he had proceeded to such great lengths this time; but he was not at home.

The young woman has been baptized—she wished it, and I felt bound to comply. She remained here some time, for protection; her friends had full liberty to come and see her and I have had a great deal of talk with them. Their ignorance and superstition, however, is almost incredible. They applied, I believe to one or two Roman catholic magistrates, to see if she could not be taken home by force and finding that she could not, they let her alone. She is now gone to one of our members in the country, as her friends will not receive her; indeed she is afraid to go home and I do not wonder, for I have no doubt but that they would forcibly take her to some nunnery.

Such is popery. It is unchanged and unchangeable. If we seem to labour in vain they will laugh at our operations, and remain quiet; but if sinners are converted, and we to leave them, they would instantly tear them asunder, if we were not protected by British

law. The difference between popery in England and popery in Spain, is no more than there is between the tiger in the cage and the tiger in the lair. Truth, however, is spreading, and pouring forth a flood of light into the kingdom of darkness, so that this accursed system must come to an end, while the gospel will march onward with unwasting splendour. This empire of darkness and despotism has already received a stroke which has loosened its very foundation, and ensures its fall; and, like the ivy-mantled tower, will carry all along with it to destruction that cling to its ruins.

Mr. MULHERN also writes under date, February 16, 1844:—

MY DEAR SIR,—Since my last, things here have been going on much as usual; our prospects, blessed be God, are still encouraging. I preach five or six times a week at four different stations, at each of which the attendance, all things considered, is encouraging. I trust the Lord is blessing our labours. I baptized two persons last week, who have since been added to our church; but I am sorry to say that we are likely to soon lose them, as they are about to remove to Edinburgh; but they will not be lost to the church of Christ. Others are anxiously inquiring, and it is hoped, will soon be enabled to give themselves unto the Lord. Our day school and sabbath schools go on well, and promise to be very useful. I opened a new station since my last, at Crawfords-burn, where is the residence of the worthy Mr. Sharman Crawford, who kindly gave us the liberal sum of £5 last year, when we were building our chapel. This station is pretty well attended, and would be much better attended if we had any one to go occasionally among the people, to converse with them, &c., and invite them out to preaching. I can do but comparatively little in this way myself, after preaching five or six times a-week, as I have lately sometimes done. We feel the want very much of an active, zealous scripture reader; such an agent would be of great importance here. Our unhappy country is now in a state of lamentable confusion;—convulsed and agitated from end to end! Ireland is undoubtedly rapidly approaching to an important crisis. I trust that all will be over-ruled for the furtherance of the gospel. English politicians could do much for our unhappy country, by extending to her political justice, which we think they have in many cases long withheld; but let it not be forgotten that English Christians can do much more for her, by sending her the gospel of Christ. This, after all, is the great remedy for Ireland's woes! May He, who bled and died for Irish men as well as others, stir them up to increased sympathy and effort, to do what they can, on behalf of Ireland's millions who are still perishing for lack of knowledge!

Mr. MULHERN further writes to Mr. Green, under date, Newtownards, Feb. 28, 1844:—

MY DEAR SIR,—In my last, I gave you some account of the delightful progress of the gospel here. I mentioned that I had recently baptized two hopeful converts, and others of an interesting character were coming forward. Since then, four of these have also been baptized and added to the church. This is six I have had the pleasure to baptize on a solemn profession of faith, within the present month; and it is hoped that others will soon see it to be their duty and privilege to follow their example, and publicly profess him who died on Calvary to deliver them from the wrath to come. Is not this truly encouraging? Notwithstanding much determined opposition from the world, and from professing Christians, the Lord, blessed be his holy name! is giving us many tokens for good. We are beginning to reap the first-fruits of a more plentiful harvest. There are at present in this locality, many openings for usefulness of a very encouraging nature, which I regret to say I am unable to occupy.—Were it not that our means of occupying these openings are so limited—as I have not even a scripture reader on the whole district—much, very much good might be expected, by the blessing of God, speedily to result. If we had such assistance as the Home Mission in your country afford from time to time to their stations, we might expect a glorious revival. I never preached so frequently in my life as I do at present:—I have appointments for preaching eight times this week; three times on Lord's-day, and every other day in the week except Saturday. The greatest drawback on our church is occasioned by the removals from time to time of our members to Scotland or England, for want of employment here. During this month three of our number have left us, two for Scotland and one for England. I trust they will be useful in the cause of Christ wherever the providence of God may cast their lot; but we need their assistance more here.

Mr. ECCLES, in a letter dated Feb. 25, last, gives a pleasing account of the state of things at Coleraine and its neighbourhood. Three had been added to the church under his care since he last wrote. And Mr. SHARMAN, early in March, gave an account of the reception of six members into the church under his care at Clonmel, four of them by baptism, two of

these having been converted from catholicism. Mr. BERRY at Abbeyliex also steadily progresses, and is much encouraged by the present aspects of usefulness of which his labours through God's blessing are productive.

An Irish reader writes under date of Feb. 13:—

The Lord has been pleased to afford me many blessed opportunities for the last month of reading and expounding the gospel to many who heretofore were strangers to its glorious contents. On the 4th instant, read in the house of W—— M—— of D——, the 10th and 11th of Hebrews. The house was almost thronged. They heard with the greatest attention. I believe it was a blessed opportunity. I heard people talk since of the comfort they enjoyed at that meeting; I saw tears flow from several persons. I believe the Lord was there, and that he sent his word to their hearts in the demonstration of the Spirit and with power. They appeared cut and wounded to the heart. The humble statement of a convinced sinner's search after Jesus appeared to be sent home to their very souls. Two Roman catholics who were present, visited me twice since, and requested a few tracts from me; which I gave them with pleasure. They requested me to visit their families, and read for them that blessed book which delighted them so much. Oh, may it be unto them the power of God to the salvation of their souls!

On the 6th instant, as I was reading to a large family, all Roman catholics, the woman of the house stood paying the greatest attention. I perceived her shedding tears, and looking up to God, fervently praying that he might have mercy on her, and pardon her sins. A young man also seemed to be powerfully struck with what he heard read. He said, "What a fine thing it would be if the priest would read such a book for us! I have often been at mass," said he, "and I never got so much instruction before in all my lifetime." At my departure, the man of the house followed me, telling me to visit them often, that I might read a part of my fine Irish book for them. I read the word of life for several other families that day, and all seemed delighted, in particular one old woman wept for her transgressions, exclaiming, "What shall I do? Lord have mercy on my soul!" I strove to point her to the Lord Jesus, telling her to believe on him, and trust in him alone for the salvation of her soul. May she and many others be brought to love the Saviour, through the instrumentality of his own word! A few days ago, I was invited to read my Irish Testament in the house of a Roman catholic, not far from my own house, and where I never had access before, in consequence of their ignorance and superstition; they thought it a breach of the priest's commands to allow me to read the scripture in their house. It happened that a young man of the family heard me read, a few nights ago, and being so powerfully struck with what he heard, that he determined to allow me to read for the family. On my arrival, he asked me several questions relative to the doctrines of the church of Rome. I spent the whole day, and a good part of the night, striving to turn his attention from the absurd view he had of these doctrines; and I trust my labour has not been in vain, for the whole family requested me to come again, as often as I could, and said they were well pleased with the explanations I gave on the different subjects.

Contributions omitted this month for want of space. All money intended to appear in next report should be to hand by the 20th instant.

Subscriptions and Donations thankfully received by the Secretary, Rev. SAMUEL GREEN, 59, Queen's Row, Walworth; by the Rev. JOSEPH ANGUS, at the Baptist Mission House, Moorgate-street; and the Rev. STEPHEN DAVIS, 92, St. John-street-road, Islington; by ROBERT STOCK, Esq., 1, Maddox-street, Regent-street, Treasurer; Mr. J. SANDERS, 104, Great Russell-street, Bloomsbury; at the Union Bank, Argyle Place; by the Rev. C. ANDERSON, Edinburgh; the Rev. Mr. INNES, Frederick-street, Edinburgh; by the Rev. C. HARDCASTLE, Waterford; Rev. F. TRESTRAIL, Rock Grove Terrace, Strand-road, Cork; by Mr. J. HOPKINS, Cambridge Crescent, Birmingham; Rev. GEORGE GOULD, 1, Seville Place, Dublin; Rev. W. S. ECCLES, Coleraine; Rev. R. WILSON, Belfast; Rev. G. NEWENHAM WATSON, Limerick; and by any Baptist Minister, in any of our principal towns.

QUARTERLY REGISTER

OF THE

BAPTIST HOME MISSIONARY SOCIETY.

The ANNUAL MEETING of the SOCIETY will be held at Finsbury Chapel, on Monday Evening, the 22nd of April; the chair to be taken (at 6 o'clock) by C. B. ROBINSON, Esq. of Leicester.

Brethren who have not yet done so, are requested to forward their statistics, accounts, or monies to the Secretary without delay.

The EDITOR of the BAPTIST MAGAZINE has forwarded to us several communications which he has received from Bromsgrove. It is, however, unnecessary to publish them, as the following letter from the pastor includes the most important particulars:—

Bromsgrove, Feb. 14, 1844.

MANY thanks to you and the Committee for the visit and labours of Mr. Pulsford. I feel that I ought to have communicated with you before this; but the truth is, Mr. P. left me so much to do, that I have hardly had time to attend to any thing else. I will now give you a brief account of his labours amongst us. Mr. P. commenced here on sabbath day, Dec. 3, 1843, and closed Jan. 16, 1844; holding services of some kind every day; the greater part of the time morning and evening; the latter part only in the evening. Powerful were his appeals to the conscience, both to saint and sinner; striking his exhibitions of divine truth, both in the pulpit and out. He won the affections of very many—greatly endeared himself to all; and on his departure, we all felt that we had lost a friend indeed, and one whom God had greatly blest amongst us. Generally speaking, our chapel was well filled in the week evenings, and crowded on sabbath days, especially at night, when there were generally about double the number of people that could be comfortably accommodated—not only the chapel and aisles crammed, but also great numbers in the vestry and school-rooms behind the pulpit; many persons attending who previously had lived in the entire neglect of the sabbath day, and the house of God; others, who had been hearers at the establishment, were brought to hear the gospel in its purity; and some of the most hardened and profligate were brought under the power of divine and saving truth. Between 200 and 300 persons were awakened and brought under serious impressions during his labours; very many of them have become hopeful inquirers, and, I trust, will ere long be decided for God. We have added several to the church; by baptism fifty-one, thirty-six of that number while Mr. P. was here, and fifteen since he left. I expect to baptize again at the close of this month, and hope to continue adding to the church every month for a long time to come; just so long as we continue to act out those principles, I trust we have in some measure imbibed, which are simply these, "*all* at work, and *always* at work," combining a spirit of earnest wrestling, and believing prayer, with all our efforts for the good of souls.

Thus far God has blessed us, and I doubt not will continue to do so. Since our meetings closed, our prospects have been very cheering, and our sermons very encouragingly attended, both on the week day and the sabbath day. Upwards of sixty persons have applied for sittings, which the deacons cannot supply, nearly all our sittings having been let before our services commenced; and now, on sabbath evenings, we have generally at least 100 persons more than the chapel will well accommodate. Under these circumstances, we have judged it right—notwithstanding we have a debt on our chapel and school-rooms of more than £300—to erect side galleries, which will render our place capable of accommodating about 500 persons, and the expense will be about £80, towards which we have opened a

separate subscription, which now amounts to upwards of £50; so that I think you will say we have every encouragement to proceed. Besides the fifty-one persons who have joined us by baptism, I have baptized two others, who do not immediately join the church—one a pious churchman; the other for some years a travelling preacher among the primitive Methodists—both convinced of baptism from Mr. Pulsford's sermons on the subject; I think the latter will shortly join our church. Two excluded members have been restored, and one more stands proposed to the church for restoration. There are others in the congregation, formerly members, who, I hope, will shortly be restored to the church. The dreadful sin of this town is drunkenness; and it has been a sad and sore scourge to the church. The greater part of the excluded members have been excluded for that sin. While Mr. P. was with us, he delivered one lecture, "On the Connexion between Total Abstinence and Revivals;" after which about eighty signed the pledge, the greater part of whom, I believe, keep it; some few have gone back; still, I believe, great good was done by that sermon. I think I have said enough to show we have great cause to be thankful for the labours of our beloved brother, and you have great cause to rejoice in such an agent. May his valuable life long be spared, and for many years his labours be made a great blessing to British churches.

Semley, March 18, 1844.

The church in this place numbers fifty-three. Twenty-three have been added during the past year. We have about ten inquirers. Once or twice during the week we hold a prayer meeting, at which I give an address, in different houses, at remote parts of the village. Our chapel will accommodate upwards of 250. I preach on an average every week, to about 350. We have one sabbath school; it contains upwards of sixty children, and ten teachers. During the past year, we have established a day school, at which we receive children at 1*d.* per week. We have not held any special service; but have two prayer meetings at our chapel in the course of the week, at which a remarkable outpouring of the Spirit has been witnessed. We have seldom less than 100 in attendance, most of whom come the distance of above three miles. It is, I believe, chiefly through these meetings, under the blessing of heaven, that our success may be attributed. We have recently commenced a bible class, which promises well. There are not any among us who preach; a few assist in holding prayer meetings, distributing tracts, visiting the sick, &c.

A few months since a very poor man, upwards of sixty, occasionally attended with us. His previous life had been marked with a neglect of every thing of a spiritual character. He did not attend many times before he was powerfully convinced that he was a helpless sinner, and for some time remained in a despairing condition. His attendance at the house of God became regular; he heard the words of truth with intense anxiety; and in a short time found peace in believing in Christ. He now felt desirous of uniting with us; but being in indigent circumstances, and partly dependent for his support on members of the established church, he at first hesitated; but such was the power of the grace of God upon his soul, that, without the slightest persuasion, he soon came to me saying, let the consequences be what they might, he was determined publicly to avow his attachment to the Saviour. He related a most satisfactory experience to the church; and, with undeviating firmness, came forward and was baptized, and is now a most exemplary member of the church in this place.

Some of our people have, and still are suffering persecution. A person upwards of seventy, has received very strong opposition from his wife. This old man was brought to a knowledge of Christ during the past year. He was strongly inclined to be baptized, and unite himself to our church, but was most strenuously opposed by his wife, who did all she could to prevent him. From the commencement of his Christian pilgrimage, he has suffered heavy trials and privations, arising from the unkind and bitter treatment of his partner, who is an enemy both to dissent and Christianity; yet has this tried servant of God borne it with surprising fortitude and Christian resignation, evidently taking for his pattern the Lord Jesus Christ, who, when reviled, reviled not again. He has thus strikingly evinced to the world, that his chief concern has been, that his thoughts, words, and actions might correspond, and be conformable to the spirit of the gospel.

"Never," says he, "shall I forget that memorable night which preceded my baptism. My wife had on several occasions told me, if I was baptized she would certainly kill me; and during the whole of that night she was violently declaring her unalterable determination to carry her threats into execution." The morning came, and the old man was much depressed through anxiety and fatigue, and felt some degree of fear respecting what would be the result. He, however, attended the morning prayer-meeting, at which there was a manifest proof of the presence of God, and a near intercourse with heaven was enjoyed. The brethren were fervent in their supplications, that God would support his aged servant in bearing a public testimony to the truth, and deliver him from his enemies; after which this aged pilgrim was much strengthened in the Lord—the cloud which had been resting over him was dissipated—his fear departed—

and he now expressed his willingness to follow his Lord, even though death might be the consequence, He courageously came forth through much persecution, and was baptized. He declared it to be the happiest day of his life. His wife was restrained from doing him any harm; indeed, her turbulent spirit was in such a degree suppressed, that she was unable to say a word. The daughter of this person is now receiving similar opposition from her husband.

A Puseyite clergyman is just come here, from whom we receive much annoyance. He is a firm believer in baptismal regeneration, and is labouring with untiring zeal to propagate his anti-christian principles, assuring the people that unless the children are sprinkled by a clergyman of the church they cannot be saved. He has striven to prevent persons from attending the chapel, by using his influence, gifts, and dissuasions, saying that the church is exclusively the place where men ought to worship. In this respect he has not yet been successful.

With kind regards, I remain, &c.

THOMAS KING.

From the deacons of the church at South Shields.

As a church, we feel exceedingly obliged by the liberal assistance you have afforded us during the last two years now past. But for this, our church would very probably have been disorganized—scattered, as sheep having no shepherd—certainly the meeting-house abandoned—and the baptist interest in this very populous town completely humbled. It is also to your aid—seasonably, and, we hope, wisely bestowed—that we are indebted for the necessary assistance to maintain a pastor, and thus to do much more good as a church of Christ, than otherwise could have been realized.

Since Mr. Sneath's coming amongst us, sixty-six members have been added to the church, making now the whole to consist of 128. The chapel has been very materially improved in point of accommodation and comfort by ourselves; and the congregation is steadily increasing, amongst whom some inquire the way to Zion-ward.

Prayer-meetings are held on the week-nights in members' houses; class-meetings are commenced, and seem to promise well; and a village-station has been opened about two miles off, in a manufacturing district, where a sabbath school is formed, and divine service regularly observed on the sabbath evenings, and once during the week.

Our sabbath school at home revives,—several interesting young teachers, formerly scholars, have joined the church,—and, we believe, was never in so good a state as at the present.

We feel grateful to the Father of all mercy for the encouragement he has seen meet to give us, in any measure to extend his cause, who hath forgiven us all, all our sins. Many were the days wherein we have been afflicted, and the years wherein we have seen evil; but our trust is in the Lord of Hosts, who turneth away reproach from our Zion.

We respectfully request to be continued under your patronage; and the continuance of support as far as in your judgment and ability may be found proper, or in your power.

We hope well regarding the proceeds which may be obtained for you next summer; but the town is in a state of unprecedented depression, and we have done nothing yet towards the removal of the debt, as we had hoped; but as much as possible is doing towards your society. During last year, we have paid the interest required by the trustees—£17 10*s.*, and which was unpaid for many years, the money having been added to the debt of the chapel; we have also a ground-rent of £5 5*s.* to pay annually. We have contributed to our pastor's support the sum formerly mentioned to the Committee. You have exceeded your promise in continuing the advanced sum during last year, and two months extra, and it is with difficulty we have done what we have.

Our pastor does every thing that can be desired, and is very acceptable to us and to the congregation. We feel very much indebted to you for sending, and assisting to maintain him; and we sincerely hope he may be continued amongst us in this very important station.

A communication from you will very much oblige us; and we send you this from our church meeting, held this evening, signed by our brethren, in behalf of the whole, by

WILLIAM TREBE,
JAMES WILLIAMSON, } Deacons.

Boroughbridge, March 18, 1844.

OUR present number of members is seventy-one. We have baptized seven this year; lost two by death; excluded two; dismissed one. We have seven or eight persons amongst us, who are inquiring what they must do to be saved, some of whom, we expect, will join us soon. We have five village stations, at two of which we have service once a fortnight on sabbath evenings, and once every sabbath. At some of them we have service once a fortnight on week evenings; at others, every week. I preach three times every sabbath, and generally four times in the week. Our chapel will accommodate about 300. We have no place of worship in either of the out-stations, but hold all our meetings in private houses. We we want £300 to build three chapels with;

but I suppose we are not likely to get it directly. Our hearers average from 250 to 300. We have one Sunday-school, with sixty children, and ten teachers; a day-school, which we set up in self-defence, when the parish clergyman was trying to crush us. It succeeds well, and the clergyman is become very quiet.

We are now holding special services for the *revival* of religion; they are conducted by ourselves, without any foreign aid. Seven or eight of our members pray; and I give an address at the close. We intend to hold such services at all out-stations. They were commenced in our vestry three weeks ago; continued there, without intermission, for fourteen nights, and were well attended; several persons appeared to be impressed, &c. Last week, they were held every night at one of our out-stations; and, although the weather was very unfavourable, the room was crowded every night. A very powerful effect was produced on Saturday evening, in winding up the services of the week; many were melted to tears, and among them were several of the most reprobate characters in the neighbourhood—persons who had never attended with us before. Our friends go to their houses every evening, and invite these people to go with them to the house of God. Oh, for an abundant outpouring of the Holy Spirit to break their hearts effectually!

Weston by Weedon, Northamptonshire, Feb. 8, 1844.

I HAVE long thought of sending you some account of the grace of God manifested towards us during the visit of your excellent evangelist and travelling agent, Mr. Burton, while collecting in this county. He spent a fortnight with us, holding meetings every morning at five, and every evening at seven. Certainly, there was a little movement before he came; but it was followed up by him in a very earnest and profitable manner. As the result, twenty persons have at different times been baptized; and several others, who have not yet joined the church, received, I trust, lasting good to their souls. May the great Head of the church bless your travelling agent abundantly, and make him a blessing in all his journeys! This is the prayer of yours, &c.

W. MORRIS.

Berwick, St. John, near Shaftesbury, Feb. 24, 1844.

I FEEL it to be my duty to inform you of the good effects of your kindness, in inserting my letter in your last QUARTERLY REGISTER. Every word of it was true, and several friends have responded to it. They have sent tracts, bibles, clothes, &c.; just what we wanted. The poor people here never knew such a time. At Berwick, and in the neighbourhood, I have given away—mostly to the *Lord's* poor—about seventy garments, nearly all new; and I expect to receive other articles in the course of a few days. May the Lord reward the kind donors a thousand fold! I thought I ought to let you know, that appeals are not made in vain to the hearts of the Lord's people on behalf of Home Missions.

I have devoted ten years of the prime of my life to the work of Christ in this place; but I find I am not as well able as I used to be, to preach three times on the Sabbath, and walk twelve miles on very bad roads, and in all kinds of weather. Last Sabbath, I came home wet through, and up to my knees in mud, and have brought on a violent cold, which quite disables me. The Lord be with you, and bless you! I am, &c.

PAUL ALCOCK.

Donations and Subscriptions will be gratefully received on behalf of the Society by the Treasurer, J. R. BOUSFIELD, ESQ., 126, *Houndsditch; by the Secretary*,

THE REV. S. J. DAVIS, 16, HEMINGFORD TERRACE, ISLINGTON, LONDON;

or by the REV. J. BURTON, *Travelling Agent, Great Russell Street, Northampton. Collector in London*—MR. W. PARNELL, 26, *Kingsland Crescent, Kingsland Road.*

J. Haddon, Printer, Castle Street, Finsbury.

THE

BAPTIST MAGAZINE.

MAY, 1844.

MEMOIR OF THE REV. WILLIAM NASH,

LATE MISSIONARY AT YALLAHS, IN JAMAICA.

BY THE REV. GREGORY HAWSON.

"The gloomiest day hath gleams of light,
The darkest wave hath bright foam near it;
And twinkling through the cloudiest night,
Some solitary star to cheer it."

Such was the train of thought awakened in the mind of the writer by the tidings that his late beloved friend, William Nash, had fallen asleep in Jesus, in the island of Jamaica, within ten months of the period of his arrival thither; and to the praise of the glory of that grace which shone so brightly in him, and also that others may be emulated by his example in the service of Jesus, this short memorial of his life and character is recorded.

Our beloved brother was born at Egham, in Surrey, in the year 1806, and as his parents were firmly attached to the church of England, he was trained by them with tender solicitude in the same communion. About the age of thirteen he was apprenticed at Eton to the printing and stationary business, and by his amiable deportment, even before he knew the Lord, gained the entire confidence of his employers; so that he remained in their service nearly twenty years, when the Lord said to him, "Go, work in my vineyard."

But although preserved by educational restraints from the grosser vices, the subject of this memoir spent his youthful days according to the course of this world. Naturally of a gay and ardent temperament, he formed associations with other young persons, lovers of pleasure more than lovers of God, in theatrical amusements. A large room was procured at Eton, and fitted up for a private theatre, and it generally devolved on William Nash to perform the principal characters, in which he seldom failed to gain applause; while, with his own pen, he composed, and with his own press printed, songs and epilogues for rehearsal. But the Lord was preparing him for a nobler service.

In the year 1829, our beloved brother was united in marriage with Miss Sarah Thomas, who has proved a help meet for him in all his joys and sorrows to

the end of his short pilgrimage, and is now left a lonely widow to lament the loss of a most affectionate husband. May that God who has said, "let thy widows trust in me," support and comfort her in this painful dispensation, that she may yield to her heavenly Father's discipline, and say, "Thy will be done," for "when such friends part, 'tis the surviver dies."

When about twenty-two years of age, a gracious providence directed his steps to the little chapel in the village of Wraysbury, and there the Lord opened his heart to receive the truth as it is in Jesus. Enlightened by the Holy Spirit, he now saw that he had been deceiving himself with the form of godliness without the power, and saying, Peace, peace, when there was no peace. Now he began to feel the sweet, but powerful, attractions of a Saviour's love; the strongholds of deep-rooted prejudices were speedily demolished, the power of godliness felt, his own righteousness abandoned for the righteousness of Jesus, and his hopes built alone on the Rock of Ages; while his beloved partner also was made a partaker of the same heavenly calling.

From this eventful period of his life our dear brother, whose character was always marked by decision, according to the principles by which he was governed, became as zealous and active in the service of God as he had previously been in the service of Satan. He conferred not with flesh and blood. The love of Christ shed abroad in his heart, by the Holy Ghost given him, constrained him to come out from his gay companions and be separate, to forsake the pleasures of sin, which are but for a season, and publicly to declare himself on the Lord's side. Renouncing the traditions of men, and taking the word of God for his guide, he was baptized with Mrs. Nash at Staines, in June, 1831; and during the seven years of his membership with the baptist church in this town, he never gave his pastor one unhappy moment, but was enabled, by divine grace, to adorn the doctrines of God his Saviour in all things. On the sabbath, although he had six miles to walk to the house of God, he was generally there at the early prayer-meeting at seven o'clock, bringing other dear companions with him, who on their return in the evening, responded with holy joy,—

> "How sweet a sabbath thus to spend,
> In hope of one that ne'er shall end."

Having tasted that the Lord is gracious, and drank of the rivers of his pleasure, our dear brother ardently desired to be instrumental in bringing others to Jesus. He lived and moved in the element of love; love to Christ, and love to souls; the law of kindness was on his lips; and in the sabbath school, the distribution of tracts, and every labour of love, he engaged with all his heart. The private theatre at Eton,* which was closed soon after he left the ranks of his gay companions, he hired and fitted up for the worship of God; while his pen, and printing press also, were employed in the service of his new Lord and master.

It was soon perceived that our beloved young friend possessed talents for the ministry, and he was encouraged to preach in several villages around. His sermons were characterized by plainness, earnestness, and affection; and, avoiding cold and heartless speculations, Christ and him crucified was his only theme. His aim was to reach the hearts and consciences of men, to abase the sinner, and exalt the Saviour, and in answer to his fervent prayers,

* This place, in the immediate vicinity of Eton College, was opened for the worship of God in May, 1833, and by the request of our dear brother, the writer supplied it for about twelve months, on sabbath evenings; at times many of the collegians attended, and we hope the word was blessed to some; but in consequence of college and choral influence, it was at length relinquished.

the Lord gave testimony to the word of his grace, and many of the villagers hearing, believed, and were baptized.

At the commencement of the year 1838, he was invited to supply the pulpit at West Drayton, and soon received a unanimous call to the pastorate of the baptist church assembling in that village: to that office he was publicly set apart on the 11th of April, 1838. There he lived in the affections and prayers of a united people; and during the six years of his ministry among them, more than seventy persons were baptized and added to the church.

From the period of his conversion to God, our dear brother felt a strong desire to be engaged in the missionary field abroad, and often conversed with his pastor on the subject, who advised him to observe and follow the leadings of providence. At length, however, he offered himself to the committee of the Baptist Mission, and was accepted, and appointed to the station at Yallahs, in Jamaica. Never did a pastor leave his flock more beloved and regretted; the parting scene was a very affecting one, and on the 4th of January, 1843, he left his native land to return no more.

After a stormy voyage, our dear brother and his fellow-labourers in the Lord's vineyard, arrived at Kingston on the 31st of March. Several letters were received from him by his friends in England, during his short course in the missionary field, all of them breathing forth his entire consecration to Jesus, and his ardent desire to be useful in his service. A few short extracts from the last two will be read with interest by many.

"*Baptist Mission House,*
Yallahs, Dec. 22, 1843.

"Your last letter found us well; as well as when we were in England. Many things try us of course, but as trials have abounded consolations have abounded also." . . . "Our work in this world is inseparably connected with much disappointment and anxiety, but it is a great mercy to be permitted to suffer for the cause of God." . . . "I am well, but my dear Sarah was seized with fever about a month ago, and is only now recovering. Her attack has been severe, and it has been a time of great anxiety and fatigue to me." . . . . "The kindest attention has been shown her by the neighbours, and it was not a little gratifying to me to see five or six coming in every night, and lying at the floor of the house at the entrance, to render assistance if required." . . "It has been a great trial to me, but I can say, and so can my suffering companion, that it has been good to be afflicted." . . . "It is a mercy when trials have a holy effect, drawing us nearer to God, and teaching us the importance of doing what we have to do, with all our might. Nor is it less consoling to know that all our times are in God's hands; that he will never leave us nor forsake us; and that when he shall have done with us here below, he will receive us to glory."

The last letter received from our dear brother is dated, Kingston, January 5th, 1844, (the day before the fever seized him) in which he says, "I write principally to set your minds at rest by informing you that dear Sarah is slowly, but I hope permanently, recovering." . . . . "It is now nearly nine o'clock, P.M. I have just finished my yearly accounts, and written to the society." . . . "To-morrow morning I am off to Yallahs an hour before day; you will therefore see that I have not much time. In my next I will write more." . . . "I have reason to be thankful for excellent health at present, except the loss of a little flesh; the season is beautiful just now, as much like an English summer as it can be."

Little did the friends who received

these letters imagine they were to be the last memorials of affection; and that before they reached them, the hand that had written them was cold in death, and the spirit that breathed in them, in the immediate presence of Jesus,

> "Far from a world of grief and sin,
> With God eternally shut in."

But God's thoughts are not as our thoughts, and the sequel is soon told. By a letter from Mr. Tinson, we learn that our dear brother went to Yallahs the next day, and immediately on his arrival complained of pain in his head, as though he had felt a sudden stroke. He was unable to preach, but remained till Monday, and then returned to Kingston quite ill. Medical aid was called in, but in vain, and on the Saturday following, about eight o'clock in the morning he fell asleep in Jesus, in the thirty-eighth year of his age. He appeared not to suffer much in dying, expressed his readiness to depart, and said that he was perfectly happy. On the 14th his remains were deposited in the vault in East Queen Street Chapel, with those of several missionaries who had previously fallen in the battle field. His funeral was numerously attended, it being on the sabbath, the very day on which he was to have administered the ordinance of baptism for the first time in Jamaica, to a number of young persons at Yallahs. The booths were prepared at the seaside, and the parties met early in the morning, but only to hear the startling intelligence that their beloved pastor was no more. Several of the candidates, young females, walked nineteen miles under a hot sun to take a last look on him who had been instrumental in bringing them to Jesus, but whose voice they would hear no more.

A subsequent letter from Kingston informs us, that although Mr. Nash was seized with fever as soon as he reached Yallahs on the 6th of January, he remained up the whole of the day, examining candidates for baptism, and conversing with the friends connected with his church. On that day, eighteen young persons, the first fruits unto God of his labours in Jamaica, told him what the Lord had done for their souls, through his instrumentality; and thus a light from heaven, above the brightness of the sun, shone on the dark valley he was entering; and the rod and staff of the great Shepherd comforted and cheered his heart as he was passing from the church militant to the church triumphant.

Mr. Wood, in whose house our dear brother fell asleep in Jesus, concludes his letter with this honourable testimony: "I need not say a word respecting his character, his praise is on the lips of all who knew him. By those who knew him best was he most beloved, and by them will his departure be most sincerely lamented. In every way he was eminently qualified to be an efficient and useful missionary. He was also eminently prepared for the happiness and purity the possession of which he now enjoys." . . "His bereaved and disconsolate widow has received a shock almost too great for her feeble constitution, but I trust God will enable her to sustain it. She has hitherto manifested much patience and humble submission, and seems perfectly resigned to the will of God; and will remain with us until we hear from you, or until arrangements are made for her return to England."

Thus did our beloved brother live and die in the Lord. United to Jesus by a living faith, clothed in his perfect righteousness, and made meet for the inheritance of the saints in light, to him death had no sting, nor the grave any terror. He had given himself to the Lord a living sacrifice, and went forth not counting his life dear to him, so that he might finish his course with joy, and Christ might

be magnified in him whether by life or by death. It was a matter of no moment to him whether his spirit soared to heaven from England or Jamaica; and while his bereaved widow, and a large circle of friends, in whose affections he will never die, lament his early removal, let the voice from heaven check each murmuring thought: "Write, blessed are the dead that die in the Lord; yea, saith the Spirit, that they may rest from their labours, and their works do follow them."

"He is gone to the land where no trouble or sorrow
Can ever his peace or his pleasure annoy;
Where no anxious thought of the care-bringing morrow
Can ever the joy of the moment destroy."

"Therefore, my beloved brethren, be ye stedfast, immoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

Staines, March 6, 1844.

THE SUFFERINGS OF THE ENGLISH BAPTISTS.

PART III.

Soon after the death of Cromwell, Charles II., who had been wandering on the continent ever since the battle of Worcester, was brought back to England to possess the throne of his father. Unhappy restoration! Fatal step for the liberties of our countrymen! For a time the people were beside themselves, but Charles, Clarendon, and the bishops very soon brought them to their senses by measures of revenge and of blood. Immediately after the restoration, Neale says, "the court and bishops went on briskly in restoring all things to the old standard; the doctrines of passive obedience and nonresistance were revived, and men of the highest principles and most inveterate resentments were preferred to bishoprics." Disturbances caused by Venner and his followers, gave the king a pretext for issuing a proclamation which took away from the baptists and other sects the right of assembling for the worship of God, "except in some church, or chapel, or private houses by the persons there inhabiting." All other meetings were forbidden as unlawful, riotous, and seditious. Mayors and peace-officers were commanded to watch the conventicles in all parts of the land, and to bind over to the sessions all persons found in them praising God, or praying, or preaching. Under the operation of this impious law, peaceable congregations were disturbed in almost every county; ministers were eagerly sought for and sent to prison; while thousands of their people were confined in Newgate, and other jails, until the coronation. In every district of the kingdom baptists were marked men; bonds, fines, and reproaches, or death awaited them. The celebrated Thomas Grantham and his friends laid before the king a petition with the following complaints:—"O, king! we have been much abused as we pass in the streets, and as we sit in our houses, been threatened to be hanged if heard praying to the Lord in our families, and disturbed in our waiting upon God by uncivil beating at our doors, and sounding of horns; yea, we have been stoned when going to our meetings, the windows of the place where we have been met struck down with stones; yea, taken as evil doers

and imprisoned when peaceably met together to worship the Most High in the use of his most precious ordinances."* They appealed to the higher powers, but obtained no redress, for the very justices abused them in open court as knaves and fanatics; nay more, they fined them £20 a month for not going to church to hear the book of sports read, or the doctrines of popery preached by the drunken clergy of the restoration.

In London and its vicinity, many of the baptists were taken out of their beds at midnight by soldiers with drawn swords, without authority from a justice of the peace; others were disturbed and seized in their religious assemblies, or while passing through the streets about their lawful business they were taken up and carried before magistrates, many of whom forgot the dignity of their office and the solemnity of their oath. From Maidstone jail some of these sufferers for nonconformity sent to Charles a petition couched in terms by no means familiar to the ears of that royal debauchee: "Not only our lives are in danger," said they, "but also an irresistible destruction cometh on our wives and little ones, by that violence which is now exercised on us. Disdain not our plainness in speaking, seeing the great God accepts the same. And now, O king, that all thy proceedings may be such as may be pleasing to the eternal God, in whose hands thy and our breath is, who ere long will judge both quick and dead according to their works, is the prayer of thy faithful subjects and servants."

Similar wrongs were done to the baptists in Gloucestershire. Cavaliers rode about the country, armed with swords and pistols, breathing out threatenings and slaughter against these sturdy men of the commonwealth, and abusing their families in a shameless manner. One minister, in the act of going into his pulpit, was very much injured; another was dragged away from his wife, children, and home, and his goods thrown into the streets.

In Buckinghamshire, Benjamin Keach had no small share in the sufferings and persecution of those times. He was often seized in the midst of a sermon and exchanged his pulpit for a prison. Soldiers were sent into that county by the government, with an order to put down the meetings of nonconformists in every place; and, having found Mr. Keach in the act of preaching, they rushed upon him like tigers, swearing they would take away his life. Four of the soldiers made a vow that they would trample him to death with their horses. For this purpose they laid him on the ground, bound him hand and foot, and made ready to commit the horrible crime. Providence, however, ordained otherwise; for just as they were going to spur their horses forward, the officer in command interposed, and saved his life. Being released from his perilous situation, he was tied behind one of the dragoons and conveyed to prison, where he suffered many hardships before his release was obtained.

Bristol became notorious for the intolerance of churchmen and for the sufferings of nonconformists. The ringleaders in these persecutions were the bishop, the mayor, and a lawyer. On various occasions, they broke into the baptist meeting-house in Broadmead, under the authority of the Conventicle Act, when the congregations were disturbed, pulpits were pulled down, benches were broken, ministers were seized, *ladies were thrown out of their chairs*, and many of the people were heavily fined.*

* Taylor's History of the General Baptists. Vol. I. pp. 187, 188.

* See an interesting account of their sufferings in Fuller's Dissent in Bristol.

Not far from the time of which I am now writing, the town of Bedford was thrown into a state of great excitement and indignation against the friends of "*the Steeple-house,*" for persecuting the members of the baptist church over which *the glorious Dreamer* so ably presided. It was a memorable field day to the valiant army of constables, soldiers, churchwardens, informers, magistrates, and other friends of the *apostolic* church, who went from house to house, seizing the property of peaceable citizens, because they resolved to worship God in all the simplicity of a meeting house, rather than conform to the pomp and parade required by an act of parliament. From one person they carried away a *brass kettle;* from another they took a quantity of *malt;* from a third they stole his *Sunday coat;* and to these must be added a *blacksmith's anvil,* and the *best feather-bed* of a widow. Going to the house of John Fen, who was an intimate friend of Bunyan, they took away all the hats and hatbands in his shop, and the next day carried away his household goods. In writing a narrative of this *brilliant* campaign, Bunyan said, with burning indignation, "that in despite of magna charta, and in defiance of all laws and rules of righteousness, neighbourhood, and humanity," these men "resolve to ruin the nonconformists, though in no wise able to compensate for the king and kingdom's damage thereby." With equal truth, he added, "the immediate persecutors are the *scum* of the people."

Bunyan himself was an early sufferer for his religion after the restoration. Bedford is holy ground, not only to the baptists, but to every man that admires genius or loves freedom. The name, the memory, the wrongs, and the *dream* of this illustrious man, will figure in the page of history when the hierarchy which caused his long imprisonment, and against which he hurled his thunderbolts, is overthrown and forgotten. Already the names of his persecutors have perished, or else the mention of them calls forth the scorn of all generous and right-minded men. "Look into that damp and dreary cell, through the narrow chink, which admits a few scanty rays of light, to render visible to the wretched his abode of woe. Behold a prisoner, *pale* and *emaciated,* seated on the humid earth, and pursuing his daily task to earn the morsel which prolongs his existence and confinement together. Near him lies a *blind* daughter, compelled to eat the bread of affliction from the hard earnings of an imprisoned father. Paternal affection binds her to his heart, and filial gratitude has long made her the companion of his captivity. More than ten summer suns have rolled over the stone-roofed mansion of his misery, whose reviving rays have never once *penetrated* his sad abode. Unfortunate captive! What is his guilt? what are his crimes? Is he a traitor or a parricide? a lewd adulterer or a vile incendiary? No! he is a Christian sufferer. He is none other than the honest John Bunyan, languishing through the *twelfth* year of his imprisonment in Bedford jail, for teaching plain country people the knowledge of the scriptures and the practice of virtue."*

Such were the palmy days of Clarendon and the bishops. Nearly eight thousand dissenters died in prison during the reign of Charles II. Many of these were baptists, and among them are found the names of Thomas Delaune and Francis Bampfield. Thanks be unto God, who put an end to the race of the Stuarts, and gave our ancestors the victory over *black* prelacy!

A new monarch now appears on the throne. James II. entered upon the government of this country with the

* Parry's Pamphlets on Tests, quoted in Philip's Life and Times of Bunyan, page 367.

profession of his love to popery. Protestantism and liberty were the objects of his intense hatred. By playing off churchmen and nonconformists against one another, he waited for an opportunity of bringing back to our beloved land the dark and cruel days of popish supremacy.

During this dismal period, as Mr. Hume called it, the pious and charitable Mrs. Gaunt, who was a baptist, was burnt to death in London, contrary to the laws of God and to all the dictates of humanity.* About the same time the two Hewletts, grandsons of the venerable W. Kiffin, were put to death in the west of England, the former at Lyme, and the latter at Taunton, in the counties of Dorset and Somerset; Jeffries filled hundreds of families with lamentation, mourning, and woe. For a time it was the reign of terror. Great numbers of good men left England, and sought a refuge in America and in other countries. Liberty, property, and life were not safe. But the revolution of 1688 put an end to the cruelties of James and his ministers, who were driven from office, or from the nation, by the rising up of an indignant and long-oppressed people.

At the earnest request of William III. the Toleration Act was passed, though not without encountering strong opposition from a party of bigots and tories. Persecution ceased in all parts of the land; some respect was shown for the rights of conscience; and dissenters of every name obtained liberty to worship God in their own way, without exposing themselves to any civil penalties. No people in the nation had greater cause to welcome the Prince of Orange to our shores than the baptists; for none suffered more in the defence of our civil and religious liberties. Century after century beheld the wrongs done to these unoffending disciples of Christ; government after government passed vile laws for their suppression, from the reign of Henry VIII. down to that of James II., —except the time of Cromwell's ascendancy;—they were exposed to the spoiling of their goods, to banishment, to prisons, and to death; in every county the clergy and the bishops dragged them into the spiritual courts, where they felt the tender mercies of the wicked; woods, vales, and hills resounded with their midnight hymns and prayers to the Saviour: the cells of Newgate were hallowed by their presence; Smithfield heard them rejoicing in the flames of martyrdom; angels saw them die victoriously; and God rewarded them with a crown of life. When the prejudices which now govern multitudes of our countrymen have been overcome by the force of truth, enlightened posterity will demand the reason of these atrocities being committed upon thousands of the baptist denomination, for no other cause than that they claimed the rights of Englishmen and the privileges of Christians. Impartial history will tell future generations of our race, that these injured people were persecuted some hundreds of years, not for immorality, nor for treason, nor for sedition; but for defending the rights of conscience, for dissenting from the ceremonies of the compulsory church, and for their noble resolution to obey God rather than man. From the unjust decisions of earthly tribunals, they made their appeal to the Judge of all the earth, at whose bar they and their persecutors must one day appear, to be rewarded according to their deeds. In the meantime, their record and recompense are on high; their names, their memories, their virtues, have outlived them, and will be handed down to distant ages of our world; their faith, their patience, their self-denial,

* See a short account of this excellent woman in the Baptist Magazine, 1839, pp. 252, 253.

their sufferings, and their deaths, continue to reprove and to encourage thousands of the children of God; and the time is not far off when the names of Bunyan, Kiffin, Delaune, Keach, Bampfield, and others, will become household words in the families of the baptist denomination. The great Judge of the human race will pronounce their eulogy at the resurrection of the just, and everlasting honour will be the recompense of their deeds. Peace to their memories! Venerated be their names through all future ages of the world!

Let all who may condescend to read these pages, be glad that they live in times more favourable to civil liberty and religious equality than their ancestors did; that dissenters are no longer in fear of the Star Chamber, and the Court of High Commission; that the Conventicle and Five Mile acts are now remembered with scorn, as matters of past history, and as the instruments of spiritual despotism; that the Test and Corporation acts have been removed from our statute-book in the present century, and that society is marching forward with quicker steps than ever towards the great moral conflicts which will put down Antichrist in every shape, and usher in the last and best age of the world. Ecclesiastical courts, indeed, though in a modified form, still exist amongst us as relics of the dark and cruel times when popery and spurious protestantism swayed the destinies of our beloved country; prejudice, custom, and education remain in active force against the religious rites of the Baptist denomination; the immersion of believers on a profession of faith in the Son of God is often misrepresented, even by good men, who boast of their candour, charity, and catholicity; whilst many do not scruple to speak of baptists in terms of reproach, without taking pains to examine their principles, to read their history, or to refute their arguments. From the pulpit, from the press, and by the fire-side, the New Testament ordinance of believer's baptism is condemned by an appeal to parental affection, to the traditions of a superstitious age, to far-fetched analogies, and to the mysterious efficacy of sprinkling children; while the noble saying of Chillingworth is forgotten or undervalued—"The Bible, the Bible *alone*, is the religion of protestants." Happier days, however, begin to dawn on the churches of Christ in this land, where the light of heavenly truth has long been obscured by the errors of the dark ages, and where the minds of our countrymen have been held in bondage by the pretensions of an arrogant priesthood. Among thousands of good men there is a growing disposition to look upon the Bible as *the* book of the church, *the law of the Lord*, and the *only* judge that can decide those controversies which still divide and weaken the friends of a common Christianity. Bright and happy times, hail! Prophets foretold your coming; poets sang of your blessedness; martyrs beheld your dawn; and thousands are longing to see the manifestation of your meridian glories.

THE BELIEVER GLORIFIED WITH CHRIST.

BY THE REV. ROBERT CLARKE.

The believer in the present life is always in a prospective condition, waiting for some new manifestation of divine love; some fresh development of redeeming mercy. Hence he is encouraged to look forward; and while he

finds that this is not his rest, to arise and depart towards that state of purity and happiness where, having burst the fetters of the flesh, and flung away the habiliments of mortality, he will sit down with Abraham, Isaac, and Jacob, in the kingdom of God. But even there he will be the subject of longing expectation, respecting the second coming of the Redeemer, and the resurrection of the bodies of the saints to immortality and eternal glory. But what, dear reader, will be your condition, when "time shall be no longer," when the stars shall fall from their orbits, and "the elements shall melt with fervent heat?"

Hark! what sounds, like distant thunder, are those which roll through the vault of heaven! They are "the voice of the archangel and the trump of God!" See, the Judge is coming, at whose awful presence the heavens and earth flee away! Behold! the tombs are bursting, the graves opening, and the convulsed earth and agitated ocean are giving up their long imprisoned captives. But, oh, how glorious, how joyful, how transcendently blessed are the first gatherings of the rising dead!

What an amazing change has passed upon the risen body of every believer! It was sown in corruption; it is raised in incorruption: it was sown in dishonour; it is raised in glory: it was sown in weakness; it is raised it power: it was sown a natural body; it is raised a spiritual body. With what joy and confidence do the ransomed throng advance to meet the bridegroom; with what ecstacy do they hail his long expected appearance! Hear the shout of holy exultation which bursts from their astonished lips! "Lo, this is our God, we have waited for him, and he is come to save us." And, oh, what ineffable delight beams in the countenance of their Redeemer and Judge, who now, in their risen and glorified condition, sees of "the travail of his soul, and shall be for ever satisfied." To raise them from a state of death, from the ruin of the fall, from the power of the grave, and the miseries of hell, "he who was rich became poor," submitted to every kind of indignity and insult, "gave his back to the smiters and his cheeks to them that plucked off the hair." And now he is come to receive them to himself, "that where he is, there they may be also." With what complacency does he behold those "starry crowns" which shall sparkle on their brows for ever! With what joy does he welcome them into that kingdom of glory prepared for them "from the foundation of the world." "Therefore are they before the throne of God, and serve him day and night in his temple." They now "see the King in his beauty," bear the palms of victory, sing the song of Moses and the Lamb to the melody of their golden harps, and enjoy unmingled happiness in the delightful assurance that they "shall be for *ever* with the Lord." Here they often wept on account of their spiritual darkness, but now their "sun shall never go down, neither shall their moon withdraw itself; for the Lord shall be their everlasting light, and the days of their mourning are ended." Now the last tear has been wiped away, the last conflict has been sustained, the last enemy vanquished, and death itself is swallowed up in victory. Come, then, my dear fellow labourers in the gospel of Christ, let us speak unto our respective charges, "that they go forward" towards that rest which remains for the people of God." And let all my beloved companions "in the kingdom and patience of Jesus Christ," think of the glory and happiness which await them. "Beloved now are you the sons of God;" now you possess the spirit of adoption; now, in the midst of all your troubles, you have a "hope which maketh not ashamed," a peace which sometimes, at least, "pass-

eth all understanding; now the promises are yours, providence is yours, life is yours, death is yours, for "you are Christ's and Christ is God's;" "but it doth not yet appear what you shall be, but when he shall appear you shall be like him, for you shall see him as he is."

Why then, oh, believer, are you sometimes ready to despair? Your God is almighty and immutable, the same in darkness as in light, in trouble as in joy. He is able to defend you from every danger, to protect you from every foe. "None ever trusted in him and were confounded." He watched over you when you were estranged from him, enlightened your understanding, showed you your lost condition, constrained your soul to pray, proselyted your affections to himself, lifted upon you the light of his countenance, and enabled you to "sing the Lord's song in a strange land." And if he had intended to have forsaken you, or to leave his work undone, he would not have done all this for you, or have "shown you such things as these." Remember, then, that the grace you have already received is an earnest and a pledge of the glory in reserve; then lift up your head, "for the day of your redemption draweth nigh." "The Lord is at hand." Soon, very soon, shall you see him in the clouds of heaven; soon be placed at his right hand of dignity and honour; soon hear him saying unto you, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world;" soon shall you enter the pearly gates, walk the golden streets of the new Jerusalem, drink full draughts from the fountain of living waters, and pluck new fruit from the tree of life, which grows in the midst of the paradise of God. May "the Lord direct your hearts into the love of God, and into the patient waiting for Christ."

Oswestry.

NOTES OF A SERMON BY THE LATE REV. JOHN FOSTER.

Preached at Frampton, Feb. 21, 1836.

"They did not like to retain God in their knowledge."—ROMANS i. 28.

THIS plainly tells, that it may be a very bad reason to show for doing a thing or not, for men to say that they do, or do not, "*like*" it.

—Men should *suspiciously* bring their "liking" and not liking under judgment.

—Apostle, describing the state of the heathen world, sunk into a frightful depravity—to show it was high time for a new *dispensation*—their *estrangement from God* both a *cause* and a *consequence* of that depravity—

—Shows that, though they were without a special revelation, yet "without *excuse*;" for did, or might, know something of God.

—But besides, there *had been* a revelation, the loss of which was owing to the depravity of the successive generations—*Noah*.

—But not liking to retain the true God in their KNOWLEDGE, they had changed religion into idolatry—they could not become ATHEISTS—and *that* wickedness had hastened their desperate descent into all other.

† Such the heathen world; but this is not a thing *peculiar to them*—

No; it is the fallen nature of man, in all ages and regions:

It is so, all but as far as divine grace repairs.

Let any one soberly *look at the fact*, and judge.

Is it not the fact, that men in general do not look to the state of their minds, to take special care that God be retained there?

—In passing through the vast succession and variety of thoughts about things they know, do they often *check* themselves, as it were, to say, "But there is *God* for me to think of?"

—On looking into them, and being conscious that he is too little there, is it a matter of sincere grief and self-reproach?

Is it a *welcome* thought when suggested?

Are those things that suggest it particularly acceptable?

Is there an earnest wish and *endeavour* to *keep* it much in the mind, and to recall it that it be not too long absent—and, an attention to those things that, as means, tend and contribute to do so?

Look into His Word.—Look on the creation *as his*.—Look at events as his doing.

No, no; the mournful truth is, that there is an indisposition—a reluctance—to retain, or to admit, the thought of God.

——It may be added, as to one large portion of men (even in this called *Christian* land), that they are very little and seldom troubled with *any* thought of God at all.

(Even his *name*, very often profanely uttered by them, hardly raises the thought.)

† But now, is not all this very *strange*, as well as very wrong, if we consider that God is infinitely the greatest, most glorious being in existence?

—That all things in the universe have had their existence from him, and are *kept* in existence by him.

—That, therefore, all things, ourselves as much as everything else, strictly *belong* to him.

—That we, as *individuals (one and one)*, are sustained by him, especially and singly;—"in him, live and move," &c.

—Every good, of every kind, his gift *directly:* that being ever *present*, everywhere he *observes*, and knows everything about us.

—That we are accountable to him, and shall be *brought* to account, as our Judge.

—That we can be happy, *no way*, now, and through all eternity, but in his favour.

† And *yet, not to like to think of him!*

Oh! it is amazingly strange!

How comes it—a thing so monstrous, so plainly contrary to all reason?

—One thing may be, that we live so much in and by our *senses*—our mere bodily state—that we do not easily realize what is invisible—spiritual—

(A degree of *excuse* in this)—Faith not so easy a thing as sight:

—But far worse than this;

—We do not like "the thought of a sovereign, absolute *Lawgiver*," that says in an *awful voice*, I REQUIRE YOU TO SUBJECT TO MY WILL! (for, we would like the privilege of doing and being *what* we "like.")

—To our corrupt nature there are *attractions in sin*. We do not like that there *should* be an authority that, as it were, writes on each sinful thing that pleases, "Do this, and I will *punish* you for it."

—Do not like "the idea of a Power that they cannot escape from," here or hereafter.

—And then to be reminded of great and continual obligations of gratitude to

a being not loved, increases the dislike: glad if the good could be had otherwise than by *God's giving it.*

—And the judgment—at last to meet him there—it is an unwelcome thought.

† In all this God is regarded more as an enemy than a friend.

—We do not *love* to think of that which we fear, *if we can help it.*

† And it is very marvellous how much, in this instance, it *can* be helped —avoided;—astonishing to reflect how long the thinking spirit can be in exercise, *with how little thought of God.*

(As a man may look at a thousand things, and never think of the *sun*, that gives the light on them all.)

† But now, what is the *tendency*, the natural *consequence*, of this estrangement of the mind from thoughts of God?

—The apostle describes them as among the heathen people:

—And everywhere, and always, the tendency must be *to give men up to sin.*

—*Other* considerations—circumstances —may contribute to restrain—limit—but the thought of *God* being rejected, will take off the most solemn restraint of all.

—Then the evil propensities of the heart will have all their power;

—And temptation coming in will not meet the chief, *resisting* power.

(City assailed, and no great captain to command in the defence.)

The just ideas—God being excluded, there are certain to be a great many vain, and useless, and evil things at work in the mind.

—This wanting, there will be but a very faint, uncertain discernment between good and evil;

—And a slight sense of the importance of the difference: the right knowledge of God the only light.

A delusive self-judgment, and a dangerous security.—Without right knowledge of him, there will be none *of ourselves.*

This estrangement from the thoughts of God "will *increase unto more ungodliness*;" it will *confirm* itself by degrees into a hopeless insensibility; so that the thought of him will less and less come into the mind, and with still less impression—(thoughtless old age.)

† But now, all this is miserable and dreadful to think of.

The danger, the possibility of being in such a case, ought to alarm and arouse us.

If we feel the dislike in the text,—if we feel it *in any degree*,—it is not a thought to be let alone.

It is a mortal enemy, as if an evil spirit possessed the soul.

So far we reject our best and Almighty Friend, and all that his favour would confer on us, in time and eternity.

What is it but to dislike the consideration of what he can give to us, and do for us?

For "not liking" to have *him* in our thoughts, there is no reproach too indignant, too bitter, for us to pronounce on ourselves: and in this we should "judge that we be not judged."

—We should resolutely set ourselves to strive against this hateful and fatal disposition of the soul:

And earnestly implore *him* not to *let* us forget him—be estranged from him.

— Lament to him, penitently, that there should be such a thing in us.

— Entreat him, in the name of our Lord, to take strong and absolute possession of us.

— To make the knowledge of him clear and bright upon our spirits, "shining more and more unto the perfect, the everlasting day."

ANECDOTES OF THE LATE DUKE OF KENT.

The excellent little book recently published by Mr. Innes of Edinburgh, under the title of "*Responsibility, or Improve your Privileges*," contains a passage which it will afford pleasure to many of our readers that we should extract, though one of the facts appeared in our pages a few years ago.

His royal highness the late Duke of Kent, during his late illness, asked his physician if he was accustomed to pray? "Please your royal highness, I hope I say my prayers; but shall I bring a prayer book?" "No," was the reply, "what I mean is, that if you are accustomed to pray for yourself, you could pray for me in my present situation." The doctor then asked if he should call the duchess? "Do," said the prince. The duchess came, and offered up a most affecting prayer in behalf of her beloved husband.

On another occasion, when the duke expressed some concern about the state of his soul in the prospect of death, his physician endeavoured to sooth his mind by referring to his high respectability and his honourable conduct in the distinguished situation in which providence had placed him, when he stopped him short, saying, "No, remember if I am to be saved, it is not as a prince, but as a sinner."

When his royal highness felt that he was approaching the termination of his earthly career, he desired the infant princess to be placed before him while he [sat] up in bed. In this posture he offered up a most affecting prayer over her, the last part of which was to this effect, if not in this very language, that "If ever this child should be Queen of England, she might rule in the fear of God." Having uttered these words, he said, "Take the child away," and this was the last time he ever beheld her. Who is not prepared to join in the prayer, that this last petition of a dying parent may be found graciously and eminently answered.

These particulars I received from the late Rev. Legh Richmond, chaplain to his royal highness, and he had them from the medical gentleman himself (now, I believe, also dead), when they were travelling together to attend the funeral. They appeared too interesting to be left unrecorded, especially when we recollect the relation his royal highness bore to the beloved sovereign of these realms.

BELSHAZZAR'S DOOM.

Chaldea's vain king in the height of his pride,
  Made a feast to his princes and peers,
And caroused in their presence the grape's ruby tide;
His wives and his concubines sat by his side,
  And presumption had banished his fears.

In derision he cried, "Ought this delicate wine
  To be drunk from our wine-cups profane?
Go, bring us the vessels our slaves deem divine,
Which my sire brought in triumph from Salem's fair shrine,
  When the Jews on their God called in vain."

The mandate is quickly obeyed, and behold,
  Every vessel is filled to the brim!
They drink, and great Babylon's gods are extolled,
Her idols of silver, of wood, and of gold,
  Are exalted and praised in their hymn.

The last note was sung, but its sweet dulcet sound
  Seemed to vibrate on each raptured ear,
When slowly the king raised his eyes from the ground,
They fell on an object that well might confound,
  And appal e'en the boldest with fear.

The aspen will quiver, though silent the breeze,
  And the oak by the tempest will fall,
But what shakes Belshazzar? why tremble his knees?
Why changes his visage? what is it he sees?
  'Tis the finger of God on the wall!

Jehovah himself writes thy doom on that wall,
  And in characters bright as the sun,
He proclaims, that Belshazzar and Babel must fall;
'Tis vain on thy gods or diviners to call,
  For the race of thy folly is run.

This night shall pale terror triumphantly ride
  O'er thy host, and their courage shall fail;
And Jerusalem's God, whom thou oft hast defied,
Descending in vengeance, shall humble thy pride,
  And thy crest before Cyrus shall quail.

Hark! whence come these shouts through the echoing air?
  From the Mede and the Persian brave;
Where now are thy gods, mighty monarch, say where?
Proud worm they have left thee, shut up in despair,
  To descend to an infamous grave!

'Tis finished! Belshazzar lies wrapt in his gore,
  And Babylon's glory hath flown;
Her princes and heroes no tongue shall deplore,
Her beauty and grandeur no hand shall restore,
  Desolation shall reign on her throne.

Thy broad wall, O Babylon, never shall rise;
  Never more shall thy palaces shine;
Thy temple of Belus, which threatened the skies,
Is fallen for ever, and perishing lies,
  Being swept by a tempest divine.

Bright pages in prophecy point to the time
  When the world in new beauty shall bloom;
When the light of the cross, shedding glory sublime,
Shall bless every nation and gild every clime,
  Though destruction is Babylon's doom.

Rowley, March 12th.

REVIEWS.

Statistics of the New Connexion of General Baptists; from its formation in 1770, *to* 1843. *By the Rev.* James Taylor *of Hinckley. Edited by* J. Goadby, *Leicester.* Ashby-de-la-Zouch. 8vo. pp. 88.

What are the General Baptists? What are the Particular Baptists? Wherein do they differ from each other, and wherein from those baptists who assume no such distinctive epithets? These are questions frequently asked, and which it is desirable that every intelligent member of our denomination should be able to answer. The replies given are however very commonly incorrect. It is supposed by many, both in and out of our own connexion, that general baptists are baptists who practise open communion, and particular baptists, baptists who receive none to the Lord's table who have not been immersed. Nothing can be more erroneous. The distinction has not the slightest reference to fellowship with the unbaptized; and, in point of fact, the general baptist churches are mostly in favour of strict communion. The appellation, general baptists, comprehends all baptists who disavow the doctrinal system technically called Calvinism. The words general and particular relate to redemption; and the statement which has been most common is that the one class are believers in general redemption, and the other class believers in particular redemption. But even this is liable to misconstruction. Of the particular baptists, a very large proportion believe the atonement to have been unlimited; while some who call themselves general baptists reject the atonement altogether. Among those general baptists who honour Christ as the Redeemer, also, there are great variations of opinion, some among them approximating so closely to the views of the most popular particular baptist theologians that it requires great nicety of perception to discern the precise difference between the one and the other. The definition least likely to mislead is perhaps this: that the general baptists disclaim Calvinism, and that the views of Calvin are, with certain modifications, professed by those who are called particular baptists.

The publication before us will rectify some prevalent mistakes, while it gives acceptable information respecting the present condition of the most evangelical section of general baptists. Many of our readers will be gratified if we make such extracts as will elucidate the rise, progress, and present state of the body with whose sanction it has been committed to the press.

The New Connexion of General Baptists was formed a little more than seventy years ago, by a few churches of the denomination who lamented the departure of the body at large from the principles of gospel truth. One who was present on the occasion, and whose papers were placed, after his death, in the hands of the editor of this magazine, described the previous condition of the general baptist denomination thus:—"According to the best information I have obtained, the general baptists were formerly more numerous in the kingdom at large, than at present; and their principles in general were more evangelical. But as they declined in their doctrinal sentiments, their churches have declined in proportion. By what I can learn, the general baptists in Northamptonshire, about the time of my grandfather, were in a flourishing state; but it seems that since that period, I suppose about 1730, or 1740, they have declined in every view. They maintained the common doctrine of the trinity agreeably to the views of those who are deemed strictly evangelical; and in that county I never found in them any deviation from that form of sound words. They likewise maintained the doctrine of justification by the righteousness of Jesus Christ; but since that time, and in my younger years, they inclined to what may be called Arminianism. Their views of the gospel, their faith in, and dependence upon, Jesus Christ were such, that they gave evidence of being good men and real Christians; but there was a defect in their preaching. They did not enter into the glory of the gospel, nor trace its peculiar excellencies.

They did not open the depravity, the guilt, and the helpless state of mankind, in such a way as was calculated to alarm the conscience, or to bring the sinner to disclaim all self-confidence. Nor did they so preach as to encourage sinners to look to Christ, to direct the heavy laden to relief or to promote the real consolation and establishment of believers. And to this cause, a defect in their preaching, which was the consequence of wrong principles, may be traced the declension in vital religion, and the low state of their churches, which has since taken place among them. In Northamptonshire their congregations at different places were considered not as distinct churches, but as one church only. In my younger years there was constant preaching at Moulton, Burton Latimer, Buckley, Kilsby, and very frequently at Braunstone, Ravensthorpe, Spratton, Scaldwell, &c., and it seemed to be a point with them that they were all one church. And though most of the ministers preached more constantly at those places at or near which they resided, and those who were pastors more constantly administered the Lord's supper there, yet there was a mutual intercourse, and each of the pastors administered the ordinance as occasion required, at the different places where it was attended to. At present the general baptist interest in that county is nearly or quite extinct. Their declension in principles and preaching, proved the annihilation of the denomination. They declined gradually, and as they declined more evangelical preaching took place, and particular baptist churches became established on the ruins of the others. There is not, I believe, at present a minister or a meeting of that denomination in the county." This was written about fifty years ago, by the venerable John Stanger, who died at Bessel's Green in 1823.

The proceedings of the meeting at which the New Connexion was formed, are described thus in a document to which the names of nineteen ministers who participated in them are appended.

"*The proceedings of an Assembly of Free Grace General Baptists, formed in the year of our Lord* 1770, *with a design to revive Experimental Religion, or Primitive Christianity, in Faith and Practice. London, June* 7, 1770.

"At our assembly held June 7 and 8, 1770, at brother John Brittain's meeting-house, Church Lane, Whitechapel, London, Dan Taylor appointed chairman, Jno. Knott, Wm. Thompson, moderators.

"Having sought the Lord by prayer, for his direction and blessing, some articles of religion proposed, agreed upon, and signed.

"N.B. We agree that no minister be permitted to join this assembly but what subscribe the articles we have now agreed upon, and that those who do subscribe them and afterwards depart from them, shall be considered as no longer belonging to this assembly.

"Article 1st. *On the fall of man.* We believe that man was made upright in the image of God, free from all disorders natural and moral, capable of obeying perfectly the will and commands of God his maker; yet capable of sinning, which he unhappily did, and thereby laid himself under the divine curse, which we think could include nothing less than the mortality of the body, and the eternal punishment of the soul. His nature also became depraved, and his mind defiled, and the powers of his soul are weakened,—that both he was, and his posterity are, captives of Satan, till set at liberty by Christ.

"Article 2nd. *On the nature and perpetual obligations of the moral law.* We believe that the moral law not only extends to the outward actions of the life, but to all the powers and faculties of the mind, to every desire, temper, and thought; that it demands our entire devotion of all the powers and faculties of both body and soul to God; or, in our Lord's words, to love the Lord with all our heart, mind, soul, and strength,—that this law is of perpetual duration and obligation to all men, at all times, and in all places or parts of the world. And we suppose this law was obligatory to Adam in his perfect state, and was more clearly revealed in the ten commandments, and more fully explained in many other parts of the bible.

"Article 3rd. *On the person and work of Christ.* We believe that our Lord Jesus Christ is God and man united in one person, or possessed of divine perfections united to the human nature, in a way which we pretend not to explain, but think ourselves bound by the word of God firmly to believe; that he suffered to make a full atonement for all the sins of all men, and that hereby he has wrought out for us a complete salvation which is received by, and as a free gift communicated to all that believe in him, without the consideration of any works done by us, in order to entitle us to this salvation. Though we firmly believe that no faith is the means of justification, but that which produces good works.

"Article 4th. *On salvation by faith.* We believe that as this salvation is held forth to all to whom the gospel revelation comes, without exception, we ought, in the course of our ministry, to propose or offer this salvation to all those who attend our ministry; and having opened to them their ruined, wretched state by nature and practice, to invite all, without exception, to look to Christ by faith, without any regard to anything in, or done by, themselves, that they may, in this way alone, that is, by faith, be possessed of this salvation.

"Article 5th. *On regeneration by the Holy Spirit.* We believe that as the scriptures assure us we are justified, made the children of God, purified, and sanctified by faith; when a person comes to believe in Jesus (and not before) he is regenerated, or renewed in his soul by the Spirit of God through the instrumentality of the word now embraced and believed, which renewal of his soul naturally produces *holiness* in heart and life, that this holiness is the means of preparing us for the enjoyments and employments of the heavenly world, and of preserving in our souls a comfortable sense of our interest in the Lord, and of our title to glory, as well as to set a good example before men, and to recommend our blessed Redeemer's cause to the world.

"Article 6th. *On baptism.* We believe that it is the indispensable duty of all who repent and believe the gospel, to be baptized by immersion in water, in order to be initiated into a church state, and that no person ought to be received into the church without submission to that ordinance."—*Pp.* 9, 10.

In drawing up these articles, it was the design of the framers to leave open some questions on which they differed, and include those truths alone in which they were united. It is important to remember too that their object was not to define the differences between themselves and particular baptists, or to give an independent compendium of Christian doctrine; but to point out the line of demarcation between themselves and the dominant party in their own "General Assembly." Differing on the final perseverance of the saints, for example, they did not think it necessary to determine or say anything respecting it. Mr. Taylor remarks, "The six articles on which the connexion was formed, were not designed to embrace all the doctrines which the scripture contains, or which a minister might believe and teach; but more especially they meant to exhibit some essential doctrines, in which they differ from the Arian and Socinian baptists, who, without a just claim, have retained the name 'General Baptists' when they have renounced the doctrines of that denomination."

Mr. Taylor's table of contents will be to many the best recommendation of his work.

PART I.

A few annual minutes of the first associations of the New Connexion.

PART II.

A tabular list of the first fifteen years of the New Connexion, chronologically arranged, showing the time of the union of each church. Also annual lists of the associations and representatives for the same period.

PART III.

A list of the New Connexion from 1785 to 1840, stating in periods of five years the number of churches and members. With the names of some of the ministers of each church.

PART IV.

A list of these churches which have been added to the New Connexion since the close of the General Baptist History, i. e. since 1817. The date of their union, the number of members, and the names of their ministers, where possible, is here displayed. Brief notices of the several churches are subjoined.

PART V.

A lamentable catalogue of such churches as have become extinct, or left the Connexion since its formation. To this some remarks are subjoined on each church, showing some of the causes of their declension.

PART VI.

The statistics of the New Connexion; or a list of all the associations that have been held from 1770 to 1840. Stating the places where they were held, the number of members, of baptized, of dead, of representatives, yearly, &c., &c.

PART VII.

A list of all the ministers who have died in the Connexion. With some reference to their biography.

PART VIII.

A list of those ministers who have left the Connexion.

PART IX.

A list of living ministers, now employed at home or abroad; but not so easy to give their

characters, abilities, &c. Though more has been done in several instances than a recapitulation of their names, this is nearly all that we can now prudently present to the public. Memoirs of many of our departed ministers are published, and much is known of those who are gone from us, so that a larger volume than this might be filled with the three last lists. But every consideration forbids the attempt at present.—*Pp.* 7, 8.

The present number of churches in this connexion is 129; and the aggregate of members 17,076. One hundred and forty-one names are in the list of living ministers, and one hundred and twenty-three have died in the connexion. In the catalogue of ministers who have left the connexion, we find the names of Abraham Austin, Abraham Booth, William Catton, William Goodrich, John Green, R. G. Le Maire, J. B. Shenston, and others who became pastors of particular baptist churches. Appended to a list of extinct and separated churches are some remarks on the causes of declensions which have taken place in the general baptist denomination, worthy of the perusal not only of Christians who belong to that body, but of others. "On the face of their history," says the author, "we must see a dereliction of sentiment, and a rejection of the peculiar and most important doctrines of the gospel,—human depravity—the divinity and atonement of Christ—justification by faith, &c. But the question returns, why have the general baptists fallen into these destructive errors more than the independents and the particular baptists?" The observations that follow are written in a candid spirit, and in a candid spirit they deserve to be considered. After adverting to local and personal circumstances which had influence in some cases, Mr. Taylor says,

"But the foregoing remarks, however just, do not solve the difficulty, nor account for the dissolution of scores of general baptist churches, the names of which are hardly now recoverable. We would suggest the following solutions:—

"1. It is manifest that the introduction of Arianism and Socinianism, has wrought the destruction of many churches. This cannot be reasonably doubted or denied. It is an undeniable fact, that the churches which have imbibed these sentiments, have regularly declined. Not all alike; peculiar circumstances may have retarded, and even prevented the final catastrophe. It might be pleaded in bar of these remarks, that the sentiments in question are not of so deleterious a nature, if any churches could be found which, after their adoption, have improved in spirituality, zeal for the salvation of souls, or even in the numbers of worshippers. On the contrary, just in proportion as churches have forsaken evangelical principles, they have declined in real Christianity, and generally in numbers. We would not withhold the meed due to some men of these sentiments. Some Socinians have been useful members of society and better moral characters than some professors of the genuine gospel. The gospel is not the cause; 'tis hypocrisy, and an assumption of the Christian character, by the unworthy.

"2. But we are still out at sea, and appear as if we were afraid to grapple with the confounding inquiry, 'Why have so many general baptist churches sunk into Socinianism? Why have more of our churches fallen into decay, than the churches of the independents and particular baptists?' Will the reader be able to exercise patience, and wait for some explanation, if I answer, it has arisen from their hatred of Calvinism? They have been justly disgusted with the supralapsarian schemes and antinomian errors of the Calvinists. And when they have held forth the truth, the general baptists have been unable to receive it at their hands, because they have been so prejudiced against its defenders. The young readers, and especially young ministers, will forgive a reference to a poor man at Derby, Francis Thorpe. He had been brought up a Catholic; when a young man he wandered to London, and was awakened under the ministry of Mr. Romaine. He settled afterwards in Derby, and was a member of our church when we had only five brethren in the town. He kept meeting for us when in want of a preacher, and spoke very affectionately and usefully. As he was advanced in years and experience, I took a pleasure in his conversation. One of his remarks I cannot forget: 'The general baptists,' he said, 'are so afraid of Calvinism, that they get from it as far as they can: whereas they ought to keep as near to it as possible, without embracing its errors.' Where this antipathy prevails, it has always led to the derogation of grace. In proportion as the grace of God is undervalued, pride and self-sufficiency gain ground. Prayer is oft only a form; and earnest looking to God alone for salvation, seldom practised. Reason has been enthroned above revelation; the writings of so called rational dissenters have been regarded more than those of Paul or John. The fundamental doctrine of the general baptists, that Christ died for all and rendered salvation possible to

all, has been perverted into universal restoration of all, without faith or repentance in this world.

"An unbounded liberality towards all professors, if they were baptists, and especially if they were not Calvinists, marked the general baptists of the last century. This led them to slight confessions. They had justly taken offence at the subscriptions of creeds and articles imposed on men in former ages, and went to the contrary extreme. They esteemed theoretical errors of small moment provided the outward conduct was passable. No wonder the peculiar doctrines of the cross were forgotten; and no wonder that negligence, disorder, and sin, gained ground. Nothing but the grace of God can maintain religion in the heart or in the church. By such means, I apprehend, numbers of presbyterian, baptist, and quaker societies have dwindled away. As Mr. D. Taylor said, in his day, 'They have forsaken Christ, and Christ has forsaken them.'

"On the other hand, the independents, and especially the particular baptists, have been very tenacious of their sentiments. At the head of the minutes of their associations, annually they set forth an abstract of their creed: 'Maintaining inviolably the important doctrines of three equal persons in the godhead—eternal and personal election,' &c. There is no doubt in the mind of every general baptist that they hold some errors; but they hold important saving truths, — the divinity and atonement of Christ, and the need of grace in our regeneration, are essential. When these are rejected we are cast on our own resources, and they are not sufficient to help or save.

"3. Another reason for the declension of our churches will be found in the endowments which have been attached to many of our places of worship in former times. This circumstance speaks loudly in praise of our forefathers. They were zealous in support of the cause whilst living, and liberal beyond the grave. They had experienced great difficulties in supporting the cause and maintaining their ministers. They fondly hoped to prevent the recurrence of these difficulties in future, by leaving lands and houses for the support of their ministers for ever. Vain hopes! Their for ever has proved a short eternity in many instances. The temptation of an annual income independent of the subscriptions of the people, has often been too strong; and wicked men have crept into many endowed places to obtain an idle living; regardless of the welfare of the cause, they have sought their own ends. The laws of the land have generally protected them in the enjoyment of their ill-gotten goods; religion has suffered; the care of the church has been neglected; sin has assumed a more daring aspect; the Spirit has fled; and Satan triumphed. If even a good man have obtained an endowment, it generally has corrupted him. When every one but himself has seen the propriety of his laying aside an office for which he was never very fit, but has become manifestly more so, he cannot do it; he has no other means of obtaining his bread. He cannot remove; no church will employ him. Old age and infirmities, the sure attendants of life, render the incumbent an incumbrance; and before death releases the church from its pastor, much of the life and vigour of religion have declined. Two or three ministers of this description serve to extinguish a cause; and then the property is seized and held by some trustee, or relation, or robber; and both religion and riches lost to the general baptists.

"That there are honourable exceptions to these remarks is cheerfully admitted. But, alas! they are exceptions. Perhaps we may be asked why endowments do not operate thus in other denominations? They do; and many societies have been destroyed by them. In the establishment, however, they are less injurious; the property is public, and better secured: and though a clergyman be a drone, or an epicure, he cannot alienate the glebe and parsonage; and there are sometimes hopes of his successor.

"4. The baptists, and especially the general baptists, have suffered severely from persecution. By this they have learnt the value and nature of religious liberty. Probably the baptists and quakers are the only denominations that have not been polluted with the blood of their fellow Christians. Perhaps no writers have exceeded some Socinian writers in defence of liberty, civil and religious. Have not some general baptists been drawn by the able, liberal, and learned writings of a Priestley and others, in behalf of liberty and science, to embrace even their errors?

"5. In the ruin of churches, much blame attaches to the ministers. The clergy, in all ages and in many instances, have been injurious to real religion. At the same time it must be allowed that they have been the principal supporters of Christianity. Where no error has been allowed in the minister's creed, even the most evangelical ministers have not always been successful. The minister's head and notions may be right, when his heart and affections are wrong. Pride and idleness have eaten out the vital of religion. A minister has connived at the sins of a rich lord brother, on whom he has depended, and all discipline has fallen; for except it be impartial, it cannot be effectual. One fault of weak ministers is seldom noticed; they are very backward to encourage young

men in preparatory exercises for the ministry. Hence they have none to assist or enliven their devotions, when old age creeps on. They seem afraid of a rival, and therefore have no helper. Declension is the necessary result."—*Pp.* 71—74.

In this article, it is not our design to criticize, or to argue; else we should be inclined to enforce some of these views, and to suggest modifications of others. All that we wish to do at present is to report. We are somewhat disappointed that the work does not give any information respecting the public institutions that our general baptist brethren maintain. We know that they have a mission; we know that they have an academy for theological students; and we know that by some of them our omission of their institutions in our December statistics has been deemed an indication of an unfriendly spirit. Of any such spirit we are not aware; but we have never been in possession of the requisite knowledge of facts, and in all such cases we prefer silence to inaccuracy. We receive this pamphlet with pleasure, and are glad to cherish a persuasion which it is adapted to confirm, that we and our brethren of the New Connexion are not so far from each other as some persons of each party may suppose.

BRIEF NOTICES.

Sacred Meditations; or an Exegetical, Critical, and Doctrinal Commentary on the Gospel of St. John. By CHARLES CHRISTIAN TITTMANN, *D.D., Consistorial Counsellor to the King of Saxony, Superintendent of the Churches of Dresden, &c, With additional Notes from the Commentaries of Tholuck, Lücke, Kuinöel, and Storr. Translated from the Latin, by James Young. Vol. I.* Edinburgh: Clark. pp. 433.

The author of this work which was published at Dresden in the year 1816, is not the Dr. Tittmann to whom the world is indebted for "Remarks on the Synonyms of the New Testament;" but a man of similar views and habits. He tells us that from his early years he has taken great delight in the perusal of the sacred writings, and has spent the greatest and most pleasant part of his life in the study and exposition of them; but that he has a decided preference for the Gospel of John, and is of opinion that among the sacred writings it holds the chief place. It can scarcely be necessary, after this declaration is known, that we should say that he is a firm believer in the Deity of Christ. The nature and tendency of recent works written by his contemporaries and countrymen, manifestly at variance with the mind of the evangelist and of the Lord Jesus himself, was one inducement to commit this work to the press, combined, as he adds, with the hope of contributing something for the defence of the dignity of John's gospel, the glory of the Lord Jesus, the excellency of his work of redemption, and the truth of evangelical doctrine. The exposition is critical, and will yield greater advantage to those who are competent to examine and judge for themselves than to the public at large. The system of interpretation is not quite as close, in some cases, as we could wish; for example, a phrase under consideration is often said to be equivalent to another phrase, and then the meaning assigned to it is derived from that other phrase rather than from the signification of the words themselves. It is, however, a valuable book, especially for ministers, to whom it will suggest some new interpretations, which if they do not adopt they will yet think worth consideration. This volume, which is on the first ten chapters of the gospel, constitutes the forty-fourth of Clark's Biblical Cabinet.

Cyclopædia of Biblical Literature. By JOHN KITTO, *Editor of the Pictorial Bible, &c., &c., Assisted by various able Scholars and Divines. Part XII.* Edinburgh: A. and C. Black. 8vo. pp. 84.

The first volume, which comprises 884 pages, includes the letter H. In the subsequent portion of this Part we find an elaborate defence of the integrity of the book of Isaiah, by Dr. Hengstenberg of Berlin, in opposition to the theory of Gesenius and others who have ascribed the latter part of it to a different writer from the prophet who lived in the days of Uzziah, Jotham, Ahaz, and Hezekiah.

Obedience and Happiness, as illustrated in the Narrative of A Lady in her 84th Year. By T. POTTENGER. London: 64mo. pp. 29.

The lady was a devout member of the government church, a diligent reader of the scriptures, and one who knew nothing about the people called baptists; but she felt that she had "never been down into the water to be baptized," and being conscientious, has furnished the *materiel* for a little tract which is exceedingly well adapted to be put into the hand of any one who says that baptism is right but not

essential,—or, any one who has never thought upon the subject, but desires to do what the Lord has commanded.

Peace Attained: a Brief Memoir of Mrs. * * * * London: pp. 96.

That it is both lawful and expedient for Christians to undertake to co-operate in works of usefulness on the principle of neutrality in respect to points on which they differ, we are fully persuaded; but great care and vigilance are necessary to preserve that neutrality from infringement. As issuing from the Religious Tract Society, the following sentence demands our notice:—"From some peculiarity of sentiment on the part of her father, who had at one time doubts on the subject of infant baptism, which were subsequently removed, she had not been baptized; but after the birth of her first child, she was anxious to receive that ordinance herself, at the same time with her beloved son; a circumstance which called forth the following devout record in her journal." That this sentence passed, was, no doubt, through inadvertence; but we congratulate our friends on whom the responsibility rests that the inadvertence was not of an opposite kind. Suppose the sentence had been this:—"From some peculiarity of sentiment on the part of her father, who held at one time an opinion favourable to the baptism of infants, which was subsequently removed, she was baptized when a babe; but after the birth of her first child, she was anxious to prevent its baptism; a circumstance which called forth the following devout record in her journal." Had this been the sentence, Who supposes that the officers of the society would have escaped with a hint so gentle as that which we are now giving them?

Thoughts, chiefly designed as Preparative and Persuasive to Private Devotion. By JOHN SHEPPARD, *Author of "Christian Encouragement," &c. Eighth Edition.* London: 18mo. pp. 308. Price 3s. 6d.

We are glad to see a Tract Society edition of this work, which has been useful to many, but will now find a much more extensive circulation. While it is especially adapted to the refined classes of society, it will be read with advantage by all who peruse it in a right state of mind.

The People of China, their History, Court, Religion, Government, Legislation, Institutions, Tribunals, Agriculture, Language, Literature, Manufactures, Arts, Sciences, Manners, and Customs. To which is added, A Sketch of Protestant Missions. London: (Tract Society) 24mo. pp. 336. Price 3s.

This compendious account of the most extensive empire and the most singular people on the face of the earth will doubtless be acceptable to thousands. Pertinent religious observations are seasonably interspersed.

The Illustrated Bible History. Edited by CHARLES EDWARDS, *Esq. Part I.* London: 4to. Price 1s.

In about twenty monthly parts, each containing three highly finished steel engravings, after original paintings by ancient and modern artists, it is proposed to give a series of illustrations of sacred history, accompanied with extracts from the scriptural narrative. The subjects in the present Part are the Entry of the Animals into the Ark—The Presentation of Christ in the Temple—And the Supper at Emmaus. The skill of the engraver, Mr. A. H. Payne, is unquestionable.

Bibliotheca Sacra and Theological Review. Conducted by B. B. Edwards and E. A. Park, Professors at Andover, with the special co-operation of Dr. Robinson and Professor Stuart. Vol. I. No. I. February, 1844. Andover: Allen and Co. New York and London: Wiley and Putnam. 8vo. pp. 224.

A new American Quarterly; in its aspect and general character resembling the Biblical Repository, and the Christian Review. The chief articles in this number are,—The Aspect of Literature and Science in the United States as compared with Europe, by Dr. Robinson—The Life of Aristotle, by Professor Park—The Structure of the Gospel according to Matthew, by the Rev. H. B. Smith—The Imprecations in the Scriptures, by Professor Edwards—Investigation of the question respecting the Bodily Presence of Christ in the Elements of the Lord's Supper, by Professor Moses Stuart—and Theological Methodology by Professor Tholuck. With such names to guarantee the articles, it is superfluous to say that the contents are of a superior order.

RECENT PUBLICATIONS

Approved.

The Rise and Progress of Christianity an Evidence of its Divine Origin. A Lecture, delivered in the West Port Relief Church, Cupar, on Sabbath evening, February the 4th, 1844. By FRANCIS JOHNSTON, Minister of the Gospel, Cupar. Published by Request. *Cupar: 8vo. pp.* 16. *Price* 2*d.*

Hints on the Establishment of Schools for Early Education, and on their Superintendence by Committees, Patrons, and Visitors. Published under the direction of the Home and Colonial Infant School Society. *London: 18mo. pp.* 34. *Price* 6*d.*

The Lever of the Gospel; or, The Working Church. By J. R. Balme, the author of "Human Life Considered." Fourth Thousand. *London: Hamilton. 18mo. pp.* 108.

The Mourner: or, The Afflicted Relieved. By B. GROSVENOR, D.D. *London: (Tract Society)* 32*mo. pp.* 164. *Price* 8*d.*

Missionary Cards, printed in Two Colours. Containing thirty-two Cards, of sixteen different sorts. *London: (Tract Society). Price* 1*s.*

The Eclectic Review. April, 1844. *London: Price* 2*s.* 6*d.*

The Pictorial Sunday Book. Part IV. *London: 8vo. Price* 1*s.* 6*d.*

Payne's Universum: or, Pictorial World. Being a Collection of Engravings of Views in all Countries, Portraits of Great Men, and Specimens of Works of Art, of all Ages and of every Character. No. IV. *London: 8vo. Price* 1*s.*

INTELLIGENCE.

ASIA.

ASSOCIATION OF BAPTIST CHURCHES IN THE PRESIDENCY OF BENGAL.

It is not now necessary, as in the days of Mr. Thomas's first visit to Bengal, to advertise for a Christian. We have had the pleasure to receive a letter from brethren W. W. Evans and Mack, signed by them as secretaries of the Bengal Baptist Association! The body has held two meetings, and published a circular letter, and it will undoubtedly give pleasure to our readers if we transcribe a copious selection from the printed minutes.

Minutes of the Meetings of the Association held at Serampore, from the 9th to the 12th of January, 1843.

"On the 14th of October, 1842, a number of missionary brethren of the baptist denomination having met in Calcutta, came to a unanimous opinion that much good might be anticipated from the formation of an association of all the churches of the denomination in Bengal. It was resolved therefore that the experiment should be tried, and a circular be sent to the churches, inviting the attendance of their pastors and messengers for this purpose, at Serampore.

"A circular was accordingly sent, and in consequence a very considerable number of ministers, delegates, and other members of the churches, assembled at Serampore on the 9th of January, 1843. On the afternoon of that day, an introductory prayer meeting, in Bengalee, at which brother W. Carey of Cutwa presided, was held in the Christian village of Jannugur; and in the evening a similar meeting in English, conducted by brother W. Yates, D.D., of Calcutta, was held in the hall of Serampore College, instead of the chapel, which was under repair.

Tuesday, 10th January, 1843.

"A prayer meeting was held in the college hall, at seven in the morning. At ten in the morning the brethren met for business. After praise and prayer, brother Robinson of Dacca, was unanimously chosen moderator to preside over the meetings now to be held.

"It was then, after considerable discussion, unanimously resolved:—

"I. That it appears desirable that there be now formed an association of the baptist churches in Bengal.

"II. That, in accordance with the desire expressed by their representatives present, the following churches be considered as forming the aforesaid association: Serampore church; Cutwa church; Lall Bazar church, Calcutta; Chittagong church; Circular Road church, Calcutta; Beerbhoom church; Dacca church; Colinga church, Calcutta; Intally church, Calcutta; Noorseeekdarchoke church; Kharee church; Lukhyantipoor church.

"The moderator and several other ministers present then delivered verbal reports on the state of their several churches; and the meeting separated after prayer.

"At seven in the evening a meeting was held in the college hall, at which prayer and praise were offered both in English and Bengalee; and an English address was delivered by brother A. Leslie, from Psalm lxiii. 8, 'My soul followeth hard after thee;" and another, in Bengalee, by brother J. Mack, on the importance, in reference to the spread of the gospel, of our native brethren bringing up their children in the nurture and admonition of the Lord.

Wednesday, 11th January, 1843.

"At 7 A.M. a prayer meeting was held in Bengalee and English, in the college hall, at which brother G. Small presided.

"At 10 A.M. the association sermon in Bengalee was preached by brother George Pearce, from John xiv. 21.

"At half-past 12, noon, the association met for business: the moderator in the chair.

"Brethren, Mack and Evans, were chosen secretaries of the association.

"The letters or verbal reports of all the churches were then delivered, the chief statements of which were as follow:—

Serampore	1800	John Mack.
Cutwa	1805	William Carey.
Lall Bazar, Calcutta	1809	W. W. Evans.
Chittagong	1817	J. Johannes and J. C. Fink.
Circular Road, Cal.	1818	
Beerhoom	1822	James Williamson.
Dacca	1816	W. Robinson and O. Leonard.
Colinga, Calcutta		J. Wenger.
Intally, Calcutta	1838	G. Pearce.
Noorseekdarchoke	1839	
Khari	1831	
Lukhyantipoor	1833	

Statistics.

Number of churches in association		12
Baptized	46	
Received by letter	24	
Restored	27	
	—	97
Removed by death	19	
By dismission	15	
By withdrawment	7	
By exclusion	54	
	—	95
Clear increase		2
Total number of members		564
Preachers		24

"At 7 P. M. the association sermon in English was preached by the moderator, brother Robinson, from Daniel ii. 44. At the same time, brother W. Carey preached in Bengalee at the Christian village.

Thursday, 12th January, 1843.

"At 7 A. M. a prayer meeting in Bengalee, was held at the Christian village, and was conducted by brother J. Williamson.

"At 10½ A. M. the association met again for business in the college hall; the chair being taken at first by the moderator, and, on his having to retire, afterwards by Dr. Yates.

"The constitution and laws to be adopted for the association having been brought into discussion:—It was resolved, on the motion of brother Mack, seconded by Dr. Yates, that a sub-committee be appointed to prepare a document on the constitution and laws of the association, to be submitted for consideration at the meeting next year; and the following brethren, with the secretaries, were appointed for this purpose, brethren Leslie, Yates, Pearce, and Wenger.

"It was agreed that the secretaries be instructed to write to those churches from which no communication has been received, to ascertain whether they are disposed to unite with the association.

"It was agreed, that the letters from the different churches, together with the proceedings of the association, should be printed in English and Bengalee, and circulated, at the expense of the association or otherwise, as may be deemed expedient.

"Several subjects were then proposed for the Circular Letter to be prepared for the adoption of the association at its next meeting; such as, Christian devotedness—the inquiry, How may a missionary be most usefully employed?—church government—the constitution of Christian churches—and the education of the children of native Christians. The first of these—Christian devotedness—was finally adopted; and brother Mack was requested to prepare the letter.

"Brethren Pearce and Wenger were likewise requested to prepare a book on the constitution, officers, and discipline of a Christian church, to be submitted to the sub-committee already named."

Arrangements were then made for the next meeting of the association.

"The services of the association were closed by a meeting in the Christian village at 7 P.M. for prayer and exhortation in Bengalee. It was conducted by brother Mack, who in his address took a review of all that had come before the association during the course of its meetings.

Minutes of the Meetings of the Association held in Calcutta, from the 25th to the 29th December, 1843.

"An introductory prayer meeting, in Bengalee, was held in the Intally Chapel, at 4 P.M. Brother G. Pearce presided; and an address was delivered by Brother Morgan of Howrah.

"A similar meeting, in English, was held in Circular Road Chapel, at 7 P.M. Brother Leslie presided.

Tuesday, 26th December, 1843.

"The Association met for business, at 10 A.M., in Circular Road Chapel. Dr. Yates was chosen moderator; and prayer was offered in English and Bengalee by Brother Mack.

"After a short address by the moderator, the letters from the churches were called for.

CHURCHES.		PASTORS.
Serampore	1800	John Mack.
Jessore	1804	J. Parry.
Cutwa	1805	W. Carey.
Dinagepore	1805	H. Smylie.
Sadhamuhal	1808	H. Smylie.
Lall Bazar, Calcut.	1809	W. W. Evans.
Dacca	1816	W. Robinson and O Leonard.
Chittagong	1817	J. Johannes.
Circular Rd., Calcutta	1818	A. Leslie.
Beerbhoom	1822	J. Williamson.
Burisaul	1830	S. Bareiro.
Khari	1831	G. Pearce and Jacob Mundul.
Lukhyantipoor	1833	G. Pearce and F. DeMonte.
Colingah, Calcutta		J. Wenger.
Intally, Calcutta	1838	G. Pearce.
Noorseekdarchoke	1836	G. Pearce and W. Thomas.

Number of churches in association		16
Baptized	73	
Received by letter	20	
Restored	41	
	—	134
Removed by death	29	
By dismission	13	
By withdrawment	11	
By exclusion	35	
	—	88
Clear increase		46
Total number of members		788
Preachers		42

"At 7 P.M. a devotional service was held in the Lall Bazar Chapel. Brother Evans presided; besides whom, brethren Brooks of the General Baptist Mission, Calcutta, and Johannes of Chittagong engaged in prayer; an address in English was delivered by Brother Mack, from John xvii. 17, "Sanctify them through thy truth; thy word is truth:" and Brother Ram Krishna of Intally gave an address in Bengalee."

Wednesday, December 27.

"At 7 A.M., a prayer meeting in Bengalee was held in Intally Chapel. Brother Mack presided, and delivered an address on Christian unity. Brethren Jacob of Khari, Pran of Serampore, and Sadut Sha of Intally engaged in prayer.

"At half-past 10 A.M., the association sermon in Bengalee was preached in Lall Bazar Chapel, by brother Wenger, from Eph. ii. 20—22, 'And (ye) are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone; in whom all the building, fitly framed together, groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit." Brother Geo. Pearce read the scriptures; and prayer was offered by brethren Ram Narayun of Serampore and Chand of Dacca.

"After the religious service, the association met in the same place for business. In the absence of the moderator, brother W. Carey of Cutwa was called to the chair. The letters from the churches were then read in Bengalee.

"At 7 P.M. the association sermon in English was delivered in Circular Road Chapel, by Dr. Yates, from Hab. iii. 3, 'O Lord, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy.' The service was introduced with reading and prayer by brother Evans."

Thursday, December 28.

"At 10 A.M. the Association met for business in Intally Chapel; the moderator, Dr. Yates, in the chair. After singing, prayer was offered by brother Jadub.

"The sub-committee appointed for the purpose, at the last meeting of the Association, presented the scheme they had prepared for the constitution and laws of the Association. It was first read in English throughout, and then by paragraph separately both in English and Bengalee, and each portion maturely considered. On the first paragraph, containing the designation and religious principles of the Association, being read, a letter was also read from Brother A. Sutton of Cuttack, communicating the desire of himself and his colleagues in the General Baptist Mission in Orissa, to be admitted into this Association. It was resolved that, in order to admit of that desirable union, the Association be now designated, the Association of Baptist Churches within the Presidency of Bengal. The constitution and laws were then unanimously adopted.

"According to the constitution now adopted, the Association was held to include the churches enumerated in the minutes of last year, and also the churches at Dinagepore, Jessore, and Burisaul, from which letters and delegates have this year been received.

"The following baptist ministers without pastoral charge were admitted as members of the Association, on their personal application to that effect: brethren W. Yates, James Thomas, Carrapeit C. Aratoon, George Small, and John Brooks, all of Calcutta.

"The circular letter, on Christian devotedness, prepared by brother Mack, by appointment of last Association, was then read in English, and unanimously adopted as the circular letter of the Association, and, together with the minutes, and the statistics of the churches, was ordered to be printed and circulated under the direction of the standing committee.

Friday, December 29.

"At 7 A.M. a prayer-meeting in Bengalee was held at Colinga Chapel. Brother Wenger presided, and prayer was offered by brethren Smylie of Dinagepore, Gunganarayun of Chittagong, Vishwanarth of Burisaul, and DeMonte of Lukhyantipoor.

"At 10 A.M. the Association met for business in Circular Road Chapel. In the absence of the Moderator, brother Leslie was called to the chair; brother Parry of Jessore opened the meeting with prayer.

"Brethren G. Pearce and Wenger having been requested at the last meeting of the Association to prepare a book on the constitution, officers, and discipline of a Christian church, brother Wenger now reported that the work was not yet completed but considerably advanced, and twenty copies of the first sheets had been printed and circulated amongst the brethren for their perusal. He also gave an explanation, both in English and Bengalee, of the nature and contents of the whole book. It was then resolved—'That the work be completed and carried through the press, first in English and afterwards in Bengalee, by brother Wenger, and that brethren Yates, Thomas, Leslie, Pearce, Evans, and Small, be appointed a sub-committee to revise the sheets on behalf of the Association.' It was also agreed that five hundred copies be printed in English, and one thousand copies in Bengalee.

"The Moderator, Dr. Yates, having taken the chair, the circular letter of the Association was read in Bengalee by brother J. Robinson; to whom also the thanks of the Association were presented for the translation he had furnished. It was then resolved, 'That the standing committee be requested to revise the circular letter as it passes through the press, both in English and Bengalee.'

"It was resolved, that the original circular, on the invitation of which the Association first met, be reprinted, and be introduced before the circular letter and the minutes of the Association.

"On the suggestion of brother Pearce it was agreed, that a new selection of hymns in Bengalee, both original and from those already in use, should be prepared; and also a tune-book, embracing the native tunes: and brethren Pearce, Wenger, Brooks, and J. Robinson were requested to undertake this double service.

"Brother Pearce having brought before the

Association the important subject of the registration of the marriages, births, and deaths, occurring in the churches and congregations connected with them, it was resolved:

"1. That a general registry of all such marriages, births, and deaths, be kept in Calcutta.

"2. That it be recommended to all the churches to commence each a corresponding registry of its own, to begin from the 1st of January, 1844, with a record of all the married couples, widowers, and widows, having children, in connexion with them at that date.

"3. That it be also recommended, that, at the time of each annual session of the Association, each church send up an authenticated extract of the whole of its registry for the preceding year, in order to its being incorporated in the general registry in Calcutta.

"4. That brother Pearce be appointed general registrar, and be instructed to prepare forms of registration, both for the local and general registries, to be submitted to the standing committee, and adopted by them, with such modifications as may appear to them desirable, on behalf of the Association.

"5. That the secretaries of the Association be instructed to provide registers according to the forms approved of, and furnish them to the churches at their cost, and for the general registry at the cost of the Association.

"Brother J. Robinson gave a verbal report respecting the Evangelist Magazine, which was commenced at the suggestion of the Association last year; from which it appeared that the expenses were fully covered by the receipts, and it might now be enlarged without loss, and yet without increasing the price. The thanks of the Association were presented to brother Robinson for his services as editor, which he was also requested to continue.

"Brother Wenger offered the following suggestion: That measures be taken to obtain a work giving a compendious survey of Hinduism, its sacred writings, its various philosophical and other sects, its prominent rites, and its influence upon the moral and social condition of its votaries. The work should confine itself to the religion of the Hindoos, and give a clear account of the leading philosophical principles of Hinduism and its various schools or sects—also a critical account of the different branches of its literature.

"Different brethren then recommended a variety of books for preparation, especially a commentary on the sacred scriptures; a dictionary of the Bible; practical tracts on baptism, suitable for both the heathen and candidates, at the time of the ordinance being administered; a work on the operation of religion in the soul; Christian biography, especially as exhibiting genuine and marked experience, and devoted activity and usefulness; and a history of our denomination.

"It was left to the brethren to undertake these, or any similar works, according to their several opportunities and inclinations.

"Brother Leslie was appointed to prepare the next circular letter of the Association; and the subject was left to his own choice.

"Brother Evans was appointed to preach the next association sermon in English, and brother W. Carey that in Bengalee.

"Brethren Mack and Evans were re-appointed secretaries of the Association.

"It was resolved: that the next meeting of the Association be held at Serampore; and the introductory devotional services be on the afternoon and evening of Tuesday, the 24th December, 1844."

NEW CHAPELS.

SHIFFNAL, SHROPSHIRE.

On the 15th of March the new baptist chapel in Shiffnal was opened for divine worship. The Rev. S. J. Davis of London preached in the morning and evening, and the Rev. M. Kent of Shrewsbury in the afternoon. On the following Lord's day the Rev. D. Payne of Bridgnorth preached. The collections on the day of opening and on the Lord's day amounted to £24 13s.

The building, which is an exceedingly neat one, is fifty feet long and twenty-eight feet wide inside; and including the vestry, purchase of land, writings, fence, &c., cost £640. Towards this erection the friends on the spot have raised by subscriptions and otherwise, about £300, which, with the collections above named, will leave a debt of only £315 on this new erection. As the friends here have shown such a disposition to help themselves, it is hoped the Christian public will show a readiness to aid them, it being intended to make an application to them as soon as arrangements can be made for that purpose.

BARTON MILLS, SUFFOLK.

On Thursday, the 28th of March, the new chapel at Barton Mills was opened for divine worship. The Rev. Dr. Leifchild of Craven Chapel, London, preached in the morning, and the Rev. W. Brock of St. Mary's Chapel, Norwich, in the evening. On the following day the Rev. Jesse Hobson, late of Stepney College, was recognized as the pastor of the church, when the Rev. Dr. Cox of Hackney gave a lecture on the rise and progress of state establishments of religion; the Rev W. Brock proposed the questions and offered prayer for the divine blessing on the minister and people; the Rev. Dr. Murch, late president of Stepney College, delivered the charge; and in the evening the Rev. T. W. Aveling of Kingsland preached to the church and con-

gregation. The devotional parts of the services were conducted by the Revs. Dr. Cox, Messrs. Wigner of Lynn, Gamble of Margate, Ashbee of Thetford, and Flower of Burnell. During the interval of service on each day, a large number of ladies and gentlemen dined and drank tea in the old chapel. Edward Ball, Esq., presided, and addresses were delivered by the Rev. Drs. Cox, Murch, Leifchild, Messrs. Wigner, Garthwate, Gamble, Hobson, Philip Smith, and T. Thurtell. The Rev. H. I. Gamble preached on the following sabbath to overflowing congregations.

The chapel is erected in a prominent position, and by the liberality of the people was placed out of debt on the day of opening; this is the more gratifying from the fact, that in August last the building was so far completed as to be ready for the roof, when the destructive thunder storm that visited the eastern counties completely demolished it, thus involving the congregation in an additional expense. The collections amounted to the noble sum of £292.

CHELWOODGATE, SUSSEX.

On Friday, April the 5th, 1844, a new chapel was opened at the above place, when two sermons were preached by Mr. Farrington of Stepney College. Chelwoodgate is a recently adopted station in connexion with the baptist church at Forest Row. The people who worship there are greatly indebted to the liberality of J. Edgar, Esq., of Pickstone House, who gave the building which has been converted into a neat place of worship. Considerable good has already been done, and the prospects are of a cheering character.

GREENWICH.

The persevering efforts which were made during several years by our brother Belcher towards the erection of a large and commodious place of worship in Lewisham Road, Greenwich, will not apparently be lost. The church of which he was pastor has invited the Rev. Joshua Russell of Melksham to succeed him; and he possesses means for carrying the plan into effect, which his predecessor did not enjoy. The sums which had been collected were faithfully applied to the purchase of freehold ground, 130 feet in depth by fifty feet in width, and to the erection of school rooms, in which worship has hitherto been carried on. These sums were not sufficient however to pay for all that was achieved, much less to warrant the erection of a spacious chapel. Now, through efforts which have just been made, the debt has been liquidated, and a contract has been entered into for the erection of a building, sixty-five feet by forty, without galleries. A circular has been issued also, with influential recommendations attached, asking for co operation in raising £1242, which will be needed to defray the contemplated expenditure.

The first stone was laid on the 20th of March by J. L. Phillips, Esq., of Melksham: prayers were offered on the occasion by the Rev. Messrs. Pulling and Chapman, and addresses were delivered by several gentlemen, among whom were Messrs. Jeula, Aldis, Pewtress, and Dr. Steane.

NEW CHURCH.

HORSELL, SURREY.

The gospel has been preached, and sabbath and day schools efficiently and successfully conducted, for several years past, in the above mentioned village. On April the 5th, being Good Friday, five persons were formed into a church, and Mr. B. Davies, grandson of Mr. Davies who laboured for many years with such success at Reading, was recognized as pastor of this infant cause. Several persons, it is expected, will be shortly baptized and added to the church. The attendance on Mr. Davies' ministry is encouraging, and the schools are in a flourishing state. In the morning the children of the schools, amounting to 140, were assembled, to whom rewards were distributed and addresses given. The services in the afternoon were conducted by the Rev. J. Statham of Reading, pastor of Mr. Davies, the Rev. J. Cox of Woolwich, and the neighbouring ministers. Nearly thirty members of other baptist churches joined with the newly formed church in commemorating the Saviour's dying love. The attendance was good; many felt it was a season long to be remembered, while some present, who have long zealously sought the good of this neighbourhood, proved the promise true, "they that sow in tears shall reap in joy."

ORDINATIONS.

NOTTINGHAM.

The services connected with the ordination of Mr. William Green to the pastorate of the baptist church assembling in Park Street in this town took place on Lord's day, April the 7th, commencing at seven o'clock in the morning. After singing, prayer, and reading of the scriptures, Mr. Thomas Bailey, one of the deacons proceeded to a statement of the circumstances which led to the church's unanimous decision in the appointment they were about to make; giving an affecting and interesting history of the church from its formation up to the present period. The ordination prayer was then offered by Mr. Joseph Rothery of London, accompanied by the

imposition of hands. At halfpast ten in the morning the charge to the pastor was delivered by Mr. Rothery. In the afternoon Mr. Thomas Robinson, pastor of the baptist church New Basford, addressed the church, and in the evening Mr. Rothery delivered an impressive discourse to the church and congregation.

BIRMINGHAM.

On Monday, April the 8th, 1844, the Rev. William Stokes was publicly recognized as pastor of the baptist church and congregation assembling in New Hall Street, Birmingham. The Rev. Thomas Morgan commenced by reading the scriptures and prayer; the Rev. J. Hoby, D. D., delivered an address descriptive of the nature of a Christian church; the Rev. J. Raven offered a most solemn and appropriate prayer for the pastor, and was followed by the Rev. T. Swan, who delivered an encouraging charge to the minister; and the Rev. G. Cheatle then addressed the church, affectionately and solemnly counselling them to "encourage him." The Rev. J. A. James closed in solemn prayer, and pronounced the benediction. The chapel was crowded throughout, and the delight produced by services commenced by the most aged of the baptist ministers, and concluded by the most aged of the independent ministers of the town, will not soon be forgotten. The services occupied nearly three hours, but the interest taken in them was maintained in the close.

HEREFORD.

The Rev. T. Thomas, late of Bampton, Devon, has received a unanimous invitation to become the pastor of the baptist church in the city of Hereford, and commenced his stated labours among them on the 20th of April.

FENNY STRATFORD.

The Rev. T. Carter, late of Litton, Devonshire, has accepted a unanimous invitation to the pastoral office from the church at Fenny Stratford, Bucks.

RECENT DEATHS.

MR. JONATHAN MARSHALL.

This excellent man, who for nearly half a century was connected with the churches at Farsely and Bramley, near Leeds, was called to his rest on the 16th of February, 1844, in the seventy-second year of his age. His mind was first savingly enlightened under a sermon preached by Mr. Roe, the first pastor, from John v. 28, 29. In 1797 he was baptized by Mr. Ashworth, the pastor at Farsely, and admitted to the fellowship of the church. He continued in this relation for some years with comfort to himself, and usefulness to his brethren, till 1803, when owing to a gross neglect of discipline in reference to a leading member of the church, he felt it his duty to transfer his membership to Bramley, about two miles distance. Here he enjoyed the ministry and pastoral superintendence of the late very excellent John Trickett, and contributed largely to the prosperity and comfort of the church, both as a private member, and when called by the voice of his brethren to the office of a deacon. His attendance on the means of grace was regular, and by the way in which he discharged his duties, he purchased unto himself "a good degree, and great boldness in the faith." His connexion with the church at Bramley was dissolved in 1827, soon after the settlement of the present worthy pastor of the church at Farsely, Mr. S. Foster, under whose ministry he sat with profit, and with whom he continued to co-operate till growing infirmities compelled him to give place to others. A baptist from principle, he felt a deep interest in every movement adapted to enlarge or consolidate the interest of the denomination. At the anniversary meetings of Horton College he regularly attended for years; and at those vast gatherings of the brethren at the annual associations in the West Riding, he was sure to be there. For many years he felt them to be religious festivals, especially during the life of Fawcett, Steadman, Langdon, and Trickett, with whom, for years, he had been accustomed to associate. To many of the students of Horton College his house has been a resting place, when going or returning from the labour of the sabbath; and every one always found plain, but substantial hospitality. The closing scene of Mr. Marshall's life was as peaceful as his days, in the main, had been happy.

MISS LEVET.

Died, on April 9th, at Coventry, in the twentieth year of her age, Esther Levet, daughter of Mrs. Levet, and granddaughter of the late Rev. Andrew Fuller. At the early age of ten years, she entered on the Christian profession, joining the baptist church at Reading, then under the pastoral care of the Rev. J. H. Hinton. Her subsequent course afforded evidence that, however early, her profession had been thoughtfully, intelligently, and sincerely made. Religion unfolded itself in her life in a cheerful, consistent, and attractive form. She was an affectionate and devoted disciple of Christ, exemplifying the winning and sanctifying influence of that truth she so early believed.

To the churches she successively joined, it is believed that she was a blessing, especially by her intercourse with the young, whose welfare and salvation she sought with lively solicitude. She was indeed fitted to enrich and beautify this earthly scene, but her heavenly Father had determined to transplant her to the celestial paradise. A sudden and unexpected illness occurred, under which she manifested the utmost resignation, composure, and peace, giving utterance to many sentiments delightfully appropriate, impressive, and striking. After a brief attack, she took her departure to that world for which divine grace had so eminently prepared her. Her loss is deeply, though submissively, lamented by her family, and a circle of friends, especially among the young, who will long cherish the remembrance of her early piety and excellence.

MRS. MOORE.

Died, April the 14th, 1844, Elizabeth Wells, the beloved wife of Mr. Timothy Moore, baptist minister, Shakspeare's Walk Chapel, Shadwell, London, aged thirty-five years. As a pastor's wife she was active and useful, and her death was joyful and triumphant. She died exclaiming, "Jesus is my all."

MISCELLANEA.

THE BAPTIST BOARD.

The annual meeting of the Board of Particular Baptist Ministers residing in and near the cities of London and Westminster, was held on the 12th of March. The following is the report for the year adopted for presentation to the annual meeting of the three denominations.

"Since the last annual meeting, the Rev. J. J. Douglas, who had been a member of this board thirty-three years, has finished his course. The Rev. W. Belsher, in consequence of age and infirmities, has resigned his place among us. The Rev. Joseph Belcher has emigrated to the United States. The Rev. D. Denham, and the Rev. W. Barnes, have removed to distant parts of the country; as have also two of our general baptist brethren, the Rev. J. Wallis, and the Rev. J. S. Means.

"The Rev. W. Fraser of Lambeth, the Rev. E. H. Hammond of Romney Street, the Rev. Dr. Benjamin Davies of Stepney College, and the Rev. Hugh Killen of Cumberland Street, being approved baptist ministers, have become members of this board.

"The committee appointed to the general body for the ensuing year are Dr. Murch, the Rev. Messrs. Hinton, Overbury, and Stovel, with our secretary, the Rev. William Groser."

THREE DENOMINATIONS.

The annual meeting of the London ministers of the Three Denominations took place on the 9th of April; when the three years for which the Rev. J. Young had been chosen for the secretaryship having expired, and it being the turn of the congregational board to nominate a gentleman for the office, the Rev. Thomas James was proposed, and elected unanimously.

PETITION FOR EXEMPTION FROM THE REQUIREMENT OF OATHS.

The following petition, which was adopted unanimously at the meeting whence it emanated, was presented by Lord Denman to the House of Lords on the 16th ultimo.

"To the right honourable the lords spiritual and temporal, of the united kingdoms of Great Britain and Ireland in parliament assembled.

"The petition of ministers and messengers of the Baptist Denomination, in the mining district of Staffordshire, representing fourteen churches, adopted at their quarterly meeting held at Summer Hill on the second day of April, 1844,

"Humbly showeth,

"That your petitioners deeply sympathize with their brethren who are under the full and decided conviction that oaths have been rendered unlawful to Christians by the great Author of our holy religion, and who therefore cannot conscientiously swear upon any occasion.

"That your petitioners are aware, that by existing laws their brethren, when called upon to give testimony, are reduced to the painful and only alternative of either violating their consciences by swearing, or of submitting to the severe penalties which the laws may inflict upon them for refusing to bear witness under oath.

"That your petitioners are also aware that their brethren are exposed to great losses of property, and to many grievous inconveniences in their respective professions, trades and transactions in life: in fine by not swearing they are in almost all cases absolutely thrown beyond the advantage and protection of all law.

"That your petitioners would adduce the case of the Rev. J. L. Milton as an example: he has been suffering incarceration in the prison of Southampton for many months because he refused to testify to the truth under oath.

"That your petitioners would also observe that all classes of the community are wholly deprived of the benefits of their brethren's testimony, and that consequently the innocent may lose their lives, the oppressed their property, the persecuted and slandered their character.

"That Mr. Arthur O'Neil was wholly deprived of the evidence of the Rev. Joseph Davies during the summer assizes at Stafford in 1843, because the court could not according to law, permit Mr. Davies to give evidence without an oath.

"That your petitioners humbly conceive and earnestly represent, that it is the inherent right not only of the Friends, the Moravians, and the Separatists, but of all other Christians, to give their testimony in courts of justice, and in other places, according to the dictates of their consciences.

"That your petitioners therefore humbly pray that the denomination of Christians called baptists, to which denomination your petitioners belong, be permitted to bear witness to the truth under a simple affirmation to be made instead of an oath, to be subject to the penalties of the law as those are who swear.

"That your petitioners do further humbly pray that all other Christians whose consciences forbid them to bear witness to the truth under oath, may be permitted to enjoy the same privilege and freedom of conscience.

"And your petitioners most humbly pray that your lordships will be pleased to grant the prayer of their petition, and, in duty bound, they will ever pray."

SHREWSBURY.

On the evening of Wednesday the 10th instant, a public meeting was held at the baptist chapel, Claremont Street, Shrewsbury. After prayer by the Rev. Thomas Weaver, independent, the Rev. W. Keay of Wellington was called to the chair, when the Rev. Manoah Kent delivered a farewell address to the church and congregation, on his resigning the pastoral office among them after twenty-one years faithful ministry. The Revs. T. Weaver, H. Watts, new connexion, C. Rawlings, Wesleyan, J. Middleton, primitive methodist, W. D. Corkin, and J. Willis, baptists, and W. Hogg of the Scotch secession church, took part in the services of the evening, and bore a very pleasing testimony to the uniform kindness and character of the retiring pastor as a man and Christian brother. On the occasion Mr. Kent was presented with Carson on Baptism, Wardlaw on the Atonement, Baxter's Oil Print representing the baptism of 135 persons by the baptist missionaries in Jamaica, and a purse of sovereigns, as a sincere tribute of respect, with best wishes for his future and eternal welfare.

SURREY MISSION.

The forty-seventh anniversary of this society was held on Wednesday, March the 27th, at the independent chapel, Clapham. The Rev. J. Sherman preached the annual sermon in the morning, and in the evening the public meeting was held, Joseph Tritton, Esq., of Battersea, in the chair. The report, which was read by the Rev. I. M. Soule, one of the secretaries, presented an encouraging view of the state of the mission. Eight agents are every sabbath occupied in making known the unsearchable riches of Christ in the villages of Surrey. The Christian churches which have been formed contain 220 members. There are nine sabbath schools, and one day school on the principle of the British and Foreign School Society. Fifty Sunday school teachers and 550 children. The meeting was addressed by the Rev. Messrs. Edwards, Hunt, Ashton, Dubourg, Hill, and Eldridge; the Rev. Messrs. Connebee, Edwards, Nellor, and Richards, conducted the devotional exercises. The fundamental principle of this society is that it is identified with no party; it militates against nothing but sin, and its powerful auxiliaries ignorance and infidelity; it seeks no interest but that of Christ and mankind, and aims at uniting the talents, the zeal, the influence and labour of the friends of the gospel of every name.

RESUSCITATED INTOLERANCE.

In the House of Lords on the 19th ultimo, the bishop of Exeter in presenting a petition, took occasion to observe, that there was an express canon of the church against any persons calling themselves in England or Ireland members of any church, not the church of England. In answer to a question from Lord Campbell respecting the date of this canon, the bishop said it was established in England in the year 1603, and in Ireland about thirty years later. With respect to the effect of that canon in a court of justice, it would be a grave question for a court of justice to decide, when brought before it. He was not situated as a judge in a court of justice, and therefore he was not called on to enter into the question; but he would say that the canons of the church were equally binding in conscience on the minds of the laity as on those of the clergy. There was no church recognized in England and Ireland but the church of England, and parties denominating themselves members of any other were liable to grave censure. As to any penal effect of the canon, he was not called on to argue the subject. If the subject came regularly and judicially before the house, it would no doubt be properly decided; but till then he conceived it would be wise to abstain from giving any opinion on it.

BRITISH PAYMENT FOR COLONIAL CLERGY.

In the Miscellaneous Estimates laid before the House of Commons on the 31st of March last, we find the following:—

"Estimate of the charge of defraying the expenses of the Ecclesiastical Establishment of the British North American Provinces, from the 1st day of April, 1844, to the 31st day of March, 1845.

"Eleven Thousand Three Hundred and Fifty-three Pounds.

CANADA.	£	s.	d.
Bishop of Montreal	1000	0	0
Archdeacon of Quebec	500	0	0
Rector of Quebec	400	0	0
Rector of Quebec for House Rent	90	0	0
Minister of Trinity Chapel, Quebec	200	0	0
Rector of Montreal	300	0	0
Rector of Three Rivers	200	0	0
Rector of Durham	100	0	0
Rector of Caldwell Manor	100	0	0
Rector of St. Armand	100	0	0
Verger of Quebec	30	0	0
Rent of Protestant Burial Ground	20	18	6
Presbyterian Minister, Montreal	50	0	0
Presbyterian Minister, Argenteuil	100	0	0
Roman Catholic Bishop, Quebec	1000	0	0
	4190	18	6
NOVA SCOTIA.			
Bishop	2000	0	0
Archdeacon	300	0	0
Presbyterian Minister	75	0	0
Pension to the President of King's College	400	0	0
Archdeacon of New Brunswick	300	0	0
Archdeacon of Bermuda	200	0	0
Archdeacon of Newfoundland	300	0	0
Roman Catholics Bishop of Newfoundland	75	0	0
To Foreign Missionaries of the Society for the Propagation of the Gospel in Nova Scotia	3412	10	0
Minister at Prince Edward's Island	100	0	0
	7,162	10	0
Total	11,353	8	6

Colonial Office, November, 1843.

THE ESTABLISHED CHURCH OF TAHITI.

It ought to be generally known that the recent troubles of Queen Pomaré in Tahiti have arisen from that fruitful root of bitterness, the desire of connecting religion with the state. This does not justify the ambitious and oppressive conduct of the French, or necessarily implicate the London Missionary Society's agents, as it is possible that they were not parties to the transaction. The fact however ought to be known, that the lesson may not be lost which it presents to kings, queens, and all ministers of the gospel who acquire influence with earthly sovereigns. In forwarding to Lord Palmerston in 1838 the following passage, the apparently approving language of Mr. Pritchard is,—"I have also inclosed a copy of a law, passed by the Tahitian legislative body, by which your lordship will perceive that the protestant faith has now become the religion of the state."

Translation.

"A Law concerning the propagation of tenets inconsistent with the true Gospel.

"Let Tahiti and all the islands of the kingdom of Pomare, Vahine the First, stand unique under that Gospel which the missionaries from Britain have propagated ever since the year 1797, that is, these forty years past.

"When foreigners come from other countries to this, on their landing let this law be put into their hands, that they may know, if such persons persist in teaching tenets which are inconsistent with that true Gospel which has been of old propagated in Tahiti; if they build houses for worship, if they congregate followers in uncultivated places, that they might teach them all kinds of strange doctrines; if they trouble the usual modes of worship, and propagate strange customs for the sake of amusing, that do not comport with the written word of the God of truth, such person has become guilty of breaking this law, and will be judged and awarded. This shall be his award. He will be sent to his own land, and shall not reside on Tahiti.

"If any Tahitian shall propagate doctrines inconsistent with the Gospel of truth, such as are called Mamoia, because they are doctrines inconsistent with those which have been taught by the missionaries from Britain, and with what is found in the written word of God, that person has violated the law; if he be a person of rank or a common man, it is the same, he has broken the law, and will be judged and awarded. This will be his award. He will be sent to his native land to accomplish the sentence of the law in; if it be public road, fifty fathoms; if any other work, such as is found written in the laws.

"If he persist in refusing to do it, he will be judged, and new work imposed on him.

"*Tahiti, 8th November*, 1838."

The principles which this iniquitous edict embodies had been acted upon previously. Messrs. Laval and Carret, French Roman catholic missionaries, had been sent away from the island in 1836; reparation was demanded by the French admiral; and a series of deplorable consequences has ensued.

MARRIAGES.

At the West Chapel, Wooler, Northumberland, by the Rev. Alexander Kirkwood, March 28th, Mr. WALTER KIRKWOOD of Berwick-on-Tweed, to JANE, only daughter of Mr. Thomas COWAN, of Wooler.

At Hall Green Chapel, Haworth, York, by the Rev. M. Saunders, on the 31st of March, Mr. WM. LAMBERT of Cullingworth, to Miss MARIA SHACKLETON of Haworth.

At the Upper Meeting, Saffron Walden, by the Rev. F. Pollard, April 2nd, by license, the Rev. NATHANIEL HAVCROFT, A.M., to Miss WILKINSON, only daughter of the Rev. J. Wilkinson, and granddaughter of the late George Eachus, Esq., of Saffron Walden.

At Bethel Chapel, Maidstone, by the Rev. W. Chappell, April 5, Mr. THOMAS STIDSTONE of London, to Miss HANNAH WIRE of Maidstone.

At Bethel Chapel, Maidstone, by the Rev. W. Chappell, April 5, Mr. FREDERICK PINE to Miss RUTH WIRE, both of Maidstone.

At the baptist chapel, Lockerley, Hants, by the Rev. N. T. Burnett, April 6, Mr. SAMUEL KENISH to Miss HARRIET MOODY, both of Sherfield English.

At the baptist chapel, Lockerley, Hants, by the Rev. N. T. Burnett, Mr. HENRY MOODY of Sherfield English, to Miss MARY ANN VAIN of North Stoneham.

At the baptist meeting-house, Middleton Cheney, near Banbury, Oxfordshire, by the Rev. Jos. Price, April 9th, Mr. ELIJAH WILLIAMS of Moreton Pinkney, to ELIZABETH, only daughter of Wm. TOMKINS, Esq., of Lower Middleton, all in the county of Northampton.

At the baptist chapel, Harston, near Cambridge by the Rev. R. Roff, April 16, the Rev. F. W GOTCH, M.A., Philosophical Tutor of Stepney College, to SARAH HANNAH, second daughter of Ebenezer FOSTER, Esq., of Anstrey Hall.

EDITORIAL POSTSCRIPT.

SOME of the annual meetings of our denominational societies have been held; but, at the time when it is necessary that this half-sheet should be prepared for press, they are not concluded. The part of the month at which they occur is to us the most inconvenient possible; rendering it impracticable to give a full report in the proximate number, and yet causing them to interfere with our usual arrangements. The editor's official duties have deprived him of the pleasure of attending any of the *public* meetings hitherto; but he has attended all the meetings for business, and a few passing notices of these will probably interest many readers in distant parts of the country.

The session of the Baptist Union commenced on Thursday morning, April 18th, in the large room at the Mission House, the superiority of which over places of worship for the transaction of business has been throughout the week quite apparent. The convenience and agreeable aspect of this room, in which the library of the Baptist Union is to be deposited, has called forth very general expressions of approbation.

The first business was to consider the propositions of which Mr. Stovel had given notice a year ago. The first of these, which was for the appointment of five temporary secretaries to officiate during the session, was after much discussion negatived; but there was a majority of two in favour of the second, that measures be taken for adjourning the annual sessions of the Union "to such parts of the country as the brethren may deem most likely to extend its influence." On the following Monday, resolutions proposed by Dr. Cox, approving the Anti-State-Church Conference, furnished the basis for a long debate, which terminated in their adoption by a decided majority, and the appointment of two delegates. Resolutions have also been passed repudiating the Regium Donum, and recommending the promotion of general education on the principles of the British and Foreign School Society. We cannot give now the precise terms of any of these resolutions, or furnish a complete outline of the business transacted, writing only from memory; but these were the proceedings which occupied the greatest portion of attention.

The meeting of subscribers to the Baptist Missionary Society, in conformity with the new constitution adopted last year, was held in the large room, Moorgate Street, on Friday the 19th. The voluminous minutes of the committee for the last year were read, and this, with inquiries and explanations that ensued, having occupied several hours, the assembly adjourned to the following Tuesday. On that day the committee for the ensuing year was appointed. The Treasurer and Secretary were re-elected unanimously. Both the Central and the General Committees for the last year were then nominated *en masse*, and afterwards many gentlemen who had not previously been committee-men were added to the list. Thus about a hundred and fifty names were put in nomination, out of which the meeting proceeded to select thirty-six by ballot. Eventually, when the scrutineers brought up their report, it appeared that all the five and twenty who previously constituted the central committee were re-elected, with the exception of Mr. Cramp and Mr. Gray, whose removal to great distances had rendered them ineligible; and, with these, a sufficient number of other gentlemen to make up the prescribed number of thirty-six.

Though diversity of opinion on several points has been expressed at these meetings, no unpleasantness of temper has been displayed. The proceedings have been conducted throughout with decorum, and a spirit of brotherly kindness has been prevalent.

Since the foregoing paragraphs were in the hands of the printer, the annual public meeting of subscribers and friends of the Baptist Missionary Society has been held in Exeter Hall. The attendance was good, and the proceedings were well conducted. The treasurer, Mr. Gurney, occupied the chair, and addresses were delivered by Messrs. Brock, G. H. Davis, Tritton, Sprigg, Stephen, Thomas Thompson, Dr. Wilson, and others.

THE MISSIONARY HERALD.

MONTREAL.

MONTREAL.

Montreal is the largest and most important town in British North America. Quebec is of more importance only as a military post. Montreal has now become the capital of Canada, having been recently chosen for the seat of government. But apart from this circumstance, its population and commerce would entitle it to the rank of chief city. The inhabitants number about 50,000, of whom the majority are Romanists of French and Irish origin.

A baptist chapel was built here in 1831, soon after Mr. Gilmour commenced his successful labours among the people, who had till then been in a scattered and neglected condition. The church is now under the pastoral care of Mr. Girdwood, a very laborious and disinterested servant of Christ. It has done, and is still doing, much for the spreading of the gospel in Canada, by aiding missionaries, and especially by affording means of education to young men called to labour in the ministry.

Another place of worship, called Mission Chapel, was built last year in the most populous and important suburb of the town. This is at present regarded as a station in connexion with the Canada Baptist Missionary Society, which is now auxiliary to our Mission.

In this city a Theological Institution also has been established in connexion with the Canada churches. A beginning was made in 1836, and in 1838 Dr. Davies took charge of it, having been sent out for that purpose by the Colonial Society. Since that time the Institution has gone on and prospered. It is delightfully situated in the most pleasant and salubrious outskirt of the town. A suitable college edifice is about to be erected on a most commanding spot, upon property which has been secured for the Society.

Of this Institution Mr. Cramp is to take charge, assisted by Mr. F. Bosworth. At the last accounts it contained thirteen students, giving good promise of usefulness in the ministry.

Mr. Cramp will also edit *The Register*, a weekly religious paper, which was commenced two years ago, as a medium of missionary intelligence and evangelical instruction.

VALEDICTORY SERVICES.

On Tuesday evening, April 3rd, a meeting was held in Maze Pond Chapel, Southwark, in which Mr. Cramp and his family were affectionately commended to God in prayer by Messrs. Groser, Angus, and Soule; Dr. Davies addressed the assembly respecting the state of Canada, and the labours in which his successor would have to engage; and Mr. Cramp took leave of his friends, insisting especially on the principle that at the time of conversion every Christian gives himself unreservedly to Christ, to engage in any service which He may assign to him, and go whithersoever He, in his providence, may see fit to send him.

A public valedictory meeting had been held at Hastings, on the 21st of March, at which Mr. Davis of Lewes presided, when addresses were delivered and prayers offered by Messrs. Cramp, Smith, Pledge, Harris, and Pyman, baptist ministers, and by several neighbouring ministers of other denominations who had assembled to testify their esteem for their brother, Mr. Cramp, who was about to remove from a district in which he had acquired much respect.

MR. CRAMP'S DEPARTURE.

Mr. Cramp sailed from the Lower Hope, below Gravesend, at one o'clock, P. M. on the 4th of April, in the Prince George, Captain Foster. In the evening of that day an opportunity occurred to forward the following paragraphs:—

The ship is at anchor for the night, and I embrace the opportunity of writing, that I may communicate to you the result of my appeal on behalf of the library of our college at Montreal. The sum already received is £68 11s. 6d. With this sum one hundred and fourteen volumes have been purchased, including the Encyclopædia Britannica (last edition), a complete set of the Biblical Cabinet, the works of Dr. Lardner, Calvin's Commentaries on Genesis, the Psalms, and the New Testament; Poli Synopsis, and other valuable works. An air-pump, with some useful pneumatic apparatus, and a good microscope, have been also obtained. The following books have been presented:—

By J. J. Gurney, Esq., twenty-five copies of his "Biblical Notes."

By G. Stokes, Esq., three volumes of the Parker Society's Publications.

By G. T. Kemp, Esq., Dr. Harris's "Great Teacher."

By the Rev. S. Green, seven copies of his "Biblical Dictionary."

By Mr. Richard Baynes, Boothroyd's "Hebrew Bible."

By Dr. Davies, a pair of new and costly eighteen inch globes, on claw frames.

The Committee of the Religious Tract Society have furnished me with a supply of tracts and other publications, for distribution in Montreal.

I hope that our kind friends in England will remember the college library. Donations either in books or money, will be very thankfully received. Dr. Davies will cheerfully answer any inquiries on the subject, and furnish a list of the books that are most needed.

Pray for me, that I may be prepared for the important post assigned to me, and enabled to render some service to the cause of Christ in Canada.

ABSTRACT FROM THE REPORT

READ AT THE ANNUAL MEETING, APRIL 25th, 1844.

The Committee of the Baptist Missionary Society has a pleasing duty to perform in presenting to the friends of the Society and of Christian missions at large, a Report of its proceedings during the past year.

The enlargement of the field of the Society's operations, which now includes Europe and our own colonies,—the formation of new stations,—the increase in the number of agents employed,—the careful expenditure of the contributions of the Jubilee fund, have combined to render the last year a season of more than ordinary interest and anxiety;—an anxiety, however, relieved and rewarded by evident indications that their plans and labours have been sanctioned by divine authority, and made effectual in promoting to an encouraging degree the grand object contemplated in the efforts, and prayed for in the supplications, of the Christian church.

In giving their best attention to the concerns of the Society, the Committee have been encouraged by the conviction that they were supported not only by the contributions but the prayers of a considerable portion of the Christian public, that the missionaries connected with the Society are pursuing their object with undaunted courage and holy faithfulness, and more especially that the efforts of this and similar institutions form part of an instrumentality which is divinely appointed and graciously accepted as the means of accomplishing the redeeming purpose of our common Lord.

Four brethren and their wives have returned to the field of missionary labour after temporary absence,—Dr. Prince, Rev. Joseph Merrick, and Rev. John Clarke to Africa: and the Rev. J. M. Phillippo to the West Indies.

Seven brethren have been sent out as mis-

sionaries to occupy important posts of usefulness:—Mr. Saker and Mr. Alexander Fuller to Africa; Rev. W. H. Denham to Calcutta; Rev. James Hume, Rev. G. P. Evans, and Mr. Teale, to Jamaica; and Rev. J. M. Crump, M.A., as theological tutor, to Montreal. Five teachers and three female teachers have also been sent by the Society in the "Chilmark," from Jamaica to Africa. Several members of the churches in Jamaica have also gone as settlers by the same vessel.

Two missionaries have also been taken upon the funds of the Society who were already labouring in the missionary field,—Rev. W. H. Landon, in North America, a missionary to the Indians; and Rev. J. Jenkins, in Brittany, lately supported by churches in Wales as a missionary to the Bretons.

Six brethren have been accepted who have not yet left for their spheres of labour,—Messrs. Thompson and Milbourne, and Mr. Newbegin, surgeon, now in Jamaica, for Africa; Rev. Jonathan Makepeace for Northern India; Rev. Jacob Davies for Ceylon; and Rev. John Jones for Brittany; while the Committee are pledged to send out additional labourers to Canada and to other parts of the world, including more especially destitute West Indian Islands.

During the last year, therefore, twenty-three missionaries and teachers have been added to the list of the agents of the Society, and twenty-one sent out. Including female missionaries, the total number of additional agents is thirty-nine.

Since the commencement of the Society there have been sent out or accepted one hundred and ninety-two missionaries, about one half of whom are still permitted to aid the mission cause in foreign lands.

On the other hand the Committee have had to mourn over the disappointment of their hopes in the death of two of their brethren—Rev. O. J. Birt, on his passage to Colombo, and Rev. W. Nash of Jamaica; and to record the removal by death of Mr. William Cozens, a generous and devoted member of the Committee.

INDIA.

SCRIPTURES PRINTED.

Though no new translation has been commenced, those begun at a previous period have been continued, and some of them completed.

In the *Sanscrit* a new edition of each of the Gospels and of the Acts, 2500 copies, and of the Gospels and Acts together, 1500 copies, has been completed, and the version of the Old Testament prepared in manuscript to the end of the Pentateuch. A new edition of the Psalms will be immediately put to press, to be followed by an edition of Isaiah and Daniel; after which it is proposed to commence an edition of the whole Bible in this language, an undertaking the importance of which it is hardly possible to overrate.

The *Hindi* Testament has just been finished; the edition printed consisting of 1000 copies.

In the *Bengali* language the third part of the Old Testament, containing Job, the Psalms, and the writings of Solomon, has been published. The printing of the prophetical books has advanced to the end of Jeremiah, and the hope is entertained that the entire Old Testament will appear in May or June. Of the new editions of the Psalms and Proverbs, mentioned in the last report, that of the Psalms, 5000 copies has been completed, the Proverbs are in hand, and will be ready in a few weeks. Of the gospel of Luke an edition of 12,000 copies, of the Acts, one of 5000 copies, and of Luke and Acts together one of 3000 copies have been printed; and an edition of John, to consist of 15,000 copies, has been commenced.

In *Hindustani* 4000 copies of the gospel by Matthew, in the Arabic character, have been printed; and large editions of the whole New Testament and of parts of it, both in the Arabic and Persian characters, are in the press.

Lastly, of the *Armenian* Testament two editions are being carried through the press simultaneously, by the Rev. C. C. Aratoon, one of them (1260 copies) in the ancient, the other (1000 copies) in the modern Armenian language. Both of them contain marginal references to parallel passages. The ancient Armenian Testament has advanced as far as the middle, and the modern as far as the end of Acts.

The whole number of volumes, the printing of which has been completed during the year, amounts to 45,000, while the works in hand amount to 47,760 more.

SCRIPTURES DISTRIBUTED.

The distribution has kept pace with the preparation of these sacred books, and equalled or rather exceeded the distribution of any previous year. In all, there have been sent out of the Depository 47,247 volumes. These, added to previous distributions, make a total of 230,837 volumes, containing larger or smaller portions of the sacred scriptures sent forth in connexion with the Baptist Missionary Society since 1831. For this devout thanks are due to the God and Father of our Lord Jesus Christ, who of his abundant mercy has enabled his servants to do something, though, alas! when compared with the magnitude of the work yet to be accomplished, little towards supplying the myriads of India with the word of God.

These operations in translating, printing, and distributing the sacred scriptures have been supported by the American and Foreign

Bible Society, the Bible Translation Society, and by various friends in this country. Towards the translation of the Old Testament into Sanscrit, £500 have been received from the Bible Translation Society, and about £250 from other friends, principally through the Rev. J. M. Daniell of Ramsgate: £750 are still needed to complete this important work.

Of the great good which these copies of the bible are likely to produce, a striking instance occurred recently in India. An intelligent and learned brahmin of Benares had occasion some little time ago to go down to Calcutta. On his way he called at Mirzapore, where one of the brethren of the London Missionary Society gave him a copy of the New Testament in Sanscrit (Dr. Yates's version). The pundit, to beguile his weary hours in the boat, read the Testament, and was convinced of its divine authority. On his arrival at Calcutta, he was directed to the house of an agent of the Church Missionary Society, and had repeated conversations with him on the subject of religion, from which the missionary gathered that he was not only a sincere inquirer, but a subject of divine grace. He has since connected himself with the cause of Christ in his native city. How beautiful this unintentional harmonious co-operation of three denominations in the conversion of this man! The Testament, translated by a baptist, given away by an independent, and explained by an episcopalian, proved the means of leading him to Christ. "This incident will also show (adds our correspondent) how important it is to have a Sanscrit translation. The brahmin would have declined accepting, or at least would not have perused, a Testament in the common tongue."

Of the general state of the mission in India, the Committee are thankful in being able to give an encouraging account.

In Calcutta, the eight churches contain 454 members, of whom 270 are natives. The baptisms during the year have amounted to 32—all natives, with the exception of three. The number of schools in Calcutta and the neighbourhood is 14, and of scholars 954, being an increase of 105.

In various parts of Northern India there are sixteen churches; 69 persons have been baptized; the total number of members being 465. The number of schools is 19, with an average attendance of 673 scholars, an increase of about fifty as compared with the accounts of 1842.

In Ceylon, 76 persons have been added to the churches, making the total number of members 530. There are also 21 native preachers, and 40 schools, with 1257 children. On the whole, therefore, the success of the mission throughout India is such as claims our gratitude and praise:—177 persons have been added to the churches on a profession of their faith; the total number of members being 1449. The number of schools is 73, and of children taught in them 2884, being an increase of 272.

More than one of the missionaries of the Society in India plead that each zillah town should have at least one European missionary and two or three native assistants. These zillah towns are the centres of their respective districts, and are the seat of the country magistracy and collectorships. The average population of a zillah is a million, while each is larger than an English county. The offices of the magistrates, collector, and judge, are always attended by vast numbers of people from every part of the district—a circumstance which renders these localities very important for the purposes of preaching and distributing the scriptures. Surely it is not too much to ask for two missionaries for a million of people.

I. CALCUTTA AND ITS NEIGHBOURHOOD.

Station formed.

1801 CALCUTTA.—W. Yates, D.D., C. C. Aratoon, James Thomas, J. D. Ellis (now in England), John Wenger, W. W. Evans, Andrew Leslie, Shujaat Ali.

Female Missionaries—Mrs. Yates, Mrs. Thomas, Mrs. Wenger, Mrs. Evans, and Mrs. Leslie.

Native Preachers—Ram Hari and Shem.

1838 INTALLY.—George Pearce, J. C. Page, George Small, Ram Krishna.

Female Missionaries—Mrs. Pearce and Mrs. Smith.

Native Preachers—Five Students of the Native Christian Institution.

1820 HAURAH and SALKIYA.—Thomas Morgan and Mrs. Morgan.

Native Preacher—Ganga Narayan.

1824 NARSINGDARCHOKE, and six neighbouring villages.—J. Wenger, W. Thomas.
Four Native Preachers.

1830 LAKHYANTIPUR, Khari, and five neighbouring villages.—G. Pearce, F. De Monte.

Native Preachers—Jacob, and three others.

Eight Stations—Twelve Sub-stations—Fifteen Missionaries—Eight Female Missionaries—Fifteen Native Preachers.

During the year the distribution of European missionary strength has remained much the same as at the time of the last report. The Rev. A. Leslie has accepted the invitation of the church in the Circular Road Chapel, Calcutta, and has become its pastor. Dr. Yates, Mr. Thomas, Mr. Wenger, and C. C. Aratoon, devote themselves to the work of biblical translation, to which Mr. Wenger adds the charge of the church in Kalinga, and C. C. Aratoon the important duties of preaching to the heathen. The Native Institution at Intally is still under the superintendence of Mr. Small. Mr. Pearce, in connexion with Mr. William Thomas, Mr.

De Monte, and Mr. J. C. Page, has the care of the native churches south of Calcutta; Mr. Pearce also superintends the Native Christian Institution—the female department being under the care of Mrs. Wenger. Mr. Evans is the pastor of the church at Lal Bazar, and the superintendent of the Benevolent Institution. Mr. Morgan continues his labours at Haurah as pastor of the church and superintendent of the school.

Preaching to the natives has been carried on during the last year by Rev. C. C. Aratoon, Rev. J. C. Page, Ram Krishna, Shem, Ram Hari, and others, if not with great visible success, still with considerable encouragement.

There are about half a dozen preaching stations in various parts of Calcutta, where large and attentive audiences are addressed twice or thrice in the week. There are also occasional labours in places of public resort or in private houses, among the Roman Catholic and heathen population. The brethren speak of these fields of labour as more nearly resembling the stations of the Christian Instruction Society in this country, than strictly heathen districts. Idolatry is seldom defended. The unwillingness of the people to receive the gospel evidently springs from a love of sin, not from any strong attachment to Hindoo superstitions.

It is cheering to be able to add, that monthly meetings for prayer and conference have been established for the encouragement of the brethren engaged in this work—meetings described as highly interesting and profitable.

II. OTHER PARTS OF INDIA.

1.—KATWA (CUTWA).

Commenced in 1804.

A town in the province of Bengal, situated on the western banks of the Hughli, about seventy-five miles N.N.W. from Calcutta.

Missionary . . . Rev. W. Carey.
Native Preachers . Digambar and Kanta.

Mr. Carey has continued to labour among the heathen, with the aid of two native preachers. The church has lost one member by exclusion, and now numbers about thirty.

2. SURI, IN BIRBHUM (BEERBHOOM).

Commenced in 1818.

Sub-station—Dubrajpur.

Birbhum is a district in the province of Bengal, situated on the north-western extremity. In 1814 it was estimated to contain 7000 square miles, and in 1801 the population was estimated at 700,000, in the proportion of thirty Hindus to one Muhammadan. Suri, where the missionary resides, and which is the modern capital of the district, is about 130 miles N.N.W. from Calcutta.

Missionary . . . Rev. J. Williamson.
Native Preachers . Sonatan and Haradhan.

3.—MONGHIR.

Commenced about the year 1817.

A celebrated town and fortress in the province of Bahar, district of Boglipur, situated on the south side of the river Ganges, and distant from Calcutta about 300 miles. The number of inhabitants has been estimated at 30,000.

Missionaries . . Rev. J. Lawrence.
Rev. J. Parsons.
Native Preachers. . Nayansukh, Haridas, &c.

4.—PATNA.

Commenced in 1811.

Patna is situated on the northern bank of the Ganges, opposite the influx of the Gunduck river, about 320 miles N.W. of Calcutta. Its population is variously stated, at from 300,000 to 400,000 souls; two-thirds being Hindus. The Muhammadan name of the city is *Azimabad.*

Missionary . . . Rev. H. Beddy.
Native Preachers . Kasi and Magdumbaksh.

The labours of Mr. Beddy at Patna are full of encouragement. Eighteen have been baptized, and two restored. The total number of members being forty-two. Mr. Beddy is daily engaged in making known the gospel to the numerous Hindus and Muhammadans, by whom he is surrounded. The *Native Female Orphan Refuge* is gradually increasing; it now numbers about twenty children.

5.—BENARAS.

Commenced in 1817.

This ancient seat of Brahminical learning or Hindu superstition, is situated on the north bank of the Ganges, about 430 miles N.W. from Calcutta. It includes a population of upwards of 200,000: but during the idolatrous festivals the concourse is almost beyond calculation: 8000 houses are said to be occupied by brahmans, who receive contributions, though each has property of his own. The Muhammadans form about a tenth of the population.

Missionary . Rev. W. Smith.

Mr. Smith, now far advanced in age, has during the year continued to carry on his labours in and around the Rome of Hindustan, amidst painful trials of various kinds.

A church also exists at—

CHUNAR,

A town and fortress in the province of Allahabad, district Jaunpur, situated on the south side of the Ganges, about seventeen miles in

a straight direction S.W. from Benaras, and 433 N.W. from Calcutta.

6.—ALLAHABAD.

Commenced in 1814.

This ancient city, the capital of the province, is situated at the confluence of the Jumna with the Ganges, and about 500 miles W.N.W. from Calcutta. At the junction of these two rivers, so awfully celebrated for the destruction of human life, vast crowds, both of Hindus and Musalmans, assemble annually to bathe in the sacred waters. Formerly the government derived a considerable revenue from a tax on the pilgrims which is now happily abolished. In 1803, the inhabitants of Allahabad, exclusive of the garrison, were estimated at 20,000 persons.

Missionary . . . Rev. L. Mackintosh.
Native Preacher . Malsahi.

Mr. Mackintosh, although his course seems to be nearly run, and his afflictions are many and heavy, still continues to press forward towards the prize of our high calling. In the church he has been severely tried by the sinful conduct of some persons, which rendered the exclusion of three members necessary.

7.—AGRA.

Commenced in 1811—*recommenced in* 1834.

The capital of the district and province of the same name, commodiously situated on the south-west side of the Jumna, about 800 miles N.W. from Calcutta. It does not appear that any enumeration of the population has ever been made; but the number of inhabitants is probably about 60,000, and from the facility Agra affords to the commerce of Western Hindustan, this number may be expected greatly to increase. The church numbers nearly sixty members.

Missionary . . . Rev. R. Williams.

The Rev. T. Phillips, after labouring at Agra for rather more than three years, left it in the month of September last to commence operations at—

8.—MUTTRA (MATHURA).

A celebrated city of great antiquity, situated on the western bank of the Jumna, about thirty miles N.E. by N. from Agra, and containing a population of 50,000 inhabitants, of whom about one-eighth are Muhammadans.

Missionary . . . Rev. T. Phillips.
Native Preacher . Brij Lal.

A church consisting of four members was formed November 19th.

9.—DILHI.

Commenced in 1818.

The ancient capital of the Great Mogul, and still nominally an imperial city under its own emperor, lies about 900 miles distant from Calcutta to the north-west. In the reign of Aurangzebe, the population was loosely estimated at two millions, and the ruins of old Dilhi even now cover the plain for nearly eight miles to the south—a striking scene of desolation—though some of the gates and mosques of this ancient place are tolerably entire. The present city is built on two rocky eminences, surrounded on three sides by a stone wall, of thirty feet in height, with the stream of the river Jumna on the east. Besides Hindu temples, there are above forty Muhammadan mosques in it. No regular census of the inhabitants has ever been taken, but they are estimated at about 150,000.

Missionary . . . Rev. J. T. Thompson.
Native Preachers . Devigir and Manlram.

10.—JESSORE.

Commenced in 1800.

This district in the southern quarter of Bengal, is estimated at 5000 square miles. The inhabitants were reckoned in 1801, at one million two hundred thousand, in the proportion of nine Muhammadans to seven Hindus. Sahib-ganj, the usual residence of the Missionary, lies about 150 miles N. E. from Calcutta.

Missionary . . . . . Rev. J. Parry.
8 *Stations.* 8 *Native Preachers.*

The church, although spreading over so many stations, may be considered as *one.*

11.—BARISAL.

Commenced in 1828.

Barisal is the principal town in the district of Bakarganj, about 185 miles east from Calcutta.

Missionary . . . Rev. S. Bareiro.
Native Preachers . Bishwanath and Gorachand.
Sub-station . . . Shagardi.

12.—DHACA, (DACCA.)

Commenced in 1816.

A large town in Bengal, situated beyond the principal stream of the Ganges, but extending, with its suburbs, six miles on the banks of the *Buri Ganga* or old Ganges. It is about 190 miles N. E from Calcutta. Its population in 1801 was stated at above 200,000, but it has been since estimated as high as 300,000 there being, as has been ascertained, about 90,000 houses.

Missionaries { Rev. W. Robinson. Rev. O. Leonard.
Native Preachers. Chand, Ramjiban, Jaynarayan.

13.—DINAJPUR, (DINAGEPORE) and SADAMAHL.

Commenced in 1805.

Dinajpur the capital of the district of the same name, is situated about 260 miles north of Calcutta. Population, about 20,000.

Missionary . . . . . Rev. H. Smylie.
Native Preacher . . . Peter.

14.—CHITTAGONG.

Commenced in 1812.

This district, 120 miles long, by an average of 25 in width, and including above a million of inhabitants, forms the south-east extremity of Bengal. Here the two idolatrous systems of Brahma and Budh come into contact, and the chain of caste is therefore feeble. The capital Islamabad, is frequently called Chittagong, and there the missionaries reside. It is eight miles from the sea, on the western bank of the Karnaphuty river, and about 340 miles east from Calcutta. The inhabitants are a mixed race—Hindus, Muhammadans, and Arakanese or Maghs. The Muhammadans exceed the Hindus in the proportion of three to two.

Missionaries . Rev. J. Johannes, Rev. J. C. Fink.
Native Preachers Ganga Narayan, Bhagawan, Maniram, Dangiya.

Nine members have been added to the church by baptism, and six by dismission; the total number of members being thirty.

If any consideration be required to strengthen the claims of India on British Christians, it is surely found in the large extension of the British power in that country, and by means which all must deplore. It is true that in the recent conquests which have secured this extension, there has been a fearful loss of life and treasure; and that, unless by the gospel we can "redeem what has thus been expended, that life and treasure may be justly accounted, for the greater portion of it, lost in the most absolute sense. It is true also that our enterprise is a concern of serious expenditure. We have no way of avoiding the confession that it seeks to impose a little more cost for India on persons to whom that country has cost too much already; but it is an addition somewhat of the nature of an insurance for Christianity on the ultimate effect of the large expenditure past and to come. It is like something to be thrown into the water to cause that miraculously to float which were else irrecoverably lost."

"And what a delightful thing if thus a power, never thought of by either parties in the long conflict, shall come in and take the best of the spoils, and assume, in a better sense, the dominion which so many potentates have been compelled to resign. And how delightful too, that amidst all these destructive competitions of transitory potentates (whether in India or elsewhere), and even by means of them, "there is gradually unfolding itself a cause destined to grow to a dominion, which shall leave no province nor tribe of the earth to be contested by the rivalries of an unhallowed ambition."

It is a fact perfectly in harmony with these general reasonings—taken from what all will allow to be the most original and profound discourse ever preached before the Society, that of the late John Foster—that our brethren in Calcutta urge upon the Committee to keep in mind the probable openings in Scinde and other parts of Northern India. They believe and hope that the conquests there are already overruled, and are opening the way, for the gospel.

III. ASIATIC ISLANDS.

CEYLON.

KANDY	C. C. Dawson, Mrs. Dawson, Mrs. Birt, J. Davies, Mrs. Davies,* P. Schmacher.
Matelle	J. D. Corea.
Tyiagama	J. Perera.
Kaigalle	Don J. de Silva.
Plantation Estates	T. Garnier.
COLOMBO, &c.	Eben. Daniel, and six Students.
Hanwella & Weilgama	C. de Alvis, D. Perera, and Dionysius.
Kottighawatta	J. W. Nader.
Byanvilla	J. Meldor.
Kalany	W. Meldor.
Kal Elleya	J. de Alvis.
Hendela	B. J. de Silva.
Toomboville	J. de Johannis.
Matura	J. Silva.
Kornegalle	E. Mc Carthy.
Ratnapoora	F. Ondatjie.

* About to embark for Ceylon.

There are also thirty-nine Schools. The gospel is also preached in upwards of two hundred villages. The number of church members is 530.

JAVA.

Samarang . . . . . Gottlieb Bruckner.

SUMATRA.

Pedang . . . . . N. M. Ward.

Four Stations—about Twenty Sub-stations—Six European Missionaries—Three Female Missionaries—Twenty Native Preachers, including Students—Thirty-nine Schools.

The labours of our brethren in Ceylon continue with unabated zeal and no small measure of success. The health of Mr. Daniel being in some degree restored, he remains at Colombo; while Mr. Dawson has the care of the stations around Kandy. Mrs. Birt has opened a girls' school at this latter station, which is productive of the best results. The attendance is large and encouraging.

The Institution at Colombo, for the training of native preachers is opened, and attended by six pious young men, who have devoted themselves to the work of the Christian ministry.

The printing-press at Kandy has been used during the year in printing tracts and school books. Several thousand copies of which have been published. The committee have pleasure in stating that Mr. Davies, late student at Bradford, has been accepted for this station, and is expected to sail in May.

Towards the expenses of the various stations, the sum of about £350 has been contributed in the island.

AFRICA.

FERNANDO PO, CAMEROONS, CALABAR, &c.—John Clarke, G. K. Prince, M D., Thomas Sturgeon, Joseph Merrick, W. Newbegin (Surgeon).

Assistant Missionaries—Thomas Thompson and Alfred Saker (Engineers).

Teachers—Alexander Fuller, John Christian, W. Smith, Mr. Bundy, Mr. Norman, Mr. Ennis, Mr. Gallimore, Mr. Duckett.

Female Missionaries—Mrs. Clarke, Mrs. Prince, Mrs. Sturgeon, Mrs. Merrick, Mrs. Newbegin, Mrs. Thompson, Mrs. Saker, Mrs. Bundy, Mrs. Norman, Mrs. Ennis, Mrs. Gallimore, Misses Stewart, Davis, and Cooper.

Three Stations—Eight Missionaries and Assistant Missionaries—Eight Teachers—Fourteen Female Missionaries and Teachers.

The last report of the Society brought down the history of the African mission to the arrival in this country of Messrs. Clarke and Merrick and Dr. Prince. The hope was then expressed that in a few months several missionaries, with some native teachers from Jamaica, would be employed in regular mission work at Fernando Po, and the coasts of the neighbouring continent.

This hope is now realized. Dr. Prince and Messrs. Merrick and Fuller reached Clarence at the beginning of September, and were welcomed with hallowed joy by Mr. Sturgeon and the people.

Our brethren immediately commenced operations. The school, which Mr. Sturgeon's illness had compelled him to close, was reopened with about seventy scholars. Mr. Merrick proceeded by the first opportunity to Camaroons, where two stations were formed at the towns of King Agua and King Bell. Two pieces of land have been obtained for the erection of chapels and mission-houses. At the same time Dr. Prince started for Calabar where he received a kind reception from the people of that place.

Long ere this there is every reason to believe that Mr. Clarke and his noble band of teachers and settlers from Jamaica have reached Africa.

Shortly after the arrival of our brethren at Clarence, a public missionary meeting was held, when various addresses were delivered, principally by the native members of the church, and the sum of £16 15s. collected, which was increased on the following day to upwards of £20.

The congregation at Clarence is not less than five hundred, and the number of members forty-four.

The health of the brethren at this station was, according to the last accounts, all that could be wished. Considering the insalubrity of the climate, this circumstance calls for peculiar thanksgiving and praise.

Since the last report the Society have become the proprietors of the property of the West African Company in Fernando Po. The possession of it has enabled them to provide immediate accommodation for their missionaries, and has furnished buildings for schools and religious worship, while it will enable the Committee to facilitate the settlement at Clarence of Christian emigrants from Jamaica.

The Committee are much concerned to state, that (though they have given unremitted attention to the subject of a vessel for Africa) they have not yet succeeded in obtaining one adapted to their purpose. The "Dove" which was built for this mission, does not answer at present. Negociations are pending in reference to the matter, which the Committee have reason to hope will be brought to a satisfactory termination.

CANADA.

Rev. J. M. Cramp, M.A. Rev. W. H. Landon.

At the last annual meeting, it was resolved to extend the sphere of the Society's labours, so as to enable it to take in all parts of the world beyond the British Isles. Unavoidable circumstances prevented the Committee acting on this resolution, till within the last few months. Still they have to present an encouraging report of their labours since that time, and trust that the state of their finances in the coming year will justify the hopes of the Committee, and enable them to meet more largely the wants and claims of the British colonies.

In compliance with the very urgent application of the Canada Baptist Missionary Society, the Committee have resolved on making grants, for a limited time, to agents occupying two prominent stations in Canada; and also to send out three missionaries to labour in destitute and important districts in that province.

At Montreal, the tutor of the college is supported by the Society; the students by the churches, or by their friends. The number of students at present is thirteen. They are engaged in preaching every Lord's day, in Montreal and the vicinity. One, Mr. King, has left the institution, and is now engaged in the work of an evangelist, at Chatham.

The Committee have much pleasure in stating, that they have succeeded in obtaining the services of the Rev. J. M. Cramp, M.A., of Hastings, as theological tutor, an office

which was vacant when the Society undertook the responsibilities of the Baptist Colonial Society, through the removal of the Rev. Dr. Davies to Stepney College, London.

The missionary operations in Canada have enjoyed during the year considerable success. Through the aid afforded by the Society, Mr. Landon has given his undivided attention to the Tuscaroras, and has been kindly assisted in his work by Mr. Carryer. A system of general education for the whole tribe is in contemplation, which it is hoped will be carried out during the year. Indians from other tribes—the Mohawks, the Delawares, and the Cayugas—have solicited aid, and have requested that religious teachers may be sent among them. The number of members connected with the church at Tuscarora is 102.

The Committee are deeply convinced that there are many peculiar claims to extended operations in this field. To meet them they must rely on the increased contributions of their friends.

EUROPE.

FRANCE.

Brittany—Morlaix Rev. J. Jenkins, Rev. J. Jones. Mrs. Jenkins, Mrs. Jones.

Contrary to the expectations the Committee expressed at the last annual meeting, they have to report the commencement of missionary operations in Continental Europe. A station has been commenced at Morlaix in Brittany; one missionary already upon the spot taken upon the funds of the Society, and another accepted. This mission was originally supported by some of the churches in South Wales. A few months ago an application was received from them, requesting the Committee to undertake the support of this mission, as they were unable to support it efficiently, and at the same time continue their contributions to the Baptist Missionary Society. After a lengthened and careful inquiry, the Committee complied with this request, and have resolved to carry on the efforts of our brethren with more energy and efficiency than their means allowed. The district is a very important one; the population upwards of two and a half millions, of whom one million speak Breton, and half of these Breton only. Mr. Jenkins was, till lately, the only missionary among them. The presence and co-operation of Mr. Jones will prove, it is hoped, of essential service.

The Committee have pleasure in stating, that a very convenient site has been obtained for a chapel, towards the erection of which they will be glad to receive contributions. M. Le Fourdray, the protestant minister at Brest, has kindly promised to make personal application for help in Paris and other parts of France.

The Committee have to acknowledge the kindness of the Paris Religious Tract Society, in granting aid towards printing several tracts written by Mr. Jenkins in the Breton tongue. A new version of the scriptures in that language has been begun, and a considerable portion, it is hoped, will be completed during the year.

The awful ignorance and superstition of the people call loudly for the sympathy and prayers of British Christians; while a recent minute of the government in reference to liberty of religious worship, is likely to afford, in the opinion of our brethren, increased facility for religious protestant movements.

WEST INDIES.

I. JAMAICA.

County of Surrey.

Kingston, *East Queen Street.*—Samuel Oughton. *Teacher*—W. Spraggs.
Stanley Hill, Mount Hephzibah.
Members, 3815.
Day-school—Kingston. *Scholars*, 435 *Sunday-schools*, 2. *Scholars*, 698.

Kingston, *Hanover Street.*—J. H. Wood.
Mavis Bank.
Members, 539.
Day-school. Scholars, 30. *Sunday-school. Scholars*, 100.

Port Royal.—George Rouse.
Members, 130.

Yallahs. No return.

Annatto Bay and Buff Bay.—W. Lloyd. *Teacher*—John West.
Coningsburgh.
Members, 1218.
Day-school. Scholars, 99. *Sunday-school. Scholars*, 150.

Manchioneal.—John Kingdon. *Teachers*—Mrs. Kingdon, Miss Davis.
Denmark Hill, Belle Castle.
Members, 232.
Day-school. Scholars, 89. *Sunday-school. Scholars*, 120.

County of Middlesex.

Spanish Town and Sligo Town.—J. M. Phillippo, T. Dowson, and J. Lynch. *Teachers*—E. Carr, Mr. and Mrs. Ogborne, Mr and Mrs. Eaals, A. Anderson, Mr. and Mrs. Archer, Mr. and Mrs. Norman, J. O'Meally.
Passage Fort, Kitson Town, Rock River, Clarkson Town, and St. Faith.
Members, 3641.
Day-schools—Spanish Town, Passage Fort, Sligo Town, Kitson Town, Dawkin's Caymanas. *Scholars*, 574.
Sunday-schools, 4. *Scholars*, 830.

Vale Lionel, Mandeville—G. P. Evans.
Victoria, Marlton.
Members, 400.
Day-schools, 2. *Scholars*, 100.

Jericho and Mount Hermon.—R. Hewett & J. Hume.
Brandon Hill, Scott's Hall.
Members, 1483.
Day-schools, 2. *Scholars*, 161. *Sunday-schools* 2. *Scholars*, 1005.

Mount Charles.

Smyrna and Springfield.—R. Merrick.
Members, 404.
Day-schools, 2. *Scholars*, 62. *Sunday-schools*, 2. *Scholars*, 422.

Mount Nebo — C. Armstrong. *Teacher*— Miss O'Meally.
Bethel.
Members, 278.
Day-school. *Scholars*, 108. *Sunday-school*. *Scholars*, 210.

Port Maria, Oracabessa, and Mount Angus.—D. Day, F. Hands, and W. Teale. *Teachers*—S. Williams, R. Small.
Jack's River.
Members, 1614
Day-schools, 3. *Scholars*, 278. *Sunday-schools*, 3. *Scholars*, 151.

St. Ann's Bay and Coultart Grove.—T. F. Abbott. *Teachers*—Miss Stewart, Mr. J. Roberts, Mr. J. Higgin, and Mr. J. Ellis.
Nichol's Mount.
Members, 1086.
Day-schools, 4. *Scholars*, 351. *Sunday-schools*, 4. *Scholars*, 741.

Ocho Rios and Stacey Ville.—B. Millard. *Teachers*—H. Beckford and T. Smith.
Richmond Hill.
Members, 723.
Sunday-schools, 2. *Scholars*, 200.

Four Paths and Ebony Chapel.

Brown's Town.—John Clark. *Teachers*—T. Cummins, R. Brown, Mr. and Mrs. Hodges.
Sturge Town, Buxton, and Rose Hill.
Members, 1680.
Day-schools, 3. *Scholars*, 548. *Sunday-schools*, *Scholars*, 1325.

Bethany and Clarkson Ville.—H. J. Dutton. *Teachers*—F. Johnson, T. Henry, Miss Drayton, J. Christie, L. Smith.
Stepney, Mount Zion, Carlisle, Gloster.
Members, 761.
Day-schools, 5. *Scholars*, 292. *Sunday-schools*, 3. *Scholars*, 1100.

Old Harbour.—H. C. Taylor.
Vere and Mount Freedom.
Members, 1207.

COUNTY OF CORNWALL.

Rio Bueno.—J. Tinson. *Teacher*—B. Smith.
Members, 430.
Day-school. *Scholars*, 188. *Sunday-school*. *Scholars*, 150.

Dry Harbour.—Vacant.
Members, 239.
Day-School. *Scholars*, 20. *Sunday-school*. *Scholars*, 45.

Stewart Town and New Birmingham.—B. B. Dexter. *Teachers*—W. Bailey, G. and Mrs. Milliner.
Providence, Olney.
Members, 1041.
Day-schools, 2. *Scholars*, 205. *Sunday-schools*, 4. *Scholars*, 505.

Falmouth and Refuge.—W. Knibb. *Teachers*—Mr. and Mrs. Gay, T. Knibb, A. Silverthorne, J. Wallace, W. H. Dillon.
Kettering, &c.
Members, 2192.
Day-schools, 4. *Scholars*, 418. *Sunday-schools*, 4. *Scholars*, 1020.

Waldensia and Unity.—J. E. Henderson. *Teacher*—G. Henderson.

Jubilee.
Members, 1024.
Day-school. *Scholars*, 317. *Sunday-schools*, 2. *Scholars*, 1000.

Montego Bay and Watford Hill.—P. H. Cornford. *Teacher*—Mr. Vaughan.
Members, 1320.
Day-schools, 2. *Scholars*, 97. *Sunday-school*. *Scholars*, 1015.

Mount Carey, Shortwood, and Bethel Town —T. Burchell. *Teachers*—J. C. Hayles, W. Payne, M. Morris, Misses A. and J. Reid, and Miss Stewart.
Bass Grove.
Members, 1662.
Day-schools, 3. *Scholars*, 500. *Sunday-school*. *Scholars*, 1000.

Salter's Hill.—W. Dendy. *Teachers*—Mr. and Mrs. Claydon, John Armstrong.
Maldon, Sudbury.
Members, 1588.
Day-schools, 2. *Scholars*, 238. *Sunday-schools*, 2. *Scholars*, 203.

Bethtephil.—Thomas Pickton. *Teachers*—Mr. and Mrs. Gould, E. B. Carey.
Hastings.
Members, 810.
Day-schools, 2. *Scholars*, 266. *Sunday-schools*, 2. *Scholars*, 991.

Bethsalem and Middle Quarters.—J. May. *Teachers*—Miss Davey, J. Dirrane.
Accompong, Maroon Town.
Members, 385.
Day-schools. *Scholars*, 70. *Sunday-schools*, 2. *Scholars*, 105.

Savanna-la-Mar.—J. Hutchins. *Teachers*—Mr. and Mrs. Munroe, J. Kirby, Angus Brissett.
Sutcliffe, Bunyan's Mount, and Providence.
Members, 678.
Day-schools, 4. *Scholars*, 152. *Sunday-schools*, 3. *Scholars*, 256.

Fuller's Field.—W. Hume.
Springfield, Blackness.
Members, 388.
Sunday-school. *Scholars*, 100.

Lucea and Green Island.—E. J. Francies. *Teachers* Miss Clark, C. Siblong.
Mount Maria, Murch Town, &c.
Members, 1221.
Day-Schools, 3. *Scholars*, 321. *Sunday-schools*, 3. *Scholars*, 392.

Gurney's Mount and Fletcher's Grove.—E. Woolley. *Teacher*—J. Andrews.
Fort William.
Members, 775.
Day-school. *Scholars*, 112. *Sunday-school*. *Scholars*, 202.

Fifty-one Stations—Thirty-six Sub-stations—Thirty-three Missionaries—Thirty Female Missionaries —Sixty Teachers—Eight Hundred Sunday-school Teachers—Fifty Schools—Fifty Sunday-schools.

From Jamaica intelligence of a directly missionary character has been received less frequently than in previous years, though the Committee have had the pleasure of keeping up a regular business correspondence with their brethren.

The state of trade in the island, and the long continued drought, have combined to make the work of the Christian missionary, when dependent on his people, a peculiarly

trying one. Our brethren, however, have struggled on in the midst of these difficulties with much self-denial, and an encouraging measure of success. The schools have suffered, and the remaining amount of debt upon their chapels has proved, in the general scarcity of money, a serious burden. It is hoped, however, that these difficulties will by some means or other be removed, and that the noble experiment, unexampled in the history of modern missions, of a large body of mission churches declaring themselves independent of the pecuniary support of the parent society, will be crowned with complete success.

Three years ago the churches in Jamaica sent an application to the Committee to begin a mission to Africa, promising to "stand by them." That mission was begun, and the pledge has been nobly fulfilled. By the "Chilmark," nine-and-thirty persons, in all, left Jamaica for Africa; and while the Committee bore the expenses of the vessel, the outfit of these friends was borne, to the extent of £500, by the churches that sent them. An equal sum, at least, has been received from Jamaica each year since the African Mission was first established.

The Educational Institution at Calabar, which was purchased from the Jubilee Fund, was opened shortly after the last annual meeting. There are at present ten students in it, and their tutor, the Rev. Joshua Tinson, reports favourably of their piety and qualifications. In consequence of Mr. Tinson's illness, from which however he has now recovered, less progress has been made by them in their studies than might have been wished. There is every reason to expect, however, that the report of the coming year will be more encouraging and satisfactory.

The salary and expenses of the tutor, it will be remembered, are borne by the Society; the support of the students by the churches.

In connexion with thirty-nine stations in Jamaica, 1881 persons have been baptized; while from eleven others no definite report has been received. The total number of members connected with the thirty-nine stations is 22,154; with all the churches about 34,000. The number of inquirers about 12,000. The number of scholars in the day-schools is 5981, and in the Sunday-schools, 14,036.

II. BAHAMA ISLANDS.

New Providence.	
Nassau	H. Capern. W. Rycroft.
Carmichael	R. M'Leod.
Adelaide	C. Hewitt.
Fox Hill	L. Martin.
Good Hope Hill	R. Rutherford.
Eleuthera.	
Governor's Harbour	W. M'Donald. J. Gardiner.
St. Salvador.	
North End	M. Stubbs.
Bluff	A. Hepburn.
Pigeon Bay	D. Seymour.
Lucky Mount	M. Hunter.
Rum Cay	
North Side	P. Hepburn.
South Side	G. Hall. S. Kerr.
Exuma.	
Stevenstone, &c.	Hugh Rolle, &c.
Grand Bahama.	
Ryding Point	A. Lewis.
Crow Harbour	H. Laing.
Andros Island.	
Cork Sound, &c.	J. Millar. S. Symond. J. Russell.
Turk's Island.	
Grand Cay, &c.	W. Littlewood.
Lorimers...	
Creek, &c.	
Crooked Island	J. Whyly.
Ragged Island	J. Middleton. W. Campy.
Long Island	S. Knowles. P. Millard, &c.

Eleven Stations—About Twenty Sub-stations—Four Missionaries—Twenty-five Native Helpers—Old Members.

The numerous and important stations in the Bahamas continue under the care of Messrs. Capern, Littlewood, and Rycroft, who have laboured with great diligence and encouraging success. Five hundred and twenty-one have been added to the churches; while the scholars in the day schools have increased in number from a hundred and eighty-eight to four hundred and six.

Mr. Littlewood has been for some time at Nassau, and Mr. Rycroft has been supplying his place at Grand Cay. In addition to his usual labours, Mr. Rycroft has been much engaged in out-door preaching; and has enjoyed the blessing of God in this work.

By the last accounts it appears that Mr. Rycroft had visited Hayti, and received from the people there an urgent invitation to remain. The field was even then white unto the harvest; the people themselves crying "Come over and help us."

Contributions of school materials will be exceedingly welcome to the brethren at these stations, and will materially aid them in their important work.

III. TRINIDAD.

PORT OF SPAIN AND THREE OTHER STATIONS.

George Cowen—Mrs. Cowen.

Four Stations . One Missionary, One Female Missionary.

At this large and important island Mr. Cowen continues to labour with assiduity though in the midst of many discouragements.

"Compared with the peasantry of Jamaica," says Mr. Phillippo, "the lower classes of Trinidad are awfully demoralized, but I doubt not, by the blessing of God on the combined and increased efforts of the different mission-

ary societies there, this wilderness, dark, and dreary, and pestilential as it is, will blossom as the garden of the Lord. I have been much gratified by my last visit into the interior, and think the field a very important and interesting one!"

One of the chief difficulties of the island arises from the prevalence of popery among the people, combined as it often is with the worst forms of African superstition. Yet, "through the grace and goodness of Him in whose name I first commenced my labours (says Mr. Cowen), I continue until this day: nothing discouraged or moved; though of positive prosperity I can say but little. Several persons have during the year cheered my heart by the recitals they have made, and of whom I hope better things than that they will go back to the world."

"There is so much preparatory work to be performed in this benighted place, where a species of popish superstition pervades all minds, more or less, that for the present we must be content to sow and let others reap in days to come. The distinguishing ordinance which we would enforce is here held in the highest contempt, as well as all who have obeyed it, so that we have to emerge from our present small commencement through obstacles and difficulties. But already the clouds begin to disperse. Increase the number of your missionaries if possible: patient, faithful, untiring, plodding characters are needed, who will reduce all the dictates of the Spirit to daily practice. Send us a French and Spanish scholar, if you can procure such, who will spend and be spent for Christ in this dark land. I feel that we must go out of the ordinary track of regular and formal services for religious worship; and boldly attack, and zealously, with love, teach from house to house, in season and out of season, or what do we more than others whose sole object is gain? I am happy to inform you that my health and that of my family continues good."

It appears that on the whole twenty persons have been baptized during the year: the total number of members at all the stations being fifty-one.

Mr. Cowen writes with much urgency for aid towards the establishment of schools in the many destitute districts of Trinidad; "As I informed you on a former occasion (says he), there are some of the Mico schools which, when discontinued by the charity, I should much like to take up. They are in localities in which we should have branch stations, and a school in connexion with each station would materially help forward the work in which we are engaged. I am about opening a school at Corbean town, and trust that I may draw upon you for £30, as the salary of a female teacher. You will do much, very much, to further our mission here if you can assist in supporting a few schools. Indeed they are essential to the efficiency of our mission."

The brotherly feeling expressed by the three or four missionaries of other societies already in the island is also encouraging. "Missionary brethren of other societies," says Mr. Phillippo, "are very friendly to our objects. At a farewell meeting held in the little baptist chapel, the Rev. Mr. Kennedy of the secession church publicly expressed his desire that a goodly number of baptist labourers might be at once sent from Jamaica to diffuse their spirit into the dormant mass in the island; and probably," adds Mr. Phillippo, "this will be the most effectual means of evangelizing the West India islands as well as South America."

The Committee feel a gratification in reporting, that the substantial and convenient premises recently occupied as the school of the Mico charity in Trinidad, have been sold to the society by the trustees, at a price much below their original cost. These premises, it is hoped, are by this time prepared as a chapel and school for the use of the station. This is one of the purchases which the Committee have been enabled to make in consequence of the Jubilee fund.

IV. HAYTI.

PORT AU PLAT, AND TWO OTHER STATIONS.

Number of members 48.

As the visits of our brethren to this large and populous island have been infrequent, and the Committee have not yet stationed a missionary at Port au Plat, the report for the last year is less encouraging than it might otherwise have been. Still, though Messrs. Littlewood and Rycroft have visited the island but twice during the year, the members of the church have been so active and consistent, and such a measure of blessing has been poured upon them, that thirty-four have been baptized during the year. The total number of members being forty-eight. A Sunday-school has also been formed which now contains eighty-five children.

"There are persons of our body," says Mr. Rycroft, "in different parts of the island. This land is open to us, and in it we have materials that could aid our efforts. Shall we deny to this dark land the light of truth. Oh, do send to the perishing souls of this place the gospel. You have much on your hand, but at least let one herald of mercy dwell here."

To this urgent appeal the Committee hope shortly to respond.

The eagerness of the people to receive tracts and bibles (with which Mr. Rycroft had been supplied, through the kindness of the British and Foreign Bible Society and the Religious Tract Society), is very encouraging. "No sooner is the bible read than all is attention, and pleasure appears in every face."

Mr. Rycroft adds, that there are several

candidates whom he hopes to baptize before he leaves the island.

It is an encouraging and remarkable circumstance, that the recent revolution in Hayti has disestablished popery and placed all religious bodies in a position of civil equality.

HONDURAS.

BELIZE . . Alexandor Henderson.

Sub-stations.—Spanish Creek, Baker's Bank, Carib Town, Mosquito Shore.

Native Preachers and Schoolmasters.—John Rock, Wm. Michael, J. Warner, Mrs. Warner, G. Howell, and others.

One Station—Four Sub-stations—One Missionary—Seven Native Preachers and Schoolmasters—Five Schools—Three Sunday-schools.

The labours of Mr. Henderson, at Belize, have been continued during the last year without interruption, though in the midst of considerable discouragement, the exercise of necessary discipline in the church having diminished the number by eleven, while fifteen have been dismissed, by letter, to Africa and to the West Indian islands. On the other hand, eighteen persons have been received into the church, of whom eight have been baptized. The total number of members is one hundred and thirty-one. At the same time the children in the day schools amount in all to three hundred and thirty-seven—an increase as compared with the previous year of one hundred and ten.

Of the importance of this station in consequence of its close connexion with the southern continent of America, Mr. Henderson speaks strongly. "I am persuaded," says he, "if I were to answer a few questions from the Committee relative to this field of missionary enterprise, I should not be long without help. One missionary on the border of a country inhabited by millions!—enough light to show their darkness, but totally insufficient to aid them."

AGENCY AND AUXILIARIES.

The close attention of the Committee has been directed during the year to the formation of auxiliaries throughout the country, under the conviction that the increase of the funds of the Society depends mainly on the effectiveness of this agency. There are loud calls upon every hand for more labourers; many additional ones have been sent out during the last year, and many more, it is hoped will be sent out during the year on which we have entered. An increase of the funds of the Society is therefore absolutely necessary to meet these increased claims.

In the north of England, the Rev. Philip J. Saffery has been busily and successfully occupied in forming auxiliary societies. His labours have been in a pecuniary way highly remunerative, and it is expected will prove even more so during the coming year. Auxiliaries have been organized or re-organized at Manchester, Bacup, Hoxlingden, Accrington, Burnley, Hunmanby, Hull, Baldersby, Bedale, Malton, Hunslet, Rawden, Newcastle, Whitehaven, and Sunderland.

Juvenile auxiliaries have also been formed at Manchester, Leeds, and other places.

In the important work of bringing the claims of the Society before the young, the Committee are happy in being able to report that the Rev. William Fraser has given to it about three months of the year with very encouraging success. Meetings have been held, and juvenile associations formed in Lancashire, Somersetshire, Gloucestershire, Northamptonshire, Cambridgeshire; and in parts of Essex. Several also have been formed in London. At Regent-street, Lambeth, the efficiency of such agency has been admirably proved—the young persons connected with that place, having collected upwards of £80 for the support of the native teachers at Fernando Po.

The Committee also beg to acknowledge the great obligations of the Society to their respected treasurer, for his kind and useful exertions in this same cause. He has also visited during the year, various parts of Cambridgeshire and Norfolk, Hampshire and Gloucestershire, and greatly interested the young in Christian missions.

In Wales, the Rev. Benj. Price has been engaged for about four months, in visiting Welsh churches, not previously visited by other deputations. The Committee are glad to report that this agency has more than answered their expectations; and in the hope that it may be yet more successful, they have secured the services of Mr. Price for another six months.

The Rev. E. Carey has continued during the year, without a week's interruption, to visit various counties on behalf of the Society.

To these agencies the Committee ascribe the small increase of funds which they are able to report:—an increase which is encouraging considering the efforts of the previous year, and the great distress which has prevailed during much of the present.

As an illustration of the importance of systematic effort on behalf of the mission, it may be mentioned, that from the auxiliary Society in Glasgow, re-organized during the year, the Committee have received upwards of £150, a larger amount than was generally obtained even by the visit of a deputation.

FUNDS.

The Committee acknowledge, with many thanks, the following donations of £50 and upwards.

Mr. Thomas Poulton, Lowfield Farm, by Mr. Hawkins	£100
W. Callender, Esq., Manchester	100
W. Meld, Esq.	100
Kingston, Jamaica, a Christian Teetotaler	50
S. M. Peto, Esq., and Mrs. Peto, annual	100
Mrs. Broadley Wilson	90
Joseph Gurney, Esq.	50
Robert Benson, Esq.	50
James Douglas, Esq.	120
David Sinclair, Esq., for Sanscrit	100

Another source of income to which the Committee refer is the legacies kindly bequeathed to the Society by old and warmly attached friends. During the year the following have been received:

	£	s.
The late Mrs. Margaret Fergusson, Perth	18	0
The late Miss Pelligrew, Augnacloy	50	0
The late Mr. Goode, Hartford	5	0
The late David Owen, Esq., Pwllheli	10	0
The late Mr. S. Warwick, Roade	60	0
The late Mr. G. Baron, Bridlington	100	0
The late Mrs. Dore, Walworth, by W. Beddome, Esq.	102	0
The late James Dyson, Esq., Newark	91	6
The late Thomas King, Esq., Birmingham, residue	14	8
The late John Mackay, Esq., Rockfield	10	0
The late Mrs. Stimpson, Waterbeach	36	0
The late William Cozens, Esq., London	50	0
The late Mr Head, Southampton	10	0
The late Rev. M. Oddy, Bradford	230	0
The late Mr. W. Deacon, Northampton	19	10
The late Mrs. Williams, third payment	200	0
The late Rev. R. Hogg, Kimbolton	90	0
The late George Morris, Esq., London	900	0

The total receipts of the Society for the year, exclusive of contributions towards the Mission Vessel, amount to £21,661 0s. 3d., being an increase, as compared with the preceding year, of £462 16s. 5d. Of this sum, £16,479 11s. 10d. has been contributed for the general purposes of the Society. The remainder is made up of contributions for special objects. Of these, the following deserve distinct acknowledgment. From their tried friends, the Committee of the Bible Translation Society, grants to the amount of £2500 have been received; and through that society, a grant of £619 5s. 4d., from the brethren in America, towards translations now executing by the missionaries of the Society in Calcutta. Special contributions towards the Sanscrit version have been already acknowledged. In return for these munificent contributions, the Committee have already announced the publication of 45,000 volumes of scriptures, and the circulation of 47,760. The total number of volumes printed since 1831 is 334,445.

The grateful acknowledgments of the Committee are also due to the British and Foreign Bible Society, to the Religious Tract Societies of London, and Paris, and America; to the Sunday School Union; and to the British and Foreign School Society, for various grants, the particulars of which have been already inserted in the Herald.

THE JUBILEE FUND.

Up to the 31st of March, 1843, the actual receipts of the Jubilee Fund were reported as £30,433 17s. 6d. Since that time the Committee have received £3750 19s. 8d., making a total of £34,184 17s. 2d., of which £1512 5s. 9d. is specially contributed for a vessel to be employed in the use of the Mission on the coast of Africa. Of this sum £13,469 0s. 9d. was reported as expended at the time of the last annual meeting. The balance of £20,415 16s. 5d. is therefore still to be accounted for. Of this amount £500 has been granted towards the expense of enlarging and completing the premises at Calabar in Jamaica, and another sum of £500 advanced upon them as a loan. The expenses of the African Mission, including the purchase of the property at Clarence, and the chartering of the "Chilmark," have amounted to £3201 15s. 10d. Payments on account of the Mission House, including the purchase of the freehold, and 4-5ths of contract, to £6393 6s. £500 have been paid, in fulfilment of the vote of last year, to the Baptist Board of Missions for their Mission to China; £400 have been voted to various stations in India, and £400 loan to stations in Jamaica; £1512 are due for the vessel; and there is a balance in hand of £6679 2s. 3d., the whole of which is pledged to the various objects announced in the first resolutions of the Society in reference to this Fund, including new stations in West Indian islands.

SUMMARY.

The total number of members added to the churches during the past year is 2670, the total number of members in all the churches being 37,976. There are also 202 stations, 90 missionaries, 68 female missionaries, with 197 native preachers and schoolmasters. The number of day-schools is 139, of children taught in day-schools 9728, and of children taught in sabbath-schools about 15,818. The total receipts for all purposes £25,411 19s. 11d.

PRAYER.

If the Committee may be allowed to append to these statements a closing appeal, it would be to ask the prayers of their brethren for the outpouring of the Holy Spirit on this cause. He only, let us remember, can raise up a suitable agency, or make it effectual when raised. All who have ever preached the gospel in the world, with that godly zeal which prompts even to make every sacrifice, and which enables them to endure every toil, have thus laboured, striving according to his working who wrought in them mightily.

And so it must ever be. Your Society

need labourers—men of extensive practical knowledge, of deep piety, and who are ready for Christ's sake, and for the sake of dying souls, to forego the comforts of home labour and enter upon new fields—but, Who are thus qualified without his influence? And when that influence has qualified the men and sent them forth, it is equally needed to give them the least real success. The most devout and holy, the most affectionate and prudent servant of Christ cannot of himself secure the conversion of one soul. If any man cometh to Christ, it is the Father who draws him. How much then is this influence needed. While there are so many yet to be instructed, faithful and devoted missionaries are few! Important works languish for want of funds. Millions within our reach are untaught; and where there are teachers, they are often repelled by indifference and unbelief. Have we prayed as we ought? Is it not to our want of prayer that we must attribute our want of blessing? We have appealed to men for help; have we with equal earnestness appealed to God: not to say with infinitely more earnestness, considering he has in his keeping the hearts of all men, as well as the influence that makes their offerings useful? Abraham was heard for Sodom—Moses was heard for Israel—Elijah was permitted to save the entire nation from famine, and why? but to show that the effectual fervent prayer of a righteous man availeth much. And if of one righteous man, how much more of thousands? Prayer we have had, and to that prayer we ascribe the measure of success which God has been pleased to bestow. A thousand of our churches at home remember our missions once in the month at least, in their supplications. Still we may ask, does the salvation of our countrymen, of our fellow-subjects in the colonies, of nominally Christian nations in Europe, and of the heathen throughout the world rest on our hearts? Do we desire to see the kingdom of Christ come, with half the earnestness with which we pursue the various objects of daily and common concern? We pray, but is it such prayer as the prosperity of the church and the salvation of souls should inspire? We pray; but is it in faith and hope, and with the holy determination to obtain, if possible, what we ask? We pray, but what, if he who hears us pray, and is the God of peace, sees us quarrelling in our own churches about trifles? What if he who gave his Son sees us seeking our own things and not the things of Christ, and as though prayer were a substitute for action, instead of being as it is the complement of action—that which is required to make action complete. It becomes us to be humbled, because of the imperfections of the holiest things. With that humility let us continue holy ambition in the cause of our Lord—remembering that we cannot ask too much, nor expect too much from him; remembering too, that our faith is permitted to descry, through the gross darkness that covers the pagan regions, a mystical signature on every spot, to indicate its assignment by that covenant which has given to the Messiah "the heathen for his inheritance, and the utmost parts of the earth for his possession."

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by W. B. Gurney, Esq., Treasurer, or the Rev. Joseph Angus, M.A., Secretary, at the Mission House, Moorgate Street, London: in Edinburgh, by the Rev. Christopher Anderson, the Rev. Jonathan Watson, and John Macandrew, Esq.; in Glasgow, by Robert Kettle, Esq.; in Dublin, by John Parkes, Esq., Richmond Street; in Calcutta, by the Rev. James Thomas, Baptist Mission Press; and at New York, United States, by W. Colgate, Esq.

IRISH CHRONICLE.

NO EXCUSE.

WHAT! am I to attend the call of every man, and be ready to yield obedience to every one who gives me a command? Certainly not. If worldly men, and mere religious professors, wish you to become a companion of their's in breaking the sabbath, opposing the gospel, or even treating religion with indifference, you may immediately "excuse" yourself from doing so, and flee from their circle at once. "Have no fellowship with the unfruitful works of darkness," says the apostle, "but rather reprove them."

These few lines are written to professing Christians; and I would ask, "Who then is willing to consecrate his service this day to the Lord?" Ireland needs a race of devoted and faithful men. Our individual activity cannot reach far, but our benevolence, compassion, and love, must comprehend all the nations of the earth. To ask for help in seeking to spread the gospel in this land of darkness, is a "reasonable service," and will you refuse? "He that is not with me is against me," says Jesus, "and he that gathereth not with me scattereth abroad." Neutrality is impossible. Your influence either accelerates the triumph of the gospel, or the ruin of souls. Will you prefer a state of inglorious ease, to the post of activity and danger? Jesus demands the faithful consecration of all those talents in his service, which you have received from his hands. He will not employ any pressed men in his vineyard; but woe unto those professors who refuse to come as volunteers. No man can pay another to labour in his stead, with a view of framing an excuse for not engaging in the service of Christ himself. If we are rich, he demands our activity as well as our wealth. The constitution of the church is so framed, and the world is so rebellious, as to require every man to be at his post. Neither can any individual member transfer his duty to another. Christians cannot act by proxy. We have all received some talent from the Lord; and whatever may be our situation in life, he is saying to every one, "Occupy till I come."

Do you think that it is utterly impossible to spread the gospel in this land? It is true that Ireland has long been considered as an impregnable fortress of the man of sin. "You may expend your money, and send your missionaries," it is said, "but nothing effectual will be done." This is the language of idleness and unbelief, not of devotedness and faith. Are we not commanded to preach the gospel to every creature? Let every Christian feel that he is under the same obligation to diffuse the gospel as the minister is to preach it, and more sinners will be converted to God. Individual activity must be as extensive as individual piety. Idleness in the church of Christ is one of the reigning sins of the age. Do not be startled at this statement! This slumbering spirit is death to the world, a hindrance to the prosperity of the church, and rebellion against the Lord. Are you willing to labour for souls? Jesus will receive "No excuse." Does he not say, "Go work to-day in my vineyard?" What professor after this will deliberately resolve to "stand in the market-place all the day idle," thinking that he can justify his indolence in the day of judgment, when standing at the bar of God, by saying, "No man ever hired me?"

Christianity must be promoted by Christian men; and the measure in which it is possessed will be the measure in which it will be given to others. We must not expect that those whom we teach will ever rise to a higher state of piety than ourselves. We must be more prayerful and holy, in order to be more active

and useful. All our faculties have been ransomed by Jesus; he justly claims the whole of our time; and whatever we possess must be employed in his service. If we can righteously withhold any thing from the Saviour, then we may "consume it upon our lusts." But I am sure that we cannot; hence if all Christians were to unite and start from their supineness, and travel in birth for souls, it would not be a greater manifestation of love than a crucified Saviour requires, or a perishing world demands. It may be that sinners are perishing even in your own families for want of Christian instruction; or dying around the very church where you assemble for divine worship, because you never invite them to come to the house of prayer, and will perish unless you put forth an instrumentality to save them.

Perhaps you have felt the force of these arguments, yet you continue to say, "I pray thee have me excused." No, my beloved friend, as I am only urging the command of Christ, "no excuse" can possibly be taken. I am pleading for perishing souls: I am speaking for Ireland; a land of darkness, superstition, and spiritual death. No denial can be taken. "Go out," says Jesus, "into the highways and hedges, and compel them to come in, that my house may be full," and is not that person's piety doubtful who can refuse? Under the Jewish dispensation it was deemed a great calamity to die childless; and what "confusion of face" must you feel in the day of judgment, if you have never "travailed in birth" for the salvation of souls! As the noblest general that ever entered the field could not gain a victory over the enemy without a fighting army, so the most devoted minister will fail in giving enlarged prosperity to the cause of Jesus, without the united labours of a devoted church.

Do you ask, "What can I do?" Labour in the cause of God according to the ability that he has given you. Shall we, the redeemed, be less concerned for the salvation of souls than the heathens were for the honour of the "Queen of Heaven?" They all found something to do. "The children," says Jeremiah, "gathered wood, and the fathers kindled the fire, and the women kneaded the dough, to make their cakes," in order to promote her idolatrous worship. Our sunday schools want teachers; our tract societies, distributors; our destitute neighbourhoods need prayer meetings; and sinners need inviting to come to the house of God. There is no necessity of standing "idle," thinking that there is nothing to do. Do not say that warnings to sinners are useless: faith cometh by hearing, and hearing by the word of God. Whatever be the cause of the silence and inactivity of Christians, it is a great hindrance to the spread of the gospel. It may arise from a low state of piety; timidity; careless indifference; a want of love to Jesus, or compassion to souls: but whatever be the cause, it is sinful and inconsistent with elevated piety, while those who are thus at "ease in Zion" expose themselves to the eternal "Woe" of Almighty God

While Christians have been sleeping, error has been spreading, and souls have perished. The troubled elements, however, that are gathering around us, the approaching crisis, and the cries of the perishing, have at length broken in upon our slumbers, and we are beginning to awake. Let us individually begin to work, and at once put forth an energy which will startle the world, and revive the church. Let us walk to the mouth of perdition, and hear the voices of the damned saying, "send to our brethren, lest they also come to this place of torment." From thence let us go to Calvary, to renew the vigour of our piety by touching the cross, and feeling ourselves sprinkled afresh with the "blood of the Lamb," our hearts will instantly burn with holy zeal, while we individually consecrate the remaining part of our lives to the glory of God.

Perhaps after all, you will raise objections, and say, one by one, "I pray thee have me excused." One says he has no time; another affirms he has no ability; a third professes to want opportunity; and a fourth says something else. If these things are really so, go and carry these complaints to the "Searcher of hearts, and demand an "excuse." I answer all your objections by saying, that not to labour for the salvation of others will raise a doubt as to the genuineness of your own piety, and deliberately affirm that the possession of religion ourselves lays us under an imperative obligation to impart it to others. "For the love of Christ constraineth us, that they which live should not henceforth live unto themselves, but unto him which died for them and rose again." J. B.

BAPTIST CHURCH, CORK.—MR. TRESTRAIL'S REMOVAL.

At a social tea meeting of the members and communicants of the above-named church, on Friday evening, the 22nd March, 1844, specially convened in the chapel, in Marlborough Street, to mark the united circumstance of the removal of their pastor Rev. Frederick Trestrail (he having been nominated to the office of Secretary to the Baptist Irish Society) and the reception of the Rev. Geo. N. Watson as their future minister, the following resolutions were unanimously adopted.

Proposed by brother M. Osborn Bergin, and seconded by brother Abraham Jones.

Resolved—That we cannot permit the union which has subsisted for nearly four years between Mr. Trestrail and us, as pastor and people, to terminate, without taking a rapid glance at the attendant circumstances of that connexion, and the results which now present themselves to our contemplation; for much of which we have abundant cause of thankfulness and rejoicing.

At the period of Mr. Trestrail's first visit to Cork, the church was almost scattered, and the few who remained were as sheep without a shepherd; but since his settlement over us, our numbers both in church and congregation have increased, discipline has been restored and maintained, brotherly love promoted and exercised, the grand end of the preaching of the gospel, conversion to God, realized; and on the whole the peace and harmony of the brethren have been such, as to show that the ministrations of our pastor have not been in vain.

In reference to the operations of the Baptist Irish Society in this land, considerable disorganization had crept into the working of its machinery, a degree of estrangement and want of cordial co-operation was influencing its agents, chiefly arising from the absence of intercourse and mutual consultation: all this has now passed away, the establishment of quarterly associations, thereby bringing the brethren statedly together for counsel and encouragement, has under the divine blessing infused new life into the operations of the Society, and cemented that feeling of brotherly love between its ministers, without which all else is but as sounding brass or a tinkling cymbal.

Under all these circumstances, we feel that we have real cause for thankfulness to the Giver of all mercies, that in his providence He sent our pastor to this country, as we now believe he has called him to another sphere of labour. We therefore part with him in Christian love and affection, commending himself and family to the care of the great Shepherd of the sheep, and praying that he may be long spared to conduct the affairs of the Baptist Irish Society with pleasure and profit to himself, and increasing usefulness and efficiency to this country, so that the word of the Lord may have free course and be glorified, in the conversion of thousands of our fellow countrymen, and the moral desert around us may speedily rejoice and blossom as the garden of the Lord.

Proposed by brother Thomas Nicholson, and seconded by brother William Booth (deacon).

Resolved—That looking at all the circumstances which have transpired in connexion with the bringing Mr. Watson before us, (and the removal of apparently insurmountable difficulties* in the accomplishment of the same), without the least effort either on his part or our own, we cannot but recognize the hand of the Lord in this matter, and as we believe we have been thus brought providentially together, we now receive him as our future pastor most cordially and affectionately, and feel it to be our responsible duty to use all gospel means individually and collectively to uphold his hands, and encourage and further him in the work of the Lord, praying that he may be blessed and made a blessing in the conversion of sinners, and the building up and enlarging our little Zion here, to the glory of our God and Father, through Jesus Christ our Lord.

During the evening the prayers and praises of the brethren were mingled together; and after each resolution, the pastor, to whom it referred, replied thereto in a very affectionate and serious manner. It was felt by all present that the meeting was pleasing and profitable, calculated to invigorate and stimulate the church to persevere in the good way, to thank God for the past, and take courage for the future.

* A few months ago Mr. Watson was pastor of the *Independent* church in Limerick; but has since then with Mrs. Watson been baptized by Mr. Trestrail.

On Tuesday Evening April 17, MR. MASSIE, of Manchester, delivered on behalf of the Society, a lucid, eloquent, and impressive lecture on Ireland, and its claims on Christian sympathy and effort from the church in this country. His statements were received with deep attention, and we doubt not will do much towards correcting the misapprehensions which prevail as to missionary effort in Ireland. We forbear all report of the lecture, our earnest hope being that it may speedily be published. DR. BENNETT and his friends kindly lent their chapel for the service.

The following contributions, not including London annual subscriptions, have been received up to April 19, the date of going press. Particulars will be given in the Report to be published early in May.

	£	s.	d.
iltshire, &c. after Lectures by Mr. F. Trestrail	123	4	11
By Mr. W. Hamilton, Moate	3	10	0
By Mr. M'Carthy	4	10	0
Maidstone, Bible classes at Mr. Dobney's, *in support of a reader*	20	0	0
Hammersmith, by Miss Ottridge	3	10	0
Master Millington Harwood, Birmingham box	0	5	4
S., a Friend, balance	1	18	10
A legacy, late Mr. Dearle	10	0	0
Ditto, Mr. Geo. Dixon	3	0	0
Friends, Eyemouth	0	10	0
By Mr. Bates, Ballina	14	12	0
Female Society, by Mr. Sanders	2	17	6
Keppel Street Auxiliary	11	1	9
Geo. Rawson, Esq.	10	10	0
Ingham, &c., by Mrs. Cooke	5	0	6
A Friend	1	0	0
By Mrs. Risdon	10	0	0
Church Street, Blackfriars, Auxiliary	8	13	2
Spencer Place ditto	6	19	11
Shoreditch, Providence chapel, ditto	2	0	0
To add to Sevenoaks, acknowledged in February Chronicle	1	0	0
Mr. Millar	5	5	0
Mr. Jones, Bank Presteign	1	1	0
Louth, by Msdms. Grain and Beeton	8	8	0
Louth, by Mrs. H. Allen	0	10	0
Mr. R. Blackman, Potter Street	5	0	0
Miss Payne, Chesham	1	1	0
Plymouth, by Mr. Nicholson	11	11	8
Bewdley, Mr. Brooks	1	10	0
Oswestry, R. Roberts	4	1	5
R. Lees, Esq., Ashton	1	1	0
Rayleigh	2	0	0
Mr. J. Pilkington	1	0	0
Miss Huntley, Bow (don.)	1	0	0
Miss A. Marsh	2	0	0
Mr. J. Phillips	0	10	6
Rye, Crosskey, Mrs.	3	0	0
A Friend, by Mr. Alfred Hodge	0	10	0
Towards payment of scripture reader	1	0	0
Plymouth, by Mr. Nicholson	2	19	0
Mrs. Moore	1	0	0
A Friend, Wales	1	0	0
Ditto	0	5	0
Mrs. Hall, &c.	2	0	0
J. H. Allen, Esq.	1	1	0
A Suffolk Farmer	1	0	0
Devonport, Morrice Square	4	0	0
Taunton	4	4	0
R. T., proportion of daily consecration	1	1	0
F. Earle, Esq., M.D., Ripon	1	1	0
Monmouthshire, a Friend	0	10	0
John Purser, Esq., Dublin (don.)	5	0	0
Mr. Allen, Athlone	1	1	0
B. B.	11	0	0
Legacy, late — Peto, Esq.	50	0	0
Coleford, sundries, by Miss Trotter	20	0	0
A Friend, I. T.	20	0	0
By Miss K. Watson	1	12	6
By Miss H. Osler, Falmouth	3	11	6
M. A. Perren, Kingswood	2	0	0
By Mr. T. W. Wake	1	7	0
By Mr. Pengilly	5	0	6
By Mr. Howorth, Bacup	5	0	6
By Mrs. Lillycrop	1	0	0
By Mr. Jer. Davies	1	11	0
Steventon, Mr. Haigh	1	0	6
By Miss Perks	2	10	0
By Mr. Hills, Sunderland	3	0	0
By Mr. Smith, Crayford	3	0	0
By Mr. Bayne, Stradbrooke	2	10	0
Mr. Horne, Worcester	1	1	0
By Mr. Hayden, Tiverton	1	0	0
M. S. R, donation	5	0	0
"How shall they preach, except they be sent?" by Mr. Brawn	5	0	0
Misses M. A. and Jane Austin, by Mrs. W. L. Smith	1	0	0
Mr. Crowe, Worcester	0	10	0
Mr. Lugsden	2	0	0
New Park Street Auxiliary and boxes	7	0	6
Mr. F. Roe, 2 years	4	0	0
Mrs. Rippon	10	0	6
Mr. W. Bugby	0	19	0
W. Rees, Esq., Haverfordwest, by Mr. J. H. Allen	10	0	0
Wokingham, by Mr. S. D.	7	11	0
Birmingham	41	19	0
Dudley	2	1	0
Liverpool	56	11	6
Canterbury (with a box of apparel)	10	11	0
Norfolk, by S. D.	35	2	4
Produce of share in canal, left as legacy, one-half	230	0	0
Haddenham collection	1	0	0
By Mr. Cotton, Hackney	1	2	6
Blandford Street Auxiliary	14	18	6
Kettering	7	0	0
Huddersfield, by Mr. R. Willett	4	11	0
Mr. J. Burt, Beaulieu	1	1	0
Dublin, subs. collected by Mr. C. Sharman	25	18	4
Miss A. Marsh	2	0	0
Mr. Noakes, Burwash	1	10	0
Hackney, by Miss Booth	3	12	0
Eagle Street auxiliary	18	0	0

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J. Haddon, Printer, Castle Street, Finsbury.

THE

BAPTIST MAGAZINE.

JUNE, 1844.

MEMOIR OF MR. SAMUEL PORTER, OF FROME.

BY THE REV. C. J. MIDDLEDITCH.

The example of an equal is often more useful than that of a superior. The life of an individual who was not distinguished by any extraordinary powers, and whose history was not marked by unusual incidents, may be studied with greater advantage than the record of another whose larger endowments and more important position placed him above the level of his fellow-men. The disposition to self-excuse is then forbidden to prompt the thought, that the example of such an one cannot, or needs not to be observed. The reader feels that the excellencies portrayed can be and ought to be embodied in himself. The brother whose removal is deplored by his family, his pastor, and the church whom he served, was one whose example may be copied by all. Though useful and honoured, it was neither from great wealth, nor extraordinary mental powers, but on account of that which every one should seek to possess —sterling worth of character.

His *history* was briefly this. His parentage was humble. Maternal piety, however, gave to him blessings denied to many who have gloried in the renown of the name they bear. Filial affection in return rendered its kindly offices to his mother during a long-continued widowhood, and ever held her memory in great regard. In him, her second son, it was her privilege while living to witness the answer to her prayers, and it is hoped that the conversion, since her decease, of her other children, has given her repeated personal proof, that "there is joy in the *presence* of the angels of God over sinners that repent."

The deceased was by trade a clothier, or manufacturer of woollen cloth. This business he continued till death. His earlier years were marked by considerable industry. Thus, though he had to share in the vicissitudes attending temporal things, he secured for himself and family a competent and honourable support. This may seem to be of little moment; but when we remember how necessary it is to every other blessing that habits of industry should be cultivated, we cannot think it an unimportant

fact of which to remind the reader, that he was "not slothful in business." Many of our fellow-men, and many Christian professors too, are in circumstances which call for energy in their worldly pursuits. Would that this passing reference to the efforts of our friend in earlier years, might arouse them to diligence, that they may enjoy the reward it gives!

He was not free from affliction and trial. Personal and relative sickness was felt by him to an extent quite equal to the common lot of man, if not exceeding that of most. Nor was he exempt from dispensations of an adverse kind in pecuniary things. He knew what it was to suffer loss in this respect. Calamities which have ruined many were not unfelt by him; but they were borne with a composure that all might emulate. Often has the equanimity displayed by him when events of this kind have happened to him been observed: especially was this the case when fire was permitted to spend its fury on his property; there was the staid aspect of a man who could look on the burning mass with a spirit sorely oppressed, yet with a countenance indicative of confidence in the God whom even elements obey.

The great spiritual change which has given, we trust, a happy and glorious character to his eternal state, took place when he was about the age of twenty-seven. The dangerous illness of his nearest associate in life was, by the divine blessing, made the means of awakening him to earnest concern for his eternal interests. He then sought and obtained the blessings of personal religion. The next year he was added to the church meeting in Badcox Lane, Frome. The day of his baptism in the name of the Lord Jesus was the day on which he was called to suffer the loss of maternal endearments. Often did he speak of the regret expressed by his dying mother, that she had not, like him, followed out the known will of the Lord Jesus, by the observance of this ordinance of public profession of faith in his name. In the year 1818 he was chosen to fill the important office of deacon in the church at that time favoured with the ministry of the late Mr. Saunders of Liverpool.

His character presents some features worthy of observation. It is not intended to pronounce on him an unqualified eulogy. To deny that he had his imperfections would be to deny that he was human. Those who knew him were not unaware of them, neither was he himself. And often has he expressed the uneasiness which these sometimes gave him. He was not faultless in his earthly course, though he is now, we trust, without fault before the throne of God. His natural temperament was that of sedateness, yet so far removed from melancholy and gloom, that he was generally distinguished by a cheerfulness of spirit, even in circumstances that would have broken down many more buoyant and rapturous in their feelings of joy. There was in his character a great degree of perseverance, combined with a considerable measure of energy and firmness. These qualities were exhibited by him as a tradesman, a friend, an officer in the church, and as one who felt an interest in the enlargement of the Redeemer's kingdom in the world. It was not in him to flinch or quail because trials or obstacles arose. Let him believe that a certain end ought to be effected, and he would employ the means required, whatever toil or reproach they might involve.

He was not accustomed to indulge in very free expression on matters of personal religion. The inward workings of his mind were revealed to very few, but those to whom they were disclosed were fully assured of the deep sense that he entertained of the worth and blessedness

of true religion. His views of himself as a Christian were of an humbling kind. He commonly merged the language of confidence in that of desire. Thus when joining in the songs of the sanctuary, he would sing with the energy that always marked his engagement in the praises of God—

> "There may I bathe my weary soul
> In seas of heavenly rest!"

In full keeping with this view of himself, a friend, whom he often visited in a distant town, says, they were accustomed to pray for each other, that they might hold out to the end, and that they often uttered their mutual desire to hear of death rather than of reproach as being brought on the cause of Christ through either of them. The public ministry in which he chiefly delighted was that which is commonly described as being of a practical, searching kind; calculated to detect the secret workings of the mind, and to disclose the real characters of men. He had no sympathy with those who find pleasure in cavilling at the doctrines they hear, and depreciating the labours of all who do not subscribe to the creed which they espouse. As an instance of this, the writer may be allowed to mention, that on almost every occasion when he gave expression to the pleasure that he felt, it was because more than wonted effort had been made to bring home to the consciences of men the imperative and self-denying claims of the gospel. This was especially the case on the first Lord's day in the present year, when some serious pastoral counsels were addressed to the members of the church. There was an air of sincerity fitted to encourage and to cheer in the manner in which he spoke of the humble effort which had been made to impress on the minds of Christians their solemn obligations to themselves, their families, the church, and the world.

His attachment to the cause of God was constant and influential. Most truly was he devoted to the interests of Sion, and deeply did he feel the joy or sorrow which her prosperity was calculated to awaken in the bosom of her friends. Even before his conversion his reverence for the Lord's day was clearly marked, but in after years that day was hailed by him with joy. One little incident is strikingly illustrative of this. When preparing for the house of God he invariably poured forth the feelings of his mind in some expressive hymn of praise, though no other morning in the week was ever made the witness of his song. Truly could it be said by him, "Lord, I have loved the habitation of thy house, and the place where thine honour dwelleth." His heart and his hand were always open to the cause of Christ. The ministers of the gospel always found in him a true and warm-hearted friend. Nor do we think he will be doomed to hear the reproachful accusation, "I was hungry, and thou gavest me no meat; I was naked, and thou clothedst me not." He was, in the true spirit of his office, anxious to relieve the wants of the poor. Nor were its other duties neglected by him. His regularity in the services of the church, and his readiness to undertake any of the duties incumbent upon him, whether in the encouragement of the inquirer, the reproof of the backslider, or in the various ways required of one who fills the office of deacon, were such that the loss of his aid will be severely felt by the brethren who survive. It was, too, in the last days of his life, a pleasing reflection which he did not hesitate to express, that he had ever maintained a faithful friendship with the successive pastors of the church. Some with whom he has now been re-united in more perfect communion, one who occupies another station in the earthly vineyard, and he who pens these lines as a tribute to his memory, ever found him a man of

firm and constant principle, on whom they could implicitly rely for the faithful and conscientious discharge of that which he conceived to be his duty either to the pastor or the church. There was, indeed, in all his proceedings, an unyielding adherence to his convictions of what was right. We say not that he was always correct in his views of the right and the wrong; neither that he was free from the fault of attributing less importance to the reasons which could be adduced against his opinion, or more to his own pre-conceptions, than they deserved. It has been the lot of those who have acted with him, not only in recent but also in earlier days, to differ from him in the judgments they have formed. The constitutional tenacity with which he clung to his own, sometimes placed him in a position not in itself to be desired; yet it secured for him a measure of esteem which a more yielding spirit will often fail to acquire, or at least to preserve. If those with whom he has been associated have not always seen alike with him, they have commonly been enabled to "strive together." The evident sense of duty by which he was influenced would commonly secure esteem for the motive, whatever doubt might be felt as to the justness of an opinion. "I am accountable to my Master," was the sentiment with which he once resisted an entreaty to act in accordance with his own wishes when opposed to his judgment. But, strenuous as might be the opposition offered to any course that he had advised, if ever temporary feelings were excited, he was not the man to taunt with past offences when reconciliation had been once professed.

The *closing events of his life* were these. He had for some time been subject to great debility. On the fifteenth of January he went to London, but became so unwell that he was almost entirely prevented from attending to his ordinary pursuits. He appears to have entertained some anticipation of the close of life. The evening before he left home the remarks of Mr. Foster on the admonition, "Boast not thyself of to-morrow," were read to him, by which he was greatly impressed, making them the subject of conversation and earnest prayer. Whilst in London, he also gave expression to a sentiment indicative of some thought that his end was near. Having spoken of the improbability of his being able to continue his journeys much longer, he added, "Well, we must do the best we can to preserve our health, but the hour *will* come, and I trust when it does, I shall be able to meet it with composure." "It seemed," says the friend with whom he then conversed, "as if his thoughts had been dwelling on the change that awaited him." With great difficulty he went to the house of God the next sabbath evening, on which occasion he heard a funeral sermon—the last sermon to which he listened—from the words so appropriate to a Christian's farewell to earthly services, "Into thy hands I commend my spirit." He spoke of having been much edified and refreshed by the service. He reached home on the following Tuesday. His sufferings were severe, but his patient submission to the afflictive providence of God, was manifest in his entire freedom from all murmuring or complaint. The evening before his death, the lines were read to him,

> "Other refuge have I none,
> Hangs my helpless soul on thee."

"Ah," he replied, "that is what *I* want to do; I am so vile, and all my doings are so sinful; but *there* is the anchor of the soul, sure and stedfast, entering into that within the veil." He expressed a wish that he could lay hold on the promises, when a friend observed, if you cannot do that, you can use the publican's prayer;" he answered, "I hope I can." The last words that escaped him

with reference to his spiritual state were these, "I hope I have faith." Hope and faith were soon after consummated in the sublimer services which love performs in the heavenly temple. The wish he had expressed that he might be enabled to meet death with composure was most amply fulfilled. On the morning of his decease the writer saw him between seven and eight o'clock, when he spoke of the restlessness of the night, but little was it thought that in another hour the tidings would be received that he was dying. The summons was at once obeyed. Our brother sat supported by two of his sons as he had been attempting to dress; but the countenance had been overcast with the hue of death; the body was no more to be clad in its accustomed garb, and the spirit, released without a struggle, had arisen before the throne, arrayed in the ever-glorious robe which Jesus wrought for those who, like our friend, have fled to him by faith.

The blissful translation took place on the 27th of January, 1844, in the sixtieth year of his age.

ON GOD'S GOODNESS TO HIS PEOPLE.

BY THE REV. G. W. FISHBOURNE.

Man is a needy and dependent creature. The worldly man seeks his satisfaction and good from the world, and continues to do so, notwithstanding the many indications he has that its good is not abiding. The man that is taught of God, as all his people are, feeling that happiness is not in the world, and that his soul cannot be satisfied from so corrupted and perishing a source, looks for his supply from that fulness which it hath pleased the Father should dwell in his Son, and which is treasured up in him for his people's good. Appearances sometimes seem to favour the notion that the righteous has no advantages over the ungodly; and indeed if we were, in some instances, to judge simply by and from appearances, we might be brought to the conclusion that the wicked is in a better case than the righteous. They have "prosperity. There are no bands in their death, but their strength is firm. They are not in trouble as other men, neither are they plagued like other men. Their eyes stand out with fatness, they have more than heart could wish." Such a conclusion, however, can only be come to by a biassed judgment, from viewing things in a wrong light and from a wrong and unscriptural estimate of what is really and truly good. But whatever the wicked may have, whatever outward advantages and prosperity they may possess, whatever they may lack or be destitute of, God will do his people good, and no good thing will he withhold from them that walk uprightly. How important then, in considering God's goodness to his people, that we should examine ourselves as to whether we are in the faith; that we should prove our own selves, as to whether we are God's children, members of his family by faith in Christ Jesus, and whether we bear the marks and the evidences that show us to be in truth his.

In looking for the fulfilment of God's promise that he will do us good, we are apt to make mistakes as to the nature and the amount of the good included in that promise. Our ignorance of what is really good, and therefore deserving of

the name, may lead us into mistakes. The carnality of our minds, our attachment to mere worldly and sensible good, may lead us into mistakes. Thus we may suppose that a large amount of the good things of this life is intended when God designs only a sufficiency of what is needful. Thus we may imagine that exemption from troubles and sufferings of various kinds is intended, when God may design to work our good by troubles and sufferings, supporting and sustaining us under them indeed, and in his own time and manner bringing us out of and delivering us from them. Thus we may suppose, that when in prosperity the good intended is that we should never be moved, but die in our nest; when God may design to crumble our mountain to dust, and scatter it abroad, and to destroy our nest; so teaching us to be satisfied, not with corn or wine, or any earthly good, but solely with the light of his countenance.

On these accounts it is that we must beware of constituting ourselves competent judges of what is good. Appearances are often deceiving, and may mislead us. We too often form our opinion from the present, rather than from the future effects and tendencies of things, and are too apt to be willing to sacrifice future and abiding good for that which is present, though it be but transient; and thus error is often committed both with respect to the world and religion. Thus because the broad road presents many outward attractions, much that is pleasing to the flesh, men are found running in it with all eagerness, forgetting, at least practically, that it leads to death and destruction; and because the strait gate and narrow road indicate present self-denial, struggle with difficulty, and probably the endurance of affliction and sorrow, men are found refusing to enter thereat, and walk therein; practically forgetting, and so despising, the crown of life and the kingdom of glory which are at the end thereof, and await the possession of those who continue faithful unto death.

The good that God gives to his people may not always appear to us to be so, but we have the comfort of knowing that it is so in reality, and will tend to good. The loss of his son Joseph did not appear to Jacob to be in any way the fulfilment of the promise, "I will surely do thee good." But God so ordered it, and Joseph distinctly recognized the goodness of God in it, that that very son who was by his sorrowing father supposed to be destroyed by wild beasts, was sent before to preserve his life. The afflictions of Joseph at first probably did not appear to him a good, but they were so in reality, and tended to his good, and his well being. His innocence was fully proved by the honour God put upon him, and he was fully recompensed for all the suffering and trial he had undergone, when God made him "a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt," and a nourisher of his father and all his family, so preserving them by God's goodness from coming to poverty. The sending of the Israelites into captivity, with all the privations they had in that state to undergo, did not appear to be a good, but it was so in reality, and so intended by God. He had wise ends and purposes to answer; these he determined to accomplish; and though in their affliction they probably saw nothing but evil, yet, with respect to this very thing, "Thus saith the Lord, the God of Israel. Like these good figs, so will I acknowledge them that are carried away captive of Judah, whom I have sent out of this place into the land of the Chaldeans *for their good*. For I will set mine eyes upon them for good, and I will bring them again to this land: and I will build them and not pull them down, and I will plant them and not pluck

them up. And I will give them an heart to know me, that I am the Lord: and they shall be my people, and I will be their God, for they shall return unto me with their whole heart." Other instances from events in the lives of Job, David, Daniel, Paul, might be adduced; but these above-noticed will suffice to show that though the good that God does to and for his people may not always *appear* to be *such*, still the reality is there.

It is our mercy to be assured that it is not a matter of doubt and uncertainty as to whether God will or will not do us good. The question cannot reasonably be entertained, even for a single moment, by any that have tasted that the Lord is gracious, and who take the word of God as their guide, and cordially believe its truth. God *can* always do us good. His power is almighty. By a word he can accomplish all his will. Is anything too hard for the Lord? Behold he doeth his will in the armies of heaven and amongst the inhabitants of the earth. Neither for want of *wisdom* can God be frustrated in his plans for doing good to his people. He is the fountain of all wisdom, and if any lack wisdom, it is to God as its source that he must apply. Great is the Lord, and of great power, but equally true that his understanding is infinite. The devices of man are, when they are opposed to the standing of his counsel, brought to nought in an instant, and the brightness of his wisdom fully displayed. God's *love* to us ensures his doing us good, for "behold what manner of love the Father hath bestowed on us, that we should be called the sons of God." God's *faithfulness* ensures his doing us good, for "God is faithful by whom we have been called into the fellowship of his Son, who also will do it." God's *past mercies* to us warrant the belief that he will continue to do us good, and especially the bestowment of his unspeakable gift. For if "God spared not his own Son, but gave him up for us all, how shall he not with him also freely give us all things."

God will certainly do us good. Still, though we have the fullest and strongest reason for believing this, let us beware of anything like a spirit of dictation, as to when and how God shall do it. He, though our Father, and we his sons and his daughters, is nevertheless our Creator, and we the creatures of his hand; he is our King and Lord, and we his subjects, bound to have him always in reverence. It is not for us to say to him, Do this; nor to question, What doest thou? God is a sovereign, and his goodness and grace are altogether free and of himself. The motives to their exercise are not found in us, but in himself, and for his own sake it is that he grants us the favours we enjoy, and not for ours. He *will* do us good, but it will be in his own way, at his own time, in his own measure. We may not always see or feel this here as it is desirable we should; but what we know not now, we shall know hereafter.

> "God is his own interpreter,
> And he will make it plain."

It may be that with respect to many things, and especially with respect to many afflictions and providences of a mysterious character, we shall not know in this life wherefore God has contended with us, but in his light we shall see light. We now, with regard to these things, often see through a glass darkly, but then face to face, and then shall we know even as we are known. Then shall we admire the wisdom and love manifested by God to us, and as we look back upon the way in which he hath led us, shall cheerfully and joyfully testify that he hath done all things well.

We have experienced many instances of his goodness. We have often been in danger; sometimes it has been seen by us, at others we have been ignorant of its presence. God has thrown around us the shield of his protection, and delivered us. We have laid us down and slept, for he has made us dwell in safety,

He has kept us from the destruction that wasteth at noon day, and from the pestilence that walketh in darkness. We have been in difficulty and perplexity, and have found human wisdom and discretion insufficient to guide us aright. God himself has directed us; hath so plainly marked out our path that we could not mistake, or hesitate as to what we were to do; hath whispered to us, "This is the way, walk ye in it," so that it was impossible for us to feel otherwise than that we were under the guidance of a gracious God. We have been in circumstances of need, have suffered losses, have been exposed to great privations, have known not how certain wants were to be supplied. But God has been better to us than our fears; has given us what was requisite for us; has fed us with food convenient for us; has opened his hand, and from sources little thought of by us, has supplied our wants, and fulfilled his promise, that bread should be given and water should be sure. These instances and others of a similar character teach us to believe that God, as he has ever done, will still continue to do us good.

Let us therefore bear in mind for our consolation, that this is the end which God *has in view* in all his dealings with us as his people. He has redeemed us and brought us out of darkness into his marvellous light, and made us partakers of a good hope through grace. It cannot be that he should have any other end in view than our welfare; to carry on and complete the good work he has already commenced in us; to make us partakers of his holiness that we may at last be possessors of his kingdom, and enter into his joy. God is our Father, and we members of his family. He has set his love upon us; he has adopted us into that family, and manifested infinite condescension and mercy in becoming our parent, in standing to us in so gracious and blessed a relation. He cannot therefore but do us good; and in his dealings it is impossible that he should have any other end in view than our welfare.

Let us remember also the blessed result to which all shall be brought. All things work together for our good, if we love God and are the called according to his purpose. The good may be positive; it may be in disguise. The journey may be pleasant; it may be trying. He may conduct us by a straight path; he may lead us by a circuitous road. Worldly circumstances may be easy; we may, through misfortune, be involved in difficulties. God may spare near and dear friends to us; he may cut off the desire of our eyes with a stroke. Our children may grow up to be a comfort and solace to us in declining years; they may, as in the case of Absalom and David, be the source of some of our bitterest trials. We may labour for God in circumstances of great encouragement, beholding the fruit of our labours, and seeing the work of the Lord prosper in our hands; we may work for God under much discouragement, and be constrained to cry out, "Who hath believed our report, and to whom hath the arm of the Lord been revealed?" Still these uncertainties, as it regards outward things, affect not our ground of comfort. Amid all changes it remains unchanged. Be our condition prosperous or adverse; be the road smooth, or be it rough and stony; be God's dealings with us such as involve no perplexity as to his intentions, or be they dark and mysterious to us; still we know, and are sure, and in this we confide unmoved, and even joyful, all things work together for good to them that walk uprightly, to them who are the called according to his purpose. Reader, is this character yours? and does this comfort belong to you?

February 6th, 1844.

WAGERS AND CARD-PLAYING.

The following remarks are from the pen of the late Rev. George Parsons. They were written on his voyage to Calcutta, in a journal, portions of which are given in the interesting memoir recently published.

I have seen practically the evils of wagers and card-playing. I am thankful that under my paternal roof, and amongst the families where I passed my life after I left my home, I never saw the evils of these practices; for the fear of God reigning there, all such practices were excluded. Nor do I think that it is at all necessary that a person should be able to state what he has felt or seen of the evil of such practices, before he is justified in avoiding them. The voice of all good men, all who revere and act out the truths of the bible, is against them. Those who have been converted to God from fashionable life have immediately discontinued such courses, have advised others to forsake them, and have always treated them as improper and injurious. It is not at all necessary to justify our precautions against fire, that we should thrust our hand into it, and feel the pain of burning. The evil of wagers I have seen in the case of an old gentleman who, having bet that we should arrive at the place to which he was destined before a certain day, contrary to most confident expectation lost the wager. The first expedient was by dishonourable and under-handed quibbles, by raising unreasonable doubts, and surmises, and controversy, concerning the wording and intention of the original wager, to show that he ought to be considered the winner, or, at least, not to be a loser. Then, this failing, opprobrious language followed, high abusive words, which, had the person to whom they were addressed been of a fiery irascible temperament, or had the person who used them stayed longer on board in the society of him towards whom he felt so sorely, might have been followed by fearful consequences. Experiment, therefore, has proved betting to engender deceit, craft, fraud, underhanded dishonourable shuffling, controversy, strife, wrath, heart-burning, quarrelling, which may be followed by the too common consequences of settled enmity, revenge, blows, and duelling. As these are its effects, it is proved to be a work of the devil, and should therefore be avoided by all who esteem the law or gospel of God, or regard their own peace.

The evils of card-playing have more fully developed themselves since we have left the Cape. Whilst there we took on board, as a passenger, a gentleman who had a great partiality for whist. Every evening, from the time lights are brought till they are extinguished, this game is played. The winners, of course, have no objection to the continuance of the practice. And the losers, through false shame, seeming to deem it dishonourable to be prudent and provident, disgraceful to expend wisely the property of which God has made them stewards, will not discontinue it. So they continue to play and lose, and grow dissatisfied with themselves for persevering in a foolish and expensive course, which they have not moral courage or resolution to break away from. This dissatisfaction does not terminate and settle on themselves. They seek to relieve it by finding the cause of it out of themselves. And as those who are highest in place are commonly the first to be envied, the captain becomes the victim of their unreasonable, self-caused ill-temper. They grumble themselves into the belief that they are ill-treated. Everything in the captain's arrangements is misrepresented. They would

fain have others believe their discontent well founded. They envy the contented whose contentment constantly reproves them. They state publicly their grievances. They magnify little things. The disease is infectious. Others begin to find out that they have been ill-treated. They join the ranks of the growling. Snarling insinuations, dark countenances and actions, strongly indicative of dissatisfaction, appear in the presence of the captain; and attempts seem to be making to spread a spirit of insubordination amongst the officers of the ship. Now, this conduct is unkind and cruel. It is embittering the days of a fellow-creature. It is making the cares of a burdened life still heavier. It is unjust. It is opposed to the tacit and conventional agreement to accommodate themselves to the regulations adopted to preserve the order and comfort of the vessel, which passengers virtually make when they come on board as passengers. It is a species of lying. The impressions which are made, and intended to be made, by these insinuations, do not correspond with fact. Here is intentional deception. It is ungrateful. It is a very shameful requital of extraordinary attempts to secure the comfort of all,—attempts which are the offspring of a kind-hearted, generous disposition on the part of the captain. It is most destructive to their own peace and comfort. It is like a continued racking toothache, or gnawing worm to them. For, as a merry heart is a continual feast, so a discontented grumbling one is an incipient hell. It affects, also, the peace of others who are grieved at the ingratitude and wickedness displayed, and who regret that men should thus become self-tormentors, and stretch themselves on the rack. And this evil often takes a more aggravated form. Ingratitude is often awfully manifested against the God of heaven. Such hard speeches are uttered as the great Judge will reckon for at the last day. Two things, then, seem to be evident: 1. That card-playing cannot be reckoned amongst the number of innocent amusements. Its effects are evil: it leads to sin. It is, therefore, a proscribed, unlawful, and dangerous road. For, as the character of man may, according to our Saviour's directions, be judged of by his fruits, so may the character of a recreation. Its fruit is bad. It is a root of bitterness. 2. That the beginning of sin is like the letting out of water, which at first makes a very small breach on the dam that bays it back, then widens it, and then with a resistless torrent sweeps it all away. It may be but the beginning of sin; but no one can tell how far it will go, nor where it will end. It is the safest plan, therefore, to shun it altogether.

THE DESIGN OF AFFLICTION.

Many years ago a pious and devoted clergyman entered the shop of a prosperous London bookseller, with whom he was on terms of intimate and Christian friendship. He inquired for his friend, and when told that he was at home but particularly engaged, sent a message to him to the effect that he wished for an interview with him, if but for a few minutes. This message being delivered, the clergyman was invited to walk up stairs into the bookseller's sitting room. He entered the room, and found his friend sitting by his child's cot.

The child was dying, but with affection strong in death, it had clasped its father's hand, and was holding it with a convulsive grasp.

"You are a father," said the afflicted parent, "or I should not have allowed you to witness such a scene."

"Thank God, thank God," fervently exclaimed the minister, as he instinctively comprehended at a glance the situation of his friend: "thank God. He has not forgotten you! I have been much troubled on your account, my dear sir. I have thought much about you lately. I have been much afraid for you. Things have gone so well with you for so long a time, you have been so prosperous, that I have been almost afraid that God had forgotten you. But I said to myself, Surely God will not forsake such a man as this; will not suffer him to go on so long in prosperity without some check, some reverse! And I see he has not. No; God has not forgotten you."

These were the sentiments of Richard Cecil on the design of affliction; and his friend, Thomas Williams, thankfully and joyfully responded to them. Within three weeks of his death he related the incident as it is related here, and the feeling of his heart was, "He hath done all things well." "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons."—Heb. xii. 6—8.

SIGMA.

LINES, LAMENTING THREE YOUTHS,

WHO, ON A PARTY OF PLEASURE, WERE DROWNED IN THE RIVER ISIS, MAY 29, 1798.*

Written on the return of the day, 1799.

AWAKE, my mournful powers! nor let this day
Without the tributary song expire;
Tell thy sad tale in pensive, plaintive strains,
Nor let a friend go hence without a tear.
Call on each passion to assist thy lay,
And give an hour to sensibility.

Oh! had I Milton's grand, immortal lyre!
Or his† who wrote of flocks, and fields, and swains:
Or his‡ whose lyric powers so sweetly sung
Of prayer, of friendship, and of love divine—
Then Lycidas,§ my friend, should live in song.
But I recall my vain, my fruitless wish;
And only strive to raise a little pile
Expressive of the passions which I feel.

Ah! melancholy morn! my watchful mind
Has looked for thy approach with heart-felt sighs;

* See the Memoir of the late Rev. B. H. Draper, in our number for March last, page 118.

† Virgil. ‡ Dr. Watts, whose lyric poems are sacred to divine love, devotion, and friendship.

§ The title of an admirable poem by Milton, "To the Memory of a Young Friend who was drowned returning from Ireland."

Sighs which affection and which friendship heard.
And now thou 'st dawned, sensations fill my soul
Which time can ne'er erase whilst memory holds
Her usual seat; which nought can e'er destroy
Whilst roaming fancy has a power to stray;
Even now she flies, and views the awful scene,
Where 'neath the wave of death the victims lie;
She sees the tyrant give the fatal cup—
Beholds it drank—and hears those dying shrieks
Which pierce each tender feeling of the soul!
And now she sees them sink to rise no more,
In agonies of grief she takes her leave,
And mingles with the stream a flood of tears!
But, oh, imagination! quit the scene;
Nor load my heart with grief I cannot bear:
Ungovernable fancy! paint no more.

But, ah! can I forget? Each object strikes
My wakeful mind, and says, "You 've lost your friend;"
And bids me think of them who oft have roved
With me; but now are gone, and are no more!
'Tis nature bids me drop the mournful tear;
'Tis she inspires my undissembled grief,
And touches every tender spring of life.

I mourn for all;—but chiefly weep for him
Whose pleasing virtues long had been in bloom,
And who bid fair to bring forth sacred fruit.
Much honoured, much respected, much loved shade!
Receive the friendly tear, the friendly sigh!
Methinks thy well-known voice salutes my ear;
Methinks I see thy disembodied form;—
Methinks thy secret whispers, say, "Adieu!"
Yes, dear companion of my youth, adieu!
For never shall I hear that pleasing voice
Which oft has fill'd my heart with thrilling joy,
And oft with melody a parent's ear;
As cruel death has rent our souls apart,
Nor gave one presage of the fatal blow!
Great Arbiter of Life! why dost thou give
The flower about to bloom to be cut down?
Why dost thou thus? Why rend a parent's soul
With woe, which language faintly can express?
Why blast the fairest prospects man has seen?
Why sink our dearest wishes in the dust?

Thus headstrong passion spoke, in frantic terms.
But calm reflection since the scene has viewed,
And, taught by revelation's cheering beam,
My soul submits, and all her powers adore.
Awful Jehovah! Thou, whose presence fills
The immensity of worlds thy hand has formed!
Whose habitation is eternity!
To thee, Immortal King! I'd all resign;
My dearest friends, my soul, my life, my all:
Thy judgments ne'er can err:—help me to say,
In every prosperous, every adverse scene,
"Thy will, thy gracious will, my God, be done!"

Oxford. B. H.

INTELLIGENCE.

ANNUAL MEETINGS.

THE BAPTIST UNION.

On Thursday, April 18th, the ministers and delegates of the Baptist Union assembled in the Baptist Mission House, Moorgate Street, where they met also for the transaction of business on the 22nd and the 24th. In conformity with the arrangement of the Committee the Rev. Robert Roff of Cambridge took the chair.

After prayer by the Rev. Daniel Davies of Swansea, and the adoption of some resolutions of routine, the report having been read and approved, the following resolutions were passed on the motion of the Rev. S. J. Davis, seconded by the Rev. J. M. Daniell,

"1. That, while the Union learn with sincere gratitude, that the reported clear increase during the past year in 222 churches of the baptist denomination in Great Britain and Ireland has amounted to 5,246 members, affording reason to hope that, in the whole denomination (adopting the same ratio), there has been a clear increase within the year of about 9,600; they regard with regret the fact now elicited, that the average increase of the year has been somewhat less than six members for each church, being the smallest rate of clear annual increase since 1838.

"2. That the Union, without listening to any suggestions of despondency, or yielding to any feelings of discouragement, would seriously commend this state of things to the prayerful consideration of the churches, and engage them to renewed exercises of watchful zeal and fervent supplication."

It was then moved by Mr. Penny, seconded by the Rev. G. H. Davis, and resolved,

"That the Union observe with regret, that the balance against them has been augmented during the past year by more than £30, and that it now amounts to the sum of £44 7s. 8d.

"That, seeing the increased expenditure of the Committee has arisen partly from the enlarged activity into which it has been called, and partly from the valuable statistics which it has collected and published, the Union earnestly recommend to all the constituent churches to direct their liberal regard towards its pecuniary necessities."

The following brethren were then appointed by the chairman as a Committee of nomination, to bring up a list of officers and committee for the ensuing year—Mr. C. B. Robinson, Dr. Cox, the Rev. C. E. Birt, the Rev. D. R. Stephen, the Rev. W. Upton, the Rev. C. Stovel, and the Rev. W. Groser, who was appointed Convener.

Three resolutions of which Mr. Stovel had given notice last year were discussed: the first was negatived; the second was withdrawn; the third was carried, thirty voting in its favour and twenty-eight against it. It was as follows:—

"That the annual sessions of the Union be no longer confined to London, but that measures be forthwith taken for adjourning them successively to such parts of the country as the brethren may deem most likely to extend its influence."

It was moved by Dr. Steane, seconded by the Rev. C. E. Birt, and resolved—

"1. That the Union regard with sincere gratification the completion of the spacious and commodious apartment in which the property of the Baptist library may henceforth be deposited; and take the present opportunity of soliciting, from all who feel an interest in the formation of a denominational library, contributions towards its speedy enlargement and proper maintenance.

"2. That the care and management of the library for the ensuing year, be confided to the committee of the Union."

The Rev J. H. Hinton moved, the Rev. S. J. Davis seconded, and the meeting adopted the following resolutions:—

"1. That the Union, unfeignedly rejoicing in the abandonment of the educational scheme brought forward by the government in 1843, attach the highest importance to the universal instruction of the people, and feel themselves called upon, in common with all their fellow-citizens, vigorously to promote it.

"2. That the Union emphatically affirm the two principles embodied in the resolutions of their late Committee, maintaining, on the one hand, the adequacy of popular energies to the work of general education, with the injury and danger to be apprehended from the interference of government with it in any form—and on the other, the decided preference due to the system of co-operation with the friends of scriptural education at large, over that of forming denominational schools.

"3. That the union strongly recommend to all their constituents a prompt and zealous co-operation with the friends of scriptural education in their respective neighbourhoods, in order to secure the adequate provision, and the effective management of schools on the British system.

"4. That the Union rejoice in the recent effort made by the Committee of the British and Foreign School Society, to enlarge its resources and its operations; and that the liberal pecuniary support of it be recommended to the churches."

It was moved by the Rev. H. H. Dobney, seconded by the Rev. W. Groser, and resolved—

"That the Secretaries be instructed, in forwarding the above resolutions to the British and Foreign School Society, to declare to the Committee of that valuable institution, in the most unequivocal manner, that, in the judgment of this Union, an entire and perfect freedom from all government interference whatever—but which can be legitimately enjoyed only in the absence of all pecuniary assistance on the part of government—is of the highest importance to the Society itself, while they are assured it is indispensable to the full confidence and cordial concurrence of the churches whom they represent."

It was moved by the Rev. J. Aldis, seconded by the Rev. Jos. Davis, and resolved—

"That the Union desire to record their high gratification that more copious information has been received than heretofore from baptists in various parts of the world; that they take this opportunity of gratefully acknowledging the interesting and important communications from their brethren, and of most cordially responding to the Christian sympathy therein so warmly expressed."

The subject of the parliamentary grant having been brought forward by the Committee, the following resolutions were, after a short discussion, carried by a large majority:—

"1. That the Union deem it their duty, at the present period, to express their disapprobation of the parliamentary grant annually made to necessitous protestant dissenting ministers in England and Wales; the reception of which they cannot but consider as rendering the partakers of it stipendiaries of the state, and as an unhappy and injurious inconsistency with the great principles of nonconformity.

"2. That, in order to free themselves from all implication in this inconsistency, and to contribute to its abandonment, there be presented, on behalf of this Union, first, a memorial to the government, and next, a petition to parliament, praying that the parliamentary grant may be discontinued.

"3. That this Union especially deplores that any portion of the government grant should be accepted for distribution among baptist ministers, and would respectfully, but earnestly, intreat those gentlemen who have hitherto acted as the government agents in this matter, forthwith to decline doing so, and thereby to relieve the baptist denomination from so just an occasion of reproach.*

The following resolutions were then moved by Dr. Cox, and seconded by Mr. J. M. Hare:—

"1. That, deeply convinced of the unscriptural character of national establishments of religion, as interfering with the sovereign authority of Christ in his church, of their baneful influence upon the interests of truth and piety, and of their tendency to corrupt conscience, to generate unholy animosities, to depreciate spirituality of mind, to substitute power for principle in the professed design of diffusing Christianity, and to sanction aggressions such as are continually made upon the peace and property of dissenters; and being further persuaded from recent occurrences in relation to legislative intentions at home, and efforts made to extend the compulsory schemes abroad, that the unrighteous, unreasonable, and unchristian system is unchanged, and in its nature unchangeable—hereby declare that the separation of the church from the state, by all peaceable and proper means, is to be devoutly desired, and diligently pursued by all who are anxious to advance the kingdom of Christ.

"2. That this meeting desires to give expression to these sentiments by requesting ——— and ——— to attend the Anti-state-church Conference convened for the 30th of the present month, as their representatives, and to take such part in its proceedings as they may deem conducive to the harmony and success of its deliberations."

After a long and animated discussion, the former of these resolutions was carried unanimously, and the latter by a majority of fifty against twenty-two. The blanks were then filled up on the motion of Mr. Bignold, seconded by the Rev. James Edwards, with the names of the Rev. Dr. Cox and the Rev. C. Stovel.

The following list, having been brought up by the committee of nomination appointed by the chairman, was read and adopted:—

Officers and Committee.

Treasurer.

Mr. James Low, 30, Gracechurch Street.

Secretaries.

Rev. W. H. Murch, D.D., Belgrave Street, King's Cross.
Rev. Edward Steane, D.D., Camberwell.
Rev. John Howard Hinton, M.A., London.

Committee.

Official Members.

Rev. Joseph Angus, A.M., Secretary to the Baptist Missionary Society, and to Stepney College.
Rev. Stephen J. Davis, Secretary to the Baptist Home Missionary Society.
Rev. F. Trestrail, Secretary to the Baptist Irish Society.
Rev. William Groser, Secretary to the Board of Baptist Ministers in London.
Rev. J. G. Pike, Secretary to the General Baptist Missionary Society.
Rev. Charles Stovel, Secretary to the Baptist Building Fund.
Mr. William Paxon, Secretary to the Baptist Fund.

Elected Members.

Rev. J. Aldis, Southwark.
Rev. C. E. Birt, M.A., Bristol.
Rev. S. Brawn, Loughton.
Rev. William Brock, Norwich.
Rev. Jabez Burns, Paddington.
Rev. B. Davies, D.Ph., Stepney.
Rev. A. G. Fuller, Old Ford.
Rev. Benjamin Godwin, D.D., Oxford.
Rev. S. Green, Walworth.
Rev. James Hoby, D.D., Birmingham.
Rev. D. Katterns, Hammersmith.
Rev. R. Overbury, London.
Rev. E. S. Pryce, A.B., Abingdon.
Rev. R. Roff, Cambridge.
Rev. J. Russell, Greenwich.
Rev. J. Sprigg, M.A., Ipswich.
Rev. J. Stevenson, M.A., Camberwell.
Rev. W. Underwood, Paddington.
Rev. William Upton, St. Albans.
Dr. Thomas Price.
Mr. Charles Bulls.
Mr. Henry Christopherson.
Mr. George East.
Mr. George Lowe, F.R.S.
Mr. John Haddon.
Mr. J. M. Hare.
Mr. John Penny.
Mr. Thomas Pewtress.
Mr. Joseph Warmington.

Corresponding Members.

In *England* and *Wales*, the Secretaries of Baptist Associations.
In *Scotland*, the Secretary of the Baptist Union for Scotland.
In *Ireland*, the Secretary of the Baptist Union for Ireland.
In *Hamburgh*, the Rev. J. G. Oncken.
In *Denmark*, the Rev. P. C. Monster.
In *Prussia*, the Rev. G. W. Lehmann.
In *Canada*, the Secretaries of the Canada Baptist Union.
In *New Brunswick*, the Committee of Correspondence of the New Brunswick Association.
In the *United States*, the Rev. Baron Stow, M.A., Boston.

* Dr. Cox, being one of the gentlemen referred to, immediately promised to take the subject into his very serious consideration; and, the following week, at the first meeting of the Anti-state-church Conference, he took the opportunity to state that he had determined to be a distributor of this grant no longer.

In the *West Indies*, the Secretaries of the Jamaica Baptist Western Union and the Rev. J. M. PHILLIPPO.
In the *East Indies*, the Secretaries of the Bengal Baptist Association.
In *Australia*, the Rev. JOHN SAUNDERS, Sydney.

Petition to the House of Commons.

To the Honourable the Commons of Great Britain and Ireland. The humble petition of the Baptist Union of Great Britain and Ireland, a body representing more than nine hundred churches of the Baptist denomination in the United Kingdom,

Sheweth

That a sum of more than one thousand six hundred pounds is annually voted by your Honourable House for the relief of necessitous protestant dissenting ministers in England and Wales.

That your petitioners, holding the principle that the state ought not to supply aid of any amount to religion in any form, are constrained to regard this grant as an improper application of the public money.

That, as a component part of the protestant dissenting body interested in the distribution, and consequently implicated in the reception of the parliamentary grant, your petitioners feel themselves especially warranted and called upon to declare their objection to it.

Your petitioners therefore pray your Honourable House that the said grant may henceforth be discontinued.

Address to the Premier.

To the Right Honourable Sir Robert Peel, Bart., &c., &c., &c.

SIR,—The Baptist Union of Great Britain and Ireland, a body representing more than nine hundred protestant dissenting churches of that denomination in the United Kingdom, in annual session assembled in the metropolis, respectfully submit to you their views respecting the vote of a sum of money to necessitous protestant dissenting ministers, annually passed by the House of Commons.

Without, on the one hand, being insensible to the wants of their more necessitous brethren, a class among whom many men of high moral worth and no inconsiderable ability may be found, or, on the other, expressing an opinion on the motives in which the grant may have originated, the Baptist Union cannot but regard it as, in effect, rendering the ministers who receive it stipendiaries of the state; a position in which they conceive no nonconformist minister can place himself consistently with the great principles of nonconformity.

The Union, consequently, would see with unfeigned pleasure the discontinuance of the parliamentary grant; and they humbly present to you, and the other members of Her Majesty's government, their earnest request that it may not again be proposed to the legislature.

On behalf, &c.

Public Meeting.

The public meeting of the Union was held on Thursday evening, at Devonshire Square Chapel, Bishopsgate Street, at half-past six o'clock. The meeting was commenced with prayer by Rev. Joseph Tyso of Wallingford.

The Chairman spoke to the following effect: — This is a meeting of the Baptist Union. Both the terms are exceedingly significant and interesting — *union*, a *baptist* union. Where there is unity there ought to be union, and to the same extent. The want of union has often been laid hold of by infidel objectors to Christianity, and pleaded as a justification of their unbelief. It is not uncommon to hear them say, "Agree among yourselves as to the interpretation of the scriptures, and then present them to us for our acceptance." Not to say that the objection thus alleged against real religion may be retorted with great effect on those who make it, it evidently assumes much more than is really true. For, although there are differences among Christians on minor points, there is a general and almost universal agreement on those which are fundamental. And that there should be some disagreement on minor points is rather to be considered as a necessary consequence of the structure of the human mind than any fault in the exercise of its powers. So great is the influence of circumstances, and so various are the circumstances themselves by which the formation of opinion is affected, that it is next to impossible, if not absolutely so, that men should agree in all their interpretations of the sacred oracles. That which is most to be lamented, however, as giving the greatest force to this objection, is the spirit of animosity and the want of love too often found among professed Christians. While discussions in all other departments of science are, for the most part, very temperately conducted, those in which religion is concerned frequently display some of the most malignant passions. This is to be deeply deplored, and constitutes the real ground of reproach. And if this will apply generally to all denominations of Christians, it will apply with greater truth and force to any one denomination in particular. Among us, as one denomination of Christians, there ought to prevail, and we have reason for gratitude that to a good degree there does prevail, a spirit of union. Again, this is a *baptist* union. This designation also has its peculiar interest, not at any time of small amount, but at the present time of considerable amount. That portion of divine truth which it has been allotted to us to preserve pure

and inviolate has its just relative importance. Not all truth is equally important; but all truth is important, and circumstances may give to a particular truth more especial importance. This is now the case with respect to the views we hold—I refer to our views as to the proper subjects of baptism, in connexion with the essentially personal nature of true religion. All religion is personal. If we were to define religion, we should say, it is voluntary submission to God—the submission of our understandings to God's truth, of our hearts to God's providences, of our wills to God's supremacy. If baptism be a part of religion, it also must be a voluntary and personal act—the act of one who can exercise intelligence, who can appreciate motive—in a word, of a believer on the Lord Jesus Christ. This view of our peculiar tenet comes at the present time in direct antagonism with a system of error which is now prevalent, and threatens to become more extensively prevalent, in this country, and in other parts of the world. We are thus set for the defence of an important principle. Every thing, therefore, which unites us must be of importance, and of a degree of importance proportionate to that of the peculiar truth which is entrusted to us for propagation; and hence we derive a peculiar interest in our present assembling together.

The Rev. J. H. Hinton, one of the secretaries, in giving an account of the position and proceedings of the Union, added to what has been stated in our account of the sessional meeting, an abstract of the foreign correspondence. Mr. Hinton also entered at some length into the educational question, explaining the position taken by the Union, and enforcing general activity the more strongly since denominational exertions had been declined. He concluded by saying, that the speakers who would follow him would be representatives of large portions of the baptist community. Mr. Hardcastle of Waterford was secretary of the Irish Southern Association; Dr. Davies, now president of Stepney College, would represent the baptists of British North America; and Mr. Stephen of Newport, the baptists of the principality.

The Rev. Charles Hardcastle said, that the Irish Southern Association of baptist churches had existed only three years. There had been a similar association many years ago, but the decline of religion in the churches had nearly ruined them, and had quite destroyed the association. "Three or four years ago, some of us who felt our isolated position strove to revive it: for, with the exception of Clonmel, I have no baptist church nearer to me than sixty miles, and I have often gone two or three years without seeing the face of a baptist minister. Under these circumstances, it was no wonder that there was less life among the churches than could be desired. We thank God that we are in existence, and that he has been pleased in some measure to revive the churches and increase their numbers. Of the increase of the denomination in Ireland we cannot say great things. If not as large as in England in each church, it is perhaps nearly as large per cent. The churches are in course of constant diminution by emigration to Canada and the United States. Regard then, kindly, dear brethren, your poor sister in the emerald isle, where, if any where, there exists an urgent necessity for effort that gospel truth should be conveyed precisely in the manner in which such churches as these alone can convey it."

Dr. Davies spoke as follows:—It is as the representative of the baptists in British North America that I have consented to say a few words. In Nova Scotia the baptists are not only the most numerous religious body, but decidedly the most influential, and always influential for good. At this moment, the prime minister (in reality, although not in name) of that province is a zealous baptist. Lord Valleland, in his published despatches, speaks of him as "the leading member of his government." Our brethren there have a large share in conducting public affairs, and they always plead for an equality of civil immunities. Affairs in that province are at the present time in a very critical position. If you hear through the papers that our brother is accused of being hostile to liberty, do not believe it. In relation to a public institution formerly called Horton, but now Arcadia College, he and our brethren are brought into collision with a powerful party most falsely called liberal. In New Brunswick, also, the baptists are the most numerous of the religious bodies, and they have many public men; but they have not so much influence as in Nova Scotia. In Canada there is a very large body of baptists, and there are many churches not connected with the association. Six churches consist of coloured men. There are many slaves from the United States in Canada. In my own house I have more than once had the happiness of sheltering some of these runaways. They are said to amount to 16,000; but I think this is too large a number. Among them are formed six baptist churches. One or two of them are of great importance. One in the city of Toronto, and its pastor is Washington Christian, who, as has been stated elsewhere, went to Jamaica for his chapel debt, and was most kindly assisted by the baptist churches there. There are also two churches of converted Roman catholics, the fruits of a successful mission to the French, called the Swiss mission. The missionaries, however,

are not all baptists. They come from Switzerland, and are supported partly from that country; partly also from what is obtained in Canada and the United States, and, I may add, in England, where one gentleman has taken on himself the support of two of the labourers. This has been going on for eight years, and during that period these two churches have been gathered, containing two hundred converts from popery. This mission is very successful, though its means are scanty. They avoid anything like parade. The spirit that animates them is peculiarly adapted to commend them to the esteem of all. There is also in Canada a church of Indians, the aborigines of the country; and connected with it are persons from about half a dozen Indian tribes, who give the missionary good reason to think they are experimentally acquainted with Jesus Christ. I might mention also the theological institution which exists in Canada, containing thirteen students, and affording pleasing accounts of their progress and promise. Within the last five years there has been to Canada a large accession of valuable labourers from this country. Foremost amongst them is John Girdwood, deservedly esteemed by all. Mr. Gilmour also is accomplishing great things in a large and extensive territory. His efforts have resulted in the formation of three churches, and of two congregations besides. There is also in Canada a weekly paper (the Register) which will soon be edited by our highly esteemed friend, Mr. Cramp, now gone to Montreal, to occupy an important post (president of the theological institution). You may be asked to support this paper, and I beseech you give it your generous consideration. You have heard of the Baptist Union formed in Canada. Their session will come on in a month or two; and I trust their proceedings will be conducted in a spirit of love and vigour. There are many difficulties in the way, however; but I hope that next year you will, in consequence, have fuller statistics. They will not have all the things to do that you have. They will have no occasion, for example, to discuss the union of church and state, which does not exist there. But they will have to watch narrowly the efforts which are continually made to give to a sect, which I need not name, a predominant and exclusive influence, particularly in relation to public schools, or college education. I hope they will prove themselves not unworthy of the model they have attempted to copy.

The Rev. D. Rhys Stephen appeared as the representative of the Welsh baptists. The Welsh might be described as a nation of dissenters. The churches were very thinly attended, and only by the gentry (who were English) and their dependents. The people —the whole Welsh people—were dissenters. Mr. Stephen spoke at considerable length on the proper view to be taken of the increase of the churches.

The meeting was then closed by the Chairman.

BIBLE TRANSLATION SOCIETY.

The annual meeting of this society took place in New Park Street Chapel, Southwark, on the 24th of April, J. L. Phillips, Esq. of Melksham in the chair. The following report was read by the secretary, Dr. Steane:—

The return of the season in which the anniversaries of our various missionary and other Christian institutions are held, devolves on the committee of the Bible Translation Society the duty of presenting their annual report. They meet the subscribers and supporters of the institution with sentiments of Christian affection, and proceed to lay before them the chief transactions of the year.

The various communications they have held with the friends of the society both at home and abroad, have been of a nature to render their duties grateful, and to encourage the hope that they were, in some humble measure, promoting the salvation of their fellow-men.

From the American and Foreign Bible Society they have been favoured, as in former years, with gratifying proofs of cordial and zealous co-operation. No sooner were the board of managers of that kindred institution made acquainted with the desire of the baptist missionaries in Calcutta, to prepare a version of the entire scriptures in Sanskrit, and of the resolution of this society to undertake one-third of the estimated expense, than they generously came to the determination of granting a similar sum of £500 towards this important object.

They have also remitted the sum of 3000 dollars (£619 5s. 4d.) in furtherance of the principal existing translations.

Encouraged by the pecuniary assistance so promptly afforded both in this country and the United States, Dr. Yates has not hesitated to express his readiness to engage in this new work, for which his profound erudition, and his well-known abilities as a translator, so eminently qualify him; and he has already commenced the proposed version of the word of God into the sacred language of the East.

The announcement of this design, together with the ready encouragement it met with, drew the attention of missionaries and orientalists to the subject, and led to a discussion of its merits in the public prints. An esteemed missionary of another society, who had resided some years in India, entertaining a conviction that the work was unnecessary,

and would involve a fruitless expenditure of time and money, laid his opinion before the world through the medium of the "Patriot" newspaper. His views were ably controverted at the time, by the secretary of the Baptist mission, and have been subsequently refuted in a document put forth by the missionaries of his own society, now residing in Calcutta. The result of the controversy has been to place the importance of a Sanskrit version of the Bible beyond question, and thus to justify the missionaries who proposed it in their appeal for the pecuniary means necessary to its accomplishment. The committee have thought it right to preserve the papers which appeared on the subject; and they will be found in the appendix of the present report.

Through the continued exercise of divine mercy, the labours of our brethren engaged in translating and printing the sacred scriptures have been interrupted neither by death nor by sickness; and the statement which the committee have to lay before the meeting will show the unremitting diligence with which they have pursued their toils.

The following summary received from them by the last mail, will exhibit what has been been accomplished during the past year.

Scriptures printed.

In the Sanskrit no new part of the Bible has been printed, but a new edition of each of the gospels and the Acts, 2500 copies, and of the gospels and Acts together, 1500 copies, has been completed, and the version of the Old Testament prepared in manuscript to the end of the Pentateuch. A new edition of the psalms will be immediately put to press, to be followed by an edition of Isaiah and Daniel; after which it is proposed to commence an edition of the whole Bible in this language, an undertaking the importance of which can hardly be overrated.

The Hindi Testament has just been finished. The edition printed consists of 1000 copies.

In the Bengali language, the third part of the Old Testament, containing Job, the Psalms, and the writings of Solomon, has been published. The printing of the prophetical books has advanced to the end of Jeremiah, and the hope is entertained that the entire Old Testament will appear in May or June. Of the new editions of the Psalms and Proverbs mentioned in the last report, that of the Psalms, 5000 copies, has been completed, the Proverbs are in hand, and will be ready in a few weeks. Of the Gospel of Luke, an edition of 12,000 copies; of the Acts, one of 5000 copies; and of Luke and Acts together, one of 3000 copies, have been printed; and one of John, to consist of 15,000 copies, has been commenced.

In Hindustani, 4000 copies of the Gospel by Matthew, in the Arabic character, have been printed; and large editions of the whole New Testament, and of parts of it, both in the Arabic and Persian characters, are in the press.

Lastly, of the Armenian Testament, two editions are being carried through the press simultaneously, by the Rev. C. C. Aratoon; one of them (1260 copies) in the ancient, the other (1000 copies) in the modern, Armenian language. Both of them contain marginal references to parallel passages. The ancient Armenian Testament has advanced as far as the middle, and the modern as far as the end of Acts.

The whole number of volumes, the printing of which has been completed during the year, amounts to 45,000.

The following compendium will best show the present state of these operations:

I.—*Works printed during the year.*

In Sanskrit:—

Matthew	2,500
Mark	2,500
Luke	2,500
John	2,500
Acts	2,500
Gospel and Acts together	1,500

In Hindi:—

New Test., Rom. to Revelation	1,000

In Bengali:—

Devotional books	1,000
Psalms	5,000
Luke	12,000
Acts	5,000
Luke and Acts	3,000

In Hindustani:—

Matthew, *Arabic character*	4,000

II.—*Works now in the press, or ordered.*

In Sanskrit:—

Psalms	2,500
Isaiah and Daniel	2,500

In Bengali:—

Prophetical Books	1,000
Old Testament, Vol. II.	500
Old Testament, in one volume	1,000
Bible, 8vo	2,500
Bible, 4to	500
Proverbs	5,000
Psalms and Proverbs	1,000
John	15,000

In Hindustani:—

Testament, *with references* (proceeded to end of 2 Corinthians	2,500
Mark to Acts, *Arabic character*, each	4,000
Gospels and Acts (together)	1,500
Matt. to Acts, *Persian character*, each	4,000
Gospels and Acts, ditto	1,500
Luke and Acts, ditto	1,500
Testaments	2,500

In Armenian:—

Testament—modern	1,000
Testament—ancient	1,200

Scriptures distributed.

The distribution has kept pace with the preparation of these sacred books, and equalled

or rather exceeded, the distribution of any previous year. Including 400 volumes of the Old Testament scriptures in Bengali, purchased by the Calcutta Bible Society, and consisting of 100 copies each of the Pentateuch, the historical and the devotional or poetical books, and 100 of the first volume of the Bible, comprising Genesis to Esther, there have been sent out of the depository during the year, 47,247 volumes. These added to previous distributions, make a total of 230,837 volumes, containing larger or smaller portions of the sacred scriptures sent forth in connexion with the Baptist Missionary Society since 1831. For this, devout thanks are due to the God and Father of our Lord Jesus Christ, who of his abundant mercy has enabled his servants to do something, though, alas! when compared with the magnitude of the work yet to be accomplished, little towards supplying the myriads of India with the word of God. May the prayers of all who love the Bible be unceasingly presented, that these and all kindred efforts may be crowned with an abundant blessing, and made instrumental in "turning many from darkness unto light, and from the power of Satan unto God, that so they may receive the forgiveness of sins, and inheritance among them who are sanctified, by faith in Christ."

Languages in which the distribution has been made.

The following statement will show the languages in which the distribution has been made, with the number of books in each.

Calcutta editions.

Bengali		26,370
Hindustani, *Arabic character*	2,893	
Hindustani, *Persian character*	3,718	
		6,611
Hindui, *Deb Nagri character*	3,796	
Hindui, *Kaithi character*	1,601	
		5,397
Persian		1,961
Sanskrit		4,240
		44,579

Serampore and other Editions.

Assamese	10	
Bengali	107	
Burmese	3	
Doograh	11	
Hindui	1,996	
Khasi	2	
Mahratta and Marwar	94	
Mugudh	6	
Oriya	102	
Pushtu and Sikh	73	
Sanskrit	34	
		2,438
American.		
English		230
		47,247

Principal Stations supplied with Scriptures.

For the most part, the scriptures sent out during the past year have been supplied to the missionary brethren and other agents of the society, or members of the denomination in and near Calcutta, or forwarded to the brethren occupying stations in the Mufassal; grants, however, to some extent, have been made to esteemed missionaries and others belonging to other sections of the Christian church, applications from whom have been peculiarly gratifying, as they have afforded opportunities of reciprocating kind and Christian feelings, and of contributing to aid their labours in diffusing among the people of their respective charges a knowledge of the oracles of God.

To specify the names of all who have been supplied with scriptures from the depository is not necessary, were it practicable; it may, however, be satisfactory to many to be furnished with the names of the principal stations to which supplies have been forwarded, and whence, as from fountains, they have been sent forth over the surrounding countries.

List of Places to which Scriptures have been sent.

Agra	2,710
Allahabad	1,363
Assam	763
Barisal	493
Bhirbum	1,780
Banaras	3,237
Bardwan	75
Calcutta	5,403
Cherrapunji	247
Chittagong	3,229
Cutwa	284
Dhaka	8,907
Dihli	4,534
Dinajpur	2,083
Haurah	2,097
Jessore	3,742
Kishnaghur	30
Lakhyantipur	251
London	20
Maulmain	515
Manghir	1,111
Madopolam	314
Mattra	3,596
Ramri	12
Solo	223
Serampore	188
	47,247

Great as the distribution in the last year has been, it is probable (says Mr. Thomas, under date of February 12) that the circulation this year will be still greater. Upwards of 10,000 books have been sent out of the depository since the 1st of January.

The committee have been much gratified in learning that the Calcutta Bible Society have adopted the Bengali Old Testament executed by Dr. Yates, copies of which are sold to them at about cost price.

Towards this diffusion of the word of life throughout India, the committee have had the satisfaction of making grants to the amount of £1,500.

The receipts of the year, in annual subscriptions, donations, and collections, have amounted to £1,622 18s. 5d., being a small

increase upon the year preceding; and the committee have been apprised of a reversionary legacy of £500 bequeathed to the society by the late Mr. Llewellyn of Vernal, near Cambridge, in Glamorganshire. They have also received £50 from a gentleman who wishes to be his own executor.

Could the committee employ more agency, they have little doubt that the income of the society might be materially augmented. In the mean time, they are grateful for the friendly assistance which has been rendered by ministerial brethren in different parts of the country; and they seize the opportunity which the present occasion affords them to suggest, that much valuable service might be rendered in every locality, if, after the example of some, each pastor residing in a central district would, in the course of the year, represent the object and claims of the institution to the neighbouring churches.

In conclusion, the committee cannot but devoutly express their gratitude to the Father of Mercies that he has thus far prospered the society, enabled it to surmount the difficulties which beset its earliest efforts, given it a place in the living affections and the dying remembrances of his people; made it instrumental in cheering the hearts of devoted and faithful missionaries, and in communicating probably to millions of the idolatrous and perishing heathen the knowledge of "the only living and true God, and of Jesus Christ whom he has sent." Though this is but the fourth year of its existence, its successive committees have had the unspeakable satisfaction of realizing the sum of £6,800, clear of all expenses, and in addition to the remittances from America, and paying it over in aid of the translation of the word of God. May the divine blessing, in a still greater degree, rest on its future operations, give it more abundant favour among the churches of Christ, and cause it to send forth, in ever-increasing measures and in new directions, the living streams of eternal truth.

Addresses were delivered by the Rev. W. Brock of Norwich, the Rev. C. E. Birt, M.A., of Bristol, the Rev. J. Watson of Edinburgh, the Rev. T. F. Newman of Shortwood, the Rev. D. Davies of Swansea, the Rev. J. Smith of New Park Street, G. Lowe, Esq., F.R.S., and C. Burls, Esq., and the officers and committee whose names follow were appointed.

Treasurer.

J. H. ALLEN, Esq., Old Trinity House, Tower St.

Secretary.

Rev. EDWARD STEANE, D.D., Camberwell.

Committee.

Rev. J. ANGUS, M.A.
Rev. W. B. BOWES.
Rev. B. DAVIES, Ph.D.
Rev. F. A. COX, D.D., LL.D.
Rev. J. H. HINTON, M.A.
Rev. W. H. MURCH, D.D.
Rev. J. RUSSELL.
Rev. I. M. SOULE.
Rev. J. ACWORTH, M.A., Bradford.
Rev. C. M. BIRRELL, Liverpool.
Rev. C. E. BIRT, M.A., Bristol.
Rev. W. BROCK, Norwich.
Rev. T. S. CRISP, Bristol.
Rev. J. M. DANIELL, Ramsgate.
Rev. J. EDWARDS, Nottingham.
Rev. J. E. GILES, Leeds.
Rev. J. HOBY, D.D., Birmingham.
Rev. J. P. MURSELL, Leicester.
Rev. J. G. PIKE, Derby.
Rev. J. SPRIGG, M.A., Ipswich.
Rev. W. UPTON, St. Alban's.
C. BURLS, Esq.
W. D. HANSON, Esq.
S. JACKSON, Esq.
G. T. KEMP, Esq.
JAMES LOW, Esq.
G. LOWE, Esq., F.R.S.
J. PENNY, Esq.
T. PEWTRESS, Esq.
S. WATSON, Esq.
J. WHITEHORNE, Esq.

Travelling Agent.

Rev. GEORGE FRANCIES, 61, Walnut Tree Walk, Lambeth.

NEW CHAPELS.

MILNSBRIDGE, NEAR HUDDERSFIELD.

This place of worship was opened on the 25th and 28th of April, when sermons were preached by Messrs. Dowson of Bradford, Glendening (independent) of Huddersfield, Walter of Lockwood, Holmes of Polemoor, Lomas of Salendine Nook, and Dr. Beaumont (Wesleyan) of Liverpool. The collections amounted to £100, and the friends had previously subscribed £800. The entire cost of the chapel, school-room, vestry, and other conveniences, is the very moderate sum of £1400, leaving a debt of £500. The building, which is an exceedingly neat one, is 54 feet by 48 inside; the school-room underneath, 48 feet by 30; and the vestry 48 feet by 15. The chapel will seat from 700 to 800 persons, besides containing a gallery for upwards of 250 Sunday school children. The attendance is very pleasing; great numbers come who previously neglected the word of God.

BROADSTAIRS, THANET.

Forty-nine members of the baptist church at St. Peter's, having withdrawn from it, formed themselves into a distinct church on Lord's day May 5th, when also the Rev. A. Gunning was chosen to be their pastor. They assemble in the chapel formerly occupied by a general baptist minister, the Rev. T. Christopher, who died in the year 1842.

SOUTH MOLTON, DEVON.

The new baptist chapel in this town was opened for public worship on Wednesday the

8th of May, and the whole of the services were of the most interesting character. The chapel is a neat and attractive edifice of Gothic architecture, and is much admired for its convenience and general adaptation to all the purposes for which it has been erected. The foundation stone was laid on the 1st of September, 1843, since which time the building has progressed in a very satisfactory manner. The services connected with the opening were commenced with a prayer-meeting at 6 o'clock, when an address was delivered by the Rev. J. Winter of Bristol. At 10 o'clock Mr. J. Teall, from the Baptist Academy, Taunton, who for nearly twelve months past has been preaching to the church and congregation, was publicly ordained as the pastor. The service was commenced by the Rev. J. Bigwood of Exeter, who read the hundred and thirty-second Psalm, and offered the introductory prayer. The Rev. G. Cosens of Torrington implored the divine blessing on the union about to be solemnized. The Rev. T. Winter of Bristol delivered the opening address, and proposed the usual questions to the church and minister. The Rev. Samuel Nicholson of Plymouth offered the ordination prayer. The Rev. J. Jackson of Taunton, Mr. Teall's late tutor, delivered an affectionate charge; and the service was closed by the Rev. W. Hewitt of Crediton. In the afternoon, the Rev. W. Aitchison of Barnstaple read and prayed; the Rev. J. Bigwood of Exeter preached; and the Rev. T. Rockley of Hatherleigh offered the concluding prayer. The engagements of the evening were commenced by the Rev. T. Winter of Bristol; the Rev. Samuel Nicholson of Plymouth preached; and the services of the day were closed by Mr. Teall, who implored the divine blessing on the engagements of a season which will be long remembered, and which, it is hoped, will be followed by future marks of the blessing of heaven.

BOOTLE, NEAR LIVERPOOL.

The foundation-stone of a handsome chapel, in connexion with the baptist denomination, was laid at this place at the beginning of last month. It is situated in the midst of a large and increasing population, where no other dissenting chapel has hitherto been erected. This effort has been made by the church under the pastoral care of the Rev. C. M. Birrell; £1050 having been subscribed by them, leaving nearly £600 to be raised before the opening. The Rev. James Lister, as he stated, in Mr. Birrell's unavoidable absence, delivered an able address to a very numerous and respectable assembly on the ground; other ministers aiding him in the services.

ORDINATIONS.

SOUTHAMPTON.

The Rev. Thomas Morris of Portsea has received and accepted a cordial invitation to the pastorate of the church formerly under the care of the late Rev. B. H. Draper, Southampton.

BURNLEY, LANCASHIRE.

Mr. Richard Evans, student at the baptist college, Accrington, has accepted a unanimous invitation to become pastor of the particular baptist church at Burnley, formerly under the pastoral care of the Rev. D. Griffiths, theological tutor of that college.

RECENT DEATHS.

MRS. FLINT.

It was the distinguished privilege of the late Mrs. Flint, to be descended from a long line of holy ancestry. Her grandfather, the Rev. Enoch Francis, was renowned as a preacher throughout South Wales, where his name is still venerated; and it is recorded of him in his memoir, that "God gave him grace and gifts to an extraordinary degree." Of her father, Benjamin Francis, it may be affirmed, that from his extensive labours, and numerous publications, there were few of his contemporaries in the denomination more generally known, or more highly revered, than this eminent servant of God. He was, like his brother Jonathan, baptized at fifteen years of age, and both the sons resembled their father, in commencing their ministerial duties at nineteen. For forty-three years, he was pastor of the baptist church at Shortwood, Gloucestershire, where during his ministry he baptized four hundred and fifty persons.

Blest with such a parentage, Mrs. Flint was nurtured from her cradle in "the fear and admonition of the Lord," and in her eighteenth year, it was the felicity of her father to admit her by baptism to Christian fellowship. In 1799, she was united in marriage to the Rev. Thomas Flint, then co-pastor with her father; a bond of union, which, though it remained unbroken for only twenty years, proved the source of mutual joy and consolation. It was in the meridian of his days, and while occupying a sphere of extensive usefulness, as pastor of the church at Weymouth, that the labours of earth were exchanged for the rewards of heaven: and, by those who were conversant with him, the zeal he exemplified in his Master's service, the anxiety he evinced to be a successful ambassador of Christ, and the eloquence with which he enforced his message, will long be remembered. A few years after her bereavement, Mrs. Flint removed to Canterbury,

where the remainder of life was cheered by the assiduous attentions of her children. During this, as in preceding periods of her history, she was the subject of much bodily indisposition, and her devoted family entertained but slight expectations her life would be prolonged to her sixty-seventh year; indeed her general state of health, while it was a barrier to her active usefulness, often prevented her enjoying the outward means of grace, and mingling as freely in Christian intercourse as the warm affections of her heart would have led her to do. The tender susceptibilities of her mind were often painfully excited at the prospect of death, which, though it did not prevent her anticipating a blissful immortality with the "full assurance of hope," yet rendered her "subject to bondage."

Her last illness was short, but rich in exhibitions of divine mercy and support. It did not assume an alarming character until Sunday evening, March 17th, the day preceding her decease, and even then, of the near approach of the last enemy she appeared unaware. On the following morning, it became evident that the "mortal" was about to "put on immortality;" and as one of her dear children entered the room, she exclaimed with much emphasis, "What a night I have passed!—I cannot describe it! I have been in a new world, and in the company of angels!" To a relative, who gave her the intimation of her approaching end, she replied, "What!—do you mean it?—can it be so?—am I so near home? The love of Christ is overwhelming!" These were almost the last words she uttered; and, at half-past seven the same evening, she sweetly fell asleep in Jesus, without even a sigh to indicate the moment when her spirit took its flight. Thus tranquil was the scene, when—

> "The Angel of the covenant
> Came, and all-faithful to his promise, stood,
> Prepared to walk with her through death's dark vale."

The character of this departed saint was a lively illustration of Christian principle. Deeply imbued with humility, she entertained those abasing views of herself, calculated to surprise and perplex individuals unacquainted with the power of divine truth; panting after a full attainment of holiness, she scrupulously desired, and highly estimated consistency of deportment in others; and, as the humble disciple of Jesus, esteeming herself "less than the least of all saints;" she blended with a growing conformity to his image, an ardent attachment to the meanest of his followers. Perhaps no feature was more attractive; certainly, none was more fully developed in her, than the complete absence of all selfishness, and a disinterested preference for the interests of others. This principle seemed to pervade her whole conduct; and in its exercise, she sought to tread in the footsteps of him who, throughout his life of beneficence, "pleased not himself." With the anxious inquirer she sympathized under difficulties; as an encourager of the young, and a comforter to the afflicted, she manifested a spirit of kindness and consolation; and in the important relation of the pastor's wife, she was eminently discreet, and materially assisted in lightening the labours of her husband. The frequent deprivation of the means of grace, which she was called to experience through sickness, occasioned her deep regret; but she submitted to seclusion without repining; and, while in the remembrance of past enjoyments, she could say, "Lord, I have loved the habitation of thy house," it was still her felicity to delight in the privileges of private communion. Those lineaments of character which adorned her life, and which will impart fragrance to her memory, cannot be more correctly traced than in the language of her highly-esteemed pastor, the Rev. Wm. Davies: "Her retiring modesty, the sweetness of her disposition, her tender affection, unobtrusive manner, and her unassuming and secret methods of performing acts of kindness and benevolence for others, tended to endear her in no common measure to a numerous family circle, and to those Christian friends whose society she occasionally enjoyed. These mental qualities, and Christian excellencies, for which we give praise to God, will make her loss to be deeply felt, beyond the boundary of family ties."

It was but a few hours before the commencement of her fatal illness, that, with deep emotion, she parted from the Rev. J. M. Cramp, A.M., then about leaving these shores for Canada. His remarks on hearing of her unexpected decease, we cannot refrain from subjoining.

"The creative power of God fashioned the mind of the departed one after the most delicate model, enduing it with fine powers and tenderest sensibilities; but redeeming goodness had done much more, sanctifying those powers, and consecrating them to the sublime purposes of the great salvation. Her keen susceptibleness, though in some respects it administered to pleasure, exposed her to suffering also: a mental texture so exquisitely fine would necessarily be wounded under circumstances in which harder natures would scarcely feel at all. This is now corrected. Her mind is far more susceptible than ever; but it is endowed with strength, and is out of the reach of all hurtful influences; she 'stands and bows amongst them there,' undazzled by the brightness, and unwearied with effort. It is not effort; it is the ease and bliss of absolute purity, the consciousness of power. And she can endure the holy, elevating excitement of 'the general assembly,' without a wish to withdraw into privacy. The companionship of flaming seraphs is bearable now; the loud shouts of holy

triumph, and the voices of the heavenly harpers, can be heard with satisfaction; yea, her own voice mingles with the voice of the blessed before the throne, exclaiming in tones as strong as any of theirs, 'Worthy is the Lamb that was slain!'"

The remains of the late Mrs. Flint were deposited in the burial-ground attached to the baptist chapel, Margate.

MR. EDMUND THOMAS CLARKE.

The deceased was the third son of the Rev. Owen Clarke of Vernon Chapel, Pentonville. At an early age he discovered those qualities of mind and disposition which induced his friends to place him as a pupil with a highly respectable medical practitioner in Bath. Having possessed the advantage of his father's ministry, it was made, through grace, the means of his conversion to God. From this period he discovered a supreme regard to divine things, under which his character was gradually formed. In his professional studies a considerable measure of natural talent was improved by the most unremitting care and diligence, so that he acquired the highest confidence of his medical instructor, and, during a large proportion of the period of his residence in Bath, he was intrusted with the charge of patients even under circumstances of comparative difficulty.

With the highest testimonials he was, in due course, entered as a student of Charing Cross Hospital; and, although subject to a large measure of those temptations to which this portion of a medical education is generally exposed, his diligence, firmness, prudence, and temper, were such that while, through the divine blessing, he maintained the highest consistency of conduct, he acquired the esteem of the highly respectable professors of the hospital, as well as the respect and affection of his fellow-pupils; and, having filled the office of clinical clerk to the hospital, he was regarded with much confidence and respect by the whole of the patients under his care.

With a view to secure a larger portion of time, and to be free from interruption, he was generally engaged in the dissecting room an hour before the other students. On one of these occasions he very slightly punctured one of his fingers; but, as it was so slight, and as no inflammation of the part took place, it was not thought to be of a serious nature, but in about ten days afterwards the axilliary glands became swollen, and deep-seated inflammation appeared to have taken place. This was followed by low fever and occasional delirium.

With the view of being under the constant care of his medical friends, he was removed at their kind request to private apartments in Charing Cross Hospital. Here the most unremitting skilful and kind treatment was given to his case by the whole of the medical officers, and, from the strength of his constitution and self-possession, his friends were encouraged to apply the most energetic treatment. This, however, failed; and he fell a youthful martyr to the dangers of his profession, on the 18th of April, 1844, in the twenty-second year of his age.

During the whole period of his illness when at the hospital, he was attended night and day by his affectionate mother, who, although called to witness the most intense sufferings in a beloved son, and during which the violence of fever produced occasional delirium, was delightfully sustained by the simple and childlike manner in which he was enabled to express his sole reliance as a perishing sinner on the atonement and intercession of the Lord Jesus Christ. A Bible given him by his father many years since was his constant companion; its hallowed truths, which had regulated his conduct, and so gave a bright prospect of eminence and usefulness, and which had sustained him under the strongest temptations, now, in his last and only illness, imparted to his mind the most delightful consolations. When in health, his attendance on public worship was never neglected, unless detained by professional duty. The last time he was in the house of God he had been unavoidably detained on this account, so that he was strongly persuaded by his medical friend not to go to chapel that morning, lest, being late, he should disturb the congregation. He was, however, in time for the sermon, and his father preached from Gal. ii. 20, which appeared to produce a very delightful impression on his mind. During his illness he repeated many favourite hymns, particularly that commencing—

"Poor, weak, and worthless, though I am,
I have a rich, almighty Friend;"

and in his conversation with his dear mother and others who visited him, he appeared with deep humility to intimate that his hope and refuge were alone in the grace and mercy of the Lord Jesus Christ, while, during the whole of his severe sufferings, not a murmur escaped his lips, but he displayed the most calm and peaceful resignation. He slept in Jesus. Had he survived, it was proposed that he should be among the first candidates for baptism in Vernon Chapel. In its erection he took the most lively interest, and having received a small sum for professional assistance which he rendered to a friend just before his illness, the first money he had ever earned on his own account, he was extremely anxious that this sum should be given as his contribution towards the building.

His removal will be severely felt by a large and attached circle of friends; while

the poor and afflicted of his father's congregation will have lost a most affectionate and skilful medical adviser. His death was improved at Vernon Chapel school room, from 1 John i. 2, 3, to a large congregation, among whom were a considerable number of the students of Charing Cross Hospital. It was a season of deep interest, and it is hoped may prove the occasion of life to many.

REV. GEORGE CHAPMAN.

This highly esteemed minister, who for more than fifty-one years was the devoted pastor of the baptist church, Dorman's Land, near East Grinstead, Sussex, fell asleep in Jesus, on Tuesday morning, April 30th, 1844, in his seventy-fourth year. His end was peace.

WILLIAM STANCOMB, ESQ.

Died, on Thursday morning, May 2, after only a few hours' illness, at the age of sixty-nine, W. Stancomb, Esq., a magistrate for the county of Wilts, and during twenty-five years a deacon of the baptist church, Back Street, Trowbridge. On the preceding Lord's day he attended, in his usual health and spirits, all the services of the sanctuary, beginning, according to his invariable custom, with the early seven o'clock prayer meeting, at which he presided. In the afternoon, owing to the indisposition of the pastor and the absence from town of his senior associate in the deaconship, he kindly took upon himself the responsibility of that service also. On each occasion, the scriptures which he read, the hymns he gave out, and the observations that he made, had striking reference to the approach of death and eternity. His frame of mind throughout the day seemed to be specially solemn and devout.

As a deacon he was very exemplary in the cheerful promptitude with which he undertook whatever personal service might be required of him; and, at every meeting on sabbath days or week days, whether for business or devotion, his presence might be safely calculated on. He was accessible at all times, and to all persons. Most of the gentlemen and tradesmen of the town attended his corpse to its last resting-place in the chapel yard. His death was improved on Sunday morning, May 12, in a sermon by Mr. Barnes, from 1 Thess. iv. 13, in presence of a crowded auditory.

JOSEPH GUTTERIDGE, ESQ.

Died, on Lord's day, May 5, Joseph Gutteridge, Esq., of Denmark Hill, Camberwell. The name of this excellent man must, we presume, be very generally known through our denomination, of which for so many years he was at once a pillar and an ornament. His life was protracted to the unusually long period of nearly ninety-two years, sixty-six of which he had been a member of the church in Little Prescot Street, and more than fifty a deacon. Placed by divine providence in opulent circumstances, he devoted the chief part of his time to the affairs of benevolent and Christian institutions; and endowed with a remarkably vigorous and sound understanding, his judgment had great weight in their management. He was at different times treasurer to the Baptist Fund, to our Missionary Society, and to Stepney College, holding the first of these offices till his death, as well as, we believe, to some other societies in which the different bodies of dissenters are combined. For the last few years of his life his infirmities had withdrawn him from public engagements, but his mental faculties were mercifully preserved almost unimpaired to the final event. His last moments were undisturbed by physical suffering, and cheered with the abundant consolations of the gospel. By this providence, both our denomination and the body of protestant dissenters have sustained a loss of no common magnitude; but we are consoled in the reflection that our loss is his incomparable gain. His remains were interred in Bunhill Fields on Monday the 13th, when the oration over the grave was delivered by Dr. Steane, and Mr. Stovel engaged in prayer. Funeral sermons were also preached by these brethren on Lord's day the 19th, which we hope will be published, and we shall then be able, as we trust, to give from them a biographical and characteristic sketch of a man so worthy to be had in remembrance.

MRS. DAVIS.

Died, in the faith and hope of the gospel, on Friday, May 10th, at Chenies Lodge, Ann, the beloved wife of the Rev. Thomas Davis, pastor of the baptist church at Bromsgrove, Worcestershire. In January last, she gave birth to her sixth child, and shortly after her confinement, symptoms of consumption appeared. In the latter end of April it was determined to try her native air, in hopes at least of arresting the progress of her disease. But she had scarcely been at her dear parents' home a fortnight when her happy spirit took its flight to her heavenly Father's house above. She died universally beloved and respected by all who knew her. She has left an afflicted husband and five dear infants to mourn their loss. Her death was improved by the Rev. E. Davis of Lewis, in the baptist chapel, Chenies, on Thursday evening, May 16, to a large and attentive congregation, from Isaiah xxxiii. 24.

REV. J. B. SHENSTON.

The respected pastor of the sabbatarian baptist church, meeting in Eldon Street, Finsbury, fell asleep on the 12th of May, in the sixty-ninth year of his age, having been a member of the board of baptist ministers in London forty-four years.

MRS. DICKERSON.

Mary Anne, the beloved wife of the Rev. Philip Dickerson, pastor of the baptist church, Little Alie Street, Goodman's Fields, London, was removed from this world on the 15th of May, in her 37th year. In life, she adorned the doctrine of Christ by a lovely character; and, while struggling with death, sung of her confidence in the Rock of Ages.

MISCELLANEA.

BAPTIST THEOLOGICAL EDUCATION SOCIETY.

The proceedings of this society were checked almost as soon as it was formed, by the invitation given to its secretary, Mr. Cramp, to become tutor of the baptist theological institution at Montreal. As its organization had originated with him, and confidence had been excited by his acknowledged prudence and energy, its conductors felt when he determined to remove from this country that a vacancy was occasioned that it would be difficult to fill up. The Rev. John Cox of Woolwich, and the Rev. John Statham of Reading, have however consented to become joint-secretaries; an appeal for pecuniary support will now be made, and the committee hope that a practical expression will be given very generally of that approbation of their object and plan which has been expressed very cordially in words by churches and ministers in many parts of the country. The plan, regulations, and list of its committee, may be found in our number for November last.

ANTI-STATE-CHURCH CONFERENCE.

This meeting, which has been a subject of discussion many months, having been held, we deem it right to present to our readers some account of its proceedings. It was held at the Crown and Anchor tavern in the Strand on the 30th of April and two following days. It is said to have comprised seven hundred and forty delegates, and appears to have been satisfactory to its promoters. The most complete view that we can give of its character in our limited space, will be perhaps to record the resolutions which were passed; omitting those which were transient in their nature and related to the details of business, and transferring to our pages those of permanent importance. These seem to have been drawn up with care, and designed to embody the spirit of the assembly. We take them from the columns of The Nonconformist.

Dr. Young of Perth moved the following resolution:—

"Various misconceptions of the character of this Conference having prevailed,

"Resolved — That the members thereof now assembled, take the earliest opportunity of declaring, that it never was intended, and is not now regarded by them, as constituting in any way a demonstration of dissenting strength, but is viewed solely as a deliberative meeting of such friends of religious liberty as believe a conference of dissenting representatives, gathered from all parts of the empire, to be the best mode of commencing a serious and earnest effort for the disenthralment of religion from the secularizing influence of state control.

"2. That, in the judgment of this Conference, the period has now arrived when a merely defensive policy must fail to meet the requirements of our position, or to discharge the obligations under which we are placed; and that a united, earnest, and scriptural effort to diffuse our sentiments, with a view of preparing the public mind for the extinction of the union subsisting between the church and the state, is enforced by our interests as nonconformists, and still more imperatively called for by our obligations as Christian men."

The Rev. C. Stovel proposed the following resolution:—

"That this Conference, while emphatically disclaiming all intention to assail any church apart from its connexion with the state, is constrained by a deep sense of religious obligation to Jesus Christ, the sole head of the church, to express its solemn determination to persevere in opposition to the principle on which state establishments of religion are founded, as contradistinguished from that which lies at the foundation of dissent from such establishments.

"That this Conference, consequently, distinctly disavows the scriptural authority of all state establishments of religion, and of all state endowments of religion, under any of its denominations, and explicitly asserts the entire independence of the church of Christ, which is to be secured only by the practical admission of the principle of self-support and self-extension, as imperatively demanded by the authority of the New Testament.

"That, regarding the principle of state establishments of religion as especially involving the doctrine that it pertains to the civil magistrate, as an incumbent part of his pub-

lic duty, to provide for the interests of religion, this Conference maintains that, whether the proposal of alliance come from the church or from the state, any union between the two must be incompatible with the laws contained in the statute-book of Christ, as king in his church, inasmuch as, while there is no authority in that book for any such union, it is positively prohibited in numerous passages, embodying facts, principles, and precepts, at direct variance therewith.

"That any state or secular provision for the diffusion of religion, or for the support of its ministers, involves the opponents of the New Testament method in various difficulties and dilemmas; rendering it impossible to draw the line of demarcation between things secular and things sacred; causing either the church, by submitting to the control of the state, to sacrifice its independence, or the state, by yielding its control, to violate its trust, and bringing about a state of things in which the professed ministers of Christ derive their subsistence, not in the relation which they sustain towards the church, but as the retainers of those by whom they may be paid.

"That, so far from admitting the voluntary principle to amount, as sometimes alleged, to a denial of the headship of Christ over the nations, this Conference regards the principle of state establishments of religion as inevitably having that effect; inasmuch as Christianity has superseded Judaism, the principle of which was national, by a system purely spiritual in its character."

Mr. Shoebotham then moved the following resolution:—

"1. That, in the judgment of this Conference, the union of the church with the state has been proved, by a long and varied course of experience, to be productive of highly injurious and deplorable results, both political and spiritual.

"That all historical evidence leads to the conclusion, that national establishments for securing the stated observance of divine ordinances and the promulgation of religious truth, are maintained chiefly for political purposes, are essentially secular rather than religious institutions, and merge the spiritual interests of men in the attempt to further the ends of civil rulers; that the endowment by the state of any class of clergy has never failed to render them the abettors of oppression; that state churches, wherever they exist, and under every variety of modification, tend to enhance the bitterness of political strife, to deepen feelings of alienation between class and class, and to infuse into the discussion of all leading topics of national policy, a spirit of intolerance and bigotry; that they tend, in almost every known instance, to perpetuate the unchristian and inhuman system of war, by treating it in their creeds and standards as a Christian duty, and lending to it all the influence of ceremonial solemnities; that the claims which they set up and enforce, restrict in several ways the rights of citizenship, render just, impartial, and comprehensive legislation an impracticability, check the free action of political institutions, and clog the whole machinery of civil government; that they have seriously retarded the progress of popular education, and that they have thrown a seemingly religious sanction over the most unrighteous principles of state policy.

"3. That, grent as are the political evils resulting from the union of church and state, they sink into insignificance when compared with the injuries inflicted by it upon the spiritual interests of mankind: and this Conference avows its belief that Christianity has had to contend with no external and institutional impediment more formidable than state churches. The low, mistaken, and worldly views of the intrinsic power and the exalted objects of divine truth, which their very constitution exhibits, and the merely nominal or ritual character of the religion thereby produced—the system of patronage, whether lay or ecclesiastical, which is an inseparable element of their being, and the consequent assumption of the sacred office by men utterly disqualified for the vocation of religious teachers—the temptations held out to a state clergy to maintain their exclusive pretensions by unscriptural and ridiculous theories respecting the sanctity of their order and the efficacy of rites when administered by themselves; to display active enmity against all voluntary effort for the diffusion of religious truth; to throw practical obstacles in the way of its success, and to resort to persecutions up to the extent allowed them by the spirit of the age—the influence they have ever exerted to prevent Christian union on any large, general, and scriptural basis—the fatal certainty with which they operate to detract from the spiritual authority of divine truth, and to give perpetuity to error, both in doctrine and in discipline—the veil which they throw over the religious destitution of the people—the amount of benevolent and pious zeal which they thereby repress, and the popular infidelity which these and other evils, flowing out of the system, combine to engender and to confirm, demonstrate the union between the church and the state to be the largest, the most specious, the most fatal obstacle to spiritual triumph, which Christianity in these realms has had to encounter."

Mr. Giles of Leeds moved the following resolutions on Mr. Massie's paper:—

"That, upon a review of the various forms and degrees in which the principle of the union of the church with the state is acted out in the ecclesiastical arrangements of the

British government, both in the united kingdom and in the colonies and dependencies of the empire, this Conference is deeply impressed with the conviction, that, in the distribution of state honours and emoluments among the professed ministers of religion, ministers of state and the legislature have rarely been influenced by any concern for the maintenance and propagation of religious truth, but generally by considerations of state policy.

"That this is seen most conspicuously in the church of England, as by law established, in which the distribution of ecclesiastical honours, offices, and emoluments, is rendered subservient to the designs of men in power, and injurious to the best interests of the people.

"That, in Ireland, these evils are greatly aggravated by the protestant episcopal church in that country being the accepted church of only a very small minority of the population, and are further illustrated by the *regium donum* and the Maynooth grant, which, viewed in connexion, exhibit the government as pretending to sustain, with equal hand, protestant and Romanist dissenters, and the advocates of theological opinions diametrically opposed, while, in their distinct operation, they have conduced as little to the peace and good order of the country as to the moral and religious benefit of the people.

"That, in Scotland, where the state, although it has established episcopacy in England, acknowledges the title of presbyterianism to legislative recognition and support, the political subjugation of an established church to the state by which it is established, has been recently demonstrated to be an inevitable and irreversible consequence and condition of such connexion and dependence, by the secession of nearly half the ministers of the state church in that country, simply because they could not retain their position in it, and yet preserve their independence as Christian men and Christian ministers.

"That in Canada, Australia, and other British colonies, government grants of money or of land to the ministers and members of conflicting denominations, evince in a striking manner the utter indifference of the public authorities to the nature of religious truth, and consequently sustain the inference that the distribution of such grants is regulated by merely political considerations.

"That the parliamentary grant to poor dissenting ministers in England and Wales sustains the same conclusions.

"That, therefore, this Conference, on a solemn review of these facts, cannot refrain from entering its decided protest against all the forms in which the fundamental principle of the union of the church with the state has been embodied by the British legislature."

Mr. John Burnet then proposed the following resolution, grounded on a paper which had just been read, drawn up and forwarded to the Conference by a member of the bar:—

"That, in contending for the separation of the church from the state, this Conference contemplates an ultimate appeal to the imperial parliament for the following objects:—1st. For the repeal of all those laws which render either the profession or the disavowal of any form of religious faith or worship, or the subscription, or recital, or adoption in any way, of any declaration containing or implying a pledge of a certain line of conduct towards any religious body or institution, a necessary qualification for the exercise of any public office or employment; or which confer on the ministers of religion, in any of its forms, the right, as such, to fill any parliamentary station or public office, or to perform any public or state function; or which exclude all ministers of religion, except those attached to a specified sect, from conducting services of religion on occasions of state ceremony, and before either of the two houses of parliament and other national bodies or institutions, or which devote public money, whether taken out of the parliamentary taxes or out of any other branch of the national revenue, or public property, whether consisting of lands, buildings, or otherwise, to the support of any form of religious faith or worship; or which, on the ground of religious faith or worship, exempt from public payments, or create distinctions of any nature, honourable or otherwise.

"2. For the enactment of laws entirely abolishing public exactions in support of any form of religious faith or worship, and resuming into the hands of parliament (with due regard to the life interests of actual beneficiaries, and to the equitable claims of all other parties) for application to purposes strictly national and purely secular, all lands, buildings, and other property, at any time granted by parliament for the support of religious faith or worship in any form, or for the exclusive use of men or bodies of men, professing or maintaining any description of religious faith or worship."

Dr. Jenkyn moved the following resolution:—

"That, while this Conference feels it to be incumbent upon all the friends of true religion to seek, with deep earnestness and persevering energy, the dissolution of the union between the church and the state, it distinctly and solemnly repudiates the use of any means in the attainment of this end but such as are based on moral principles, and are in strict accordance with the genius and directions of Christianity and the will of God. That it proposes to address itself to the great

work it contemplates by endeavouring to impress on the minds of religious men of all denominations a becoming sense of the importance of the subject, by availing itself of all suitable opportunities and modes of informing their fellow-countrymen, and of creating and directing public opinion, with the view of ultimately prevailing upon the legislature of the country to leave divine truth to its intrinsic claims and power, and to the protection and blessing of the great Head of the church.

"2. That this Conference is unfeignedly solicitous that this work should be prosecuted in the spirit of Christian forbearance, candour, and charity, but with unflinching firmness and untiring perseverance; that it should be carried on prayerfully, and in a constant sense of dependence upon the blessing of the Most High: and that any departure from this temper will tend to retard the success of the enterprise, which every nonconformist must have at heart.

"3. That, in the judgment of this Conference, the solemn duty devolves upon the dissenters of Great Britain to commence such wise, united, and well directed efforts as may issue in the separation of the church from the state; and they are hereby respectfully and earnestly invoked, laying aside all considerations of temporary expediency, to take their ground on the sacred principles they profess, to assert the spirituality of the kingdom of Christ, and never to rest until this great and fundamental truth shall be practically recognized by the government of the United Kingdom."

Mr. J. Burnet then moved, which was seconded—

"That a scheme of organization to liberate the Christian religion in the British empire from state interference should be adopted."

The scheme consisted of a series of clauses, part of which, after some verbal alterations, were agreed to.

Mr. John Burnet proposed the following resolution:

"That the Conference, in view of recent events in Scotland, gratefully acknowledges the devoted and persevering efforts of those advocates of the voluntary principle in that country who were mainly instrumental in superinducing the secession of upwards of five hundred ministers from the church of Scotland, and would earnestly recommend that they continue to urge ministers and members of the free church faithfully to renounce in theory, as they have renounced in practice, the principle of an establishment, as unscriptural, impolitic, and unjust."

The gentlemen who presided at the several sittings were (as described in the Nonconformist) Mr. John Burnet, the Rev. Andrew Marshall, D.D., LL.D., of Kirkintilloch, Dr. Young of Perth, Mr. J. Acworth, John Dunlop, Esq. of Brockloch, and Dr. Cox. Papers were read which had been drawn up by Dr. Wardlaw, Mr. Miall, Mr. Massie, a Member of the Bar, and Mr. J. P. Mursell of Leicester. The principal speakers, in addition to those already named, were Mr. W. S. Crawford, M.P., Dr. Pye Smith, Professor M'Michael of the Relief Church of Scotland, Mr. Joseph Sturge, Mr. A. Gordon of Derry, Mr. Trestrail of Cork, Mr. J. Sibree of Coventry, Mr. Brock of Norwich, George Thompson, Esq., Dr. Price, Mr. Robertson of Edinburgh, Dr. M'Farlane of Glasgow, Dr. Campbell, Mr. James Richardson of London, and Mr. W. Higgs of Gloucester.

BRITISH ANTI-STATE-CHURCH ASSOCIATION.

The following is the scheme of organization adopted by the Anti-state-church Conference, on Thursday, May 2, as it appears, after verbal revision, in the Nonconformist of May 15.

I. That a society be now formed, to be intituled, "THE BRITISH ANTI-STATE-CHURCH ASSOCIATION."

II. That this society be based upon the following principle:—"That in matters of religion man is responsible to God alone; that all legislation by secular governments in affairs of religion, is an encroachment upon the rights of man, and an invasion of the prerogatives of God; and that the application by law of the resources of the state to the maintenance of any form or forms of religious worship and instruction, is contrary to reason, hostile to human liberty, and directly opposed to the word of God."

III. That the object of this society be—the liberation of religion from all governmental or legislative interference.

IV. That this object be sought by lawful and peaceful means, and by such means only.

V. That every individual subscribing to the principle upon which this Society is based, and contributing not less than one shilling annually to its general fund, be admissible as a member.

VI. That the officers of this society consist of a treasurer, three secretaries, three auditors, a council of five hundred, and an executive committee of fifty members; that the place of meeting of the executive committee be in London; and that the members of the council be entitled, when in London, to sit at the committee board, and to take part in their deliberations.

VII. That the whole of the officers be, in the first instance, elected by the present conference.

VIII. That the treasurer, secretaries, and auditors, be elected in open conference, and be subject to the following regulations:—

1. No individual shall be acknowledged as an officer of this society until he have declared his adhesion to the principle on which it is founded.

2. Each officer shall hold office during the society's pleasure, except as hereinafter provided for.

IX. That the council of five hundred be elected by the Conference alone, and be subject to revision, as to its composition, at each succeeding Conference.

1. The members of the council shall be thus apportioned—three hundred for England, one hundred for Scotland, fifty for Ireland, and fifty for Wales.

2. Vacancies in the council shall not be filled up until the next Conference after they occur.

3. A Conference shall be convened once in three years at least, to be constituted in the same manner as the Anti-state-church Conference of 1844.

X. That the executive committee be elected, in the first instance, by the Conference; be altered or re-appointed from time to time by the council at its pleasure; and be liable to be altered, dismissed, or re-appointed, at each succeeding Conference.

XI. That vacancies in the offices of treasurer, secretary, and auditor, and in the executive committee, be filled up by the council in the following manner:—

1. Any such vacancy shall, within a month after its occurrence, be signified by the executive committee, through the post, to each member of the council.

2. The executive committee may nominate to fill up vacancies, but each member of the council shall be at liberty to disregard such nominations, and to vote for other persons whom he may deem more eligible—marking those names presented by the committee for which he votes, or erasing those which he rejects, and substituting such as he may prefer.

3. The circulars thus marked being returned by post to the committee, they shall ascertain who have the majority of votes, and announce the result by public advertisement.

XII. That the duties of the several classes of officers be as follows:—

1. The treasurer shall pay into the hands of a banker, selected by the executive committee, and in the name of "The British Anti-state-church Association," all monies transmitted to him for the benefit of the society; shall keep a correct account of all such moneys, and of the names of the persons by whom they are sent; shall pay, by cheques on the banker, signed with his name, such, and only such, sums of money, in liquidation of claims against this society, as the executive committee shall at any one of its meetings direct; shall lay his accounts of receipts and disbursements before the council, whenever convened; and shall annually prepare a balance-sheet to be presented to the council at its first meeting after January in each year.

2. The secretaries shall so arrange among themselves, as that one of them, at least, shall be in attendance at each meeting of the council and of the executive committee, to take minutes of the proceedings, which shall be read for confirmation at their next meetings respectively; shall, with such assistance as the executive committee may deem necessary, conduct all the correspondence of the society, summon the members of the executive committee and of the council to their ordinary and special meetings, and prepare and arrange the business to be laid before them; shall keep a correct register of the names of the members of this society—issuing to them annually fresh cards of membership; shall hand over to the treasurer all moneys received by them for the benefit of this society, with a correct account of the same; and shall obtain reimbursement for petty expenses incurred by them in transacting the business of this society, by means of orders on the treasurer, authorized by the executive committee, and signed by the chairman for the time being, and by two members, at least, of the executive committee.

3. The auditors shall examine and audit the society's accounts annually, making such remarks on any item of expense as they may deem to be called for, and shall present their report to the council, at its first meeting after January in each year.

XIII. That the council meet once in twelve months, at least, the time and place of their next meeting being fixed by themselves, at each successive meeting, and that the following be their powers and duties:—

1. They shall elect to all offices except in their own body, which may be vacated by death or otherwise, during the interval between one conference and another.

2. They shall determine all plans of importance connected with the operations of this society; and, whatsoever they determine, the executive committee shall carry into effect, according to their instructions.

3. They shall superintend the affairs of this society, making arrangements for the holding of conferences, whenever and wherever, it may, in their judgment, be expedient; but, under any circumstances, they shall call a general conference at least once in three years.

XIV. That the constitution, duties, and responsibilities of the executive committee be the following:—

1. They shall meet once a month, at least, being summoned by circular from the secretaries, at some fixed place of business to be selected by themselves.

2. It shall be their first duty to carry out the plans of the council.

3. They shall take measures for the collection and digest of statistical and other information relative to state churches, and shall procure, by public competition or otherwise, the writing of such tracts, or larger treatises, on the question of national religious establishments, as they may deem requisite to further the objects of this society.

4. They shall regulate the movements of public lecturers engaged in the name of this society, and shall give advice to individuals wishing to form similar associations.

5. They shall carry into execution, as opportunities present themselves, the several modes of action prescribed by the council, shall act as a central committee of advice whenever occasions may require, and shall have power to call together the council whenever, in their judgment, it may appear desirable.

6. They shall hold themselves responsible to the council, by whose decisions they shall be bound.

XV. That the following be among the modes of action contemplated by this society:—

1. The collection and digest, from authentic public documents, of all such information as may throw light upon the nature and tendency of state churches.

2. The securing original essays on the question of state churches, for popular use, and fitted to supply to the public, and especially to dissenters, needful and useful information on the subject.

3. The employment of lecturers, gratuitous or otherwise, under the sanction and direction of the

executive committee; to explain and enforce the fundamental principle of this society; to expose the evils which have resulted, and are inseparable, from any form of alliance between church and state; and to rouse the public, and especially professed nonconformists, to an earnest consideration of their duty in this matter.

5. The giving advice to individuals wishing to form similar associations, for the purpose of diffusing correct information, and of bringing public opinion to bear, as prudence may dictate, upon the composition of the House of Commons, and upon the decisions of the imperial parliament.

6. The promotion of the return to parliament, wherever practicable, of men of known integrity and ability, conversant with the principles of this society, and disposed to avail themselves of all suitable occasions for exciting discussion thereupon, and ready to promote its object: and the furnishing of such members, when returned, with all the special information the society can command.

7. The support of such members whenever the council shall deem it advisable to agitate the question of state churches in the legislature, by means of petitions to the houses of parliament, and memorials to the throne, and in other appropriate and constitutional ways.

8. The removal of the question of national religious establishments as much as possible from under the influence of party feeling; the placing it upon the ground of what is due to pure and undefiled religion, and to the best interests, temporal and spiritual, of the people; and the enlistment of the sincerely religious of all classes of the community by energetic appeals to conscience.

9. The adoption of preparatory measures for obtaining the repeal of all existing laws directly or indirectly involving the union of the church with the state; and the enactment of laws adapted to carry out, to their legitimate extent, the principles of religious liberty.

10. The employment of whatsoever lawful and peaceful means may be adapted to promote the one great object of "The British Anti-state-church Association."

CHELTENHAM.

The church and congregation under the pastorate of the Rev. David Denham, late of London, finding it necessary to leave the Baptist Tabernacle, in the Bath Road, for a larger and more central place of worship in the town, have taken Ebenezer Chapel, King Street; which, after a thorough repair, was opened on Lord's day, April 28, 1844. The Rev. H. B. Bulteel, A.M, late fellow of Exeter College, Oxford, and the pastor, preached on the occasion.

RESIGNATION.

Our respected brother, the Rev. Charles Darkin, having resigned the co-pastorate of the baptist church Cirencester, his late friends, a few days since, presented him with a copy of Bagster's English Hexapla, elegantly bound in morocco, accompanied with an address, expressive of their esteem for his person and character, their gratitude for his past services, and their great regret at his removal.

MARRIAGES.

At the baptist chapel, Uley, Gloucestershire, April 9th, 1844, by the Rev. John Eyres, Mr Savage to Miss Trull of Uley.

In the baptist chapel, Andover, April 23, by the Rev. T. Applegate, Mr. John Bavenstock to Miss Frances Soper, both of that town.

At the baptist chapel, Horsley Street, Walworth, by the Rev. G. Cole, May 4, Mr. E. B. Pontifex of Great Dover Street, Borough, to Ann, eldest daughter of Mr. G. Clark, Hatfield Street, Blackfriars' Road.

At the same time and place Mr. I. Barnett of Great Dover Street to Elizabeth, second daughter of Mr. Clark.

RECENT PUBLICATIONS

Approbed.

Stories from the Old and New Testaments, on an improved plan. With a brief Sketch of the Evidences of Divine Revelation. By the Rev. Bowes Hall Draper. With 48 Engravings. Fifth edition. *London: Grant and Griffith.* 12*mo. pp.* 260.

The Discourse on Christian Baptism by Mr. Thomas Stratten of Hull, examined by John Crapp. *London: Houlston and Stoneman.* 12mo. *pp.* 52.

Appeal from the Church to the Hopeful but Non-professing Hearer; with suitable Reflections for Professing Christians. By the Rev. Henry Edwards, Ph.D., D.D. *London: Dyer.* 18*mo. pp.* 108.

Notices of the state of Religion in Geneva and Belgium. By H. Heugh, D D. *Glasgow: Maclehose.* 16*mo. pp.* 250.

Rome and the Reformation, or a Tour in the South of France. A Letter to the Rev. Richard Burgess, Honorary Secretary of the Foreign Aid Society. By J. H. Merle D'Aubigne, D.D. *London:* 18*mo. pp.* 69. *Price* 2*s.*

The North British Review. No. I. May, 1844. Contents. I. Life and Discoveries of Cuvier. II. Harris's Highlands of Ethiopia. III. The Corn Laws. IV. Memoirs and Correspondence of Mrs. Grant of Laggan. V. The Crusades. VI. Tractarian Poetry. VII. Frederika Bremer's Swedish Novels. VIII. Sewell's Christian Morals. IX. Policy of Party. X. Contributions of Lord Jeffrey to the Edinburgh Review. *Edinburyh:* 8vo. *pp.* 284. *Price* 6*s.*

The Devotional Letters of the Rev. Philip Doddridge, D.D., affording Advice and Consolation under Family Bereavements and other trying Dispensations of Divine Providence. Second and corrected edition. *London: Snow.* 12*mo. pp.* 226.

The Sacramental Meditations and Spiritual Experience of the Rev. Philip Doddridge, D.D. Forming a practical sequel to his celebrated work, "The Rise and Progress of Religion in the Soul." Second and corrected edition. *London: Snow.* 12*mo. pp.* 174.

Life of the Rev. James Renwick, the last of the Scottish Martyrs. By the Rev. Robert Simpson, Sanquhar, Author of the "Traditions of the Covenanters." *Edinburgh:* 12*mo. pp.* 220. *Price* 2*s.* 6*d.*

Traditions of the Covenanters; or, Gleanings among the Mountains. By the Rev. ROBERT SIMPSON, Sanquhar, author of "The Life of James Renwick," &c., &c. *Edinburgh: Johnstone.* 12*mo. pp.* 233.

The Christian System Vindicated against the more popular Forms of Modern Infidelity. Being the Hulsean Prize for the year 1838, and the Norrisean Prizes for the years 1837, 1839. By the Rev. DANIEL MOORE, M.A., Minister of Christ Chapel, St. John's Wood. Second edition, with additions. *London: H. G. Bohn.* 16*mo. pp.* 341.

Outlines of Congregationalism; with an Historical Sketch of its Rise and Progress in the Town of Andover. By the Rev. J. S. PEARSALL. *London: Foolscap* 8*vo. pp.* 159. *Price* 2*s.* 6*d.*

Sacred Biography; illustrative of Man's Three-Fold State: the present, intermediate, and future. By J. SMITH, M.A. *Glasgow: Gallie.* 12*mo. pp.* 400.

Elements of Language and General Grammar. By GEORGE PAYNE, LL.D. *London:* 12*mo. pp.* 236. *Price* 4*s.* 6*d.*

Truth and Duty: an Appeal to British Youth on the present Claims of Christianity; being the substance of three discourses to the young, recently delivered in Abney Chapel, Stoke Newington. By JOHN JEFFERSON. *London: Snow.* 12*mo. pp.* 67.

The Ministry of Angels, and the Nature of Invisible Influence. By THOMAS BLUNDELL. Second edition. *London:* 18*mo. pp.* 60. *Price* 1*s.*

The Eclectic Review. May, 1844. *London: Ward and Co.*

The Celestial Railroad. By NATHANIEL HAWTHORNE. Reprinted from the Baptist Magazine. *London:* 12*mo. Price* 1*d.*

EDITORIAL POSTSCRIPT.

The annual public meetings of some large societies this month have been rendered remarkable by the introduction of a practice, the bearings of which on the future prosperity of all such institutions demands attention. Amendments to the resolutions prepared by the respective committees have been proposed and carried, having reference to points on which the subscribers and friends of the societies were divided. At the meeting of the Sunday School Union, Mr. Carlile brought forward an instruction to the committee "to discontinue, at the earliest possible period, the publication and sale at the Union Depository of all denominational formularies;" and this, after an exciting discussion, which led away the meeting from all other topics, was carried by a show of hands. This meeting, however, was peaceful and harmonious in comparison of that of the British and Foreign Anti-slavery Society, which equalled any county meeting or contested election that we ever witnessed in tumultuous uproar; when Mr. George Thompson proposed a resolution on the very critical question of the admission of slave-grown sugar, and eventually carried it, in opposition to the gentlemen who have generally been regarded as the anti-slavery leaders, restricting the committee "from acting in their associate capacity on that part of the constitution which pledges the society to the adoption of fiscal regulations in favour of free labour, until a special meeting has been held to re-consider the articles of the Society as they bear upon that question." Now respecting the measures themselves we are not offering an opinion. As to denominational catechisms, we have always used what little influence we possessed to promote their passage to oblivion. It would be for the interests of truth, we believe, if they were all deposited in the crater of Mount Vesuvius. As to the admission of slave-grown sugar, after listening to the discussion, which was conducted with considerable talent, it appeared to us to be a question so intricate and delicate, and yet so important, that we could not take upon ourselves the responsibility of holding up a hand on either side. But the point we desire to submit to the judicious friends of religious societies is this: What will be the consequence if these precedents are followed, and it becomes customary to submit questions requiring the most calm and deliberate consideration to the decision—the final decision of these promiscuous assemblies? The precedents now set will assuredly be followed. The questions raised will be precisely such as these meetings are least suitable to determine; questions of great nicety, on which the friends of a society are divided, and respecting which strong feeling exists. There is no certainty that the decision of the meeting will correspond with the judgment of the society, or of its friends. To say nothing of the effect of clever declamation, and of adventitious circumstances, on all meetings consisting of thousands; to say nothing of the immense quantity of noise that can be made sometimes by a few persons in whom the thinking faculty has never been developed, there can be no certainty that one half of the assembly consists of real friends to the institution. There have been times when pro-slavery men would have attended at anti-slavery meetings, ready to vote in any way in which they thought they could do most mischief. At the late meeting, the question was one in which, had they expected that it would be discussed, and that a decision which must be binding would be made, mere politicians, and persons interested in the admission or exclusion of Brazilian sugar, might have been disposed to intermeddle. Dissenting meetings are exposed to the intrusion of unscrupulous partisans of the state church, such as constituted high-church mobs in

former days, and such as now write scurrilous letters to the Morning Post, or volumes of fiction by professed "Ex-Dissenters." At a crowded meeting in Exeter Hall it is difficult to make the whole assembly hear so clearly as to preclude misapprehension in voting, and impossible for any human chairman to determine with certainty on which side the majority lies, when the division is nearly equal. It is important for these, and many other reasons, that the executive and the influential members of all similar societies should consider what measures can be adopted to prevent the recurrence of these scenes. Else this effect will assuredly follow, that many of the best, firmest, and most liberal friends of our societies, who cannot bear excitement and contention, will withdraw their attendance; and unless we mistake greatly, the abolition of all such religious public meetings, if not the destruction of the societies themselves, will speedily ensue.

Mr. Mönster, the pastor of the baptist church in Copenhagen, is again in prison. On the 13th of May he was incarcerated for the fourth time, his adversaries, however, having on this occasion taken care to avoid the inconvenience which they have previously experienced when they made charges which it was difficult to sustain, by prudently concealing the reason for their procedure. He has not been apprised himself of the nature of his offence, and the police say they know not of what crime he is accused! Still, it is not difficult to conjecture the inducements of the clergy to stir up the government to persecute our friend. Though he does not himself baptize, his sermons are blessed to the conversion of many; others administer the ordinance, and the church is rapidly increasing. A clergyman, of some eminence as a theologian, has lately written and published a work in defence of the baptists, in which the state church is unmasked very unceremoniously. The firmness with which sufferings are endured by the baptist confessors must be also extremely trying to the patience of their foes. In a letter written by Mr. Mönster a few days before his imprisonment, requesting Mr. Rothery to return his hearty thanks on behalf of his suffering brethren to those baptists in this country by whose contributions they have been aided, he says, "What at present most troubles and annoys us, is the cruelty practised by the police in taking the children by force to the state church to be sprinkled. This practice has lately caused the death of a child, about twelve months old. It was so alarmed, that through much crying it became ill, and in a few days after died. And yet the police demand to be paid for this forced baptism, and murder of the child; and, as the father refused, he, with two or three others, will have his goods seized or be thrown into prison. I hope, however, that when this comes to the knowledge of the government it will open their eyes to the evil, and lead them to do away with such unnatural force. We can only pray for them—'Father forgive them, for they know not what they do.'"

The Secretary of "The Aged and Infirm Ministers' Society" is anxious to urge its claims again upon ministers and churches. He says, "The treasurer has informed me that he is in want of nearly £20 to make up the income this year to £300, and he feels deeply concerned, that the sum granted to our brethren should be increased, instead of being diminished. Can you, brethren, be indifferent? .... Let each member raise £1 per annum, by a collection or subscriptions, &c., &c., and the committee will be able to make an annual grant of £50 to each claimant, and more in proportion to the amount raised. And, brethren, will you not accomplish it? Make the effort, and you will succeed. There is a heart glowing with affection, and a soul tenderly alive to their ministers' comforts in many of our members, and they will aid you. I would most earnestly entreat our brethren to make a collection before the annual meeting, and send it to our treasurer, J. L. Phillips, Esq., Melksham. I beg to add, that I shall submit to the next meeting a resolution rendering it obligatory on all the beneficiary members of the society, while retaining the pastorate, to make an annual collection towards the funds of the institution." Any additional information that may be desired, may be obtained by application to the Rev. W. Yates, Stroud, Gloucestershire."

Further intelligence has just been received from Copenhagen. Mr. Mönster has been informed that his crime is—"his having received appointment in this country" [Denmark] "as a missionary for a foreign baptist community, and having exerted himself for the propagation of baptism in this country contrary to law." The former part of this accusation refers probably to the fact that a small salary has been allowed to him by the American Baptist Board of Foreign Missions; the latter part needs no explanation. Mr. Mönster is now kept in much closer confinement than on previous occasions; his cell is constantly locked, excepting that two hours every day he is allowed to walk in the passage; and he is not permitted to write a letter to any one. The police have also seized a large bathing tub, which had been used for immersion in the winter: this, however, serves rather to illustrate their zeal than the efficiency of their measures; for, as Mr. Mönster observed when he heard of it, "there is water enough in the Sound!"

HE MISSIONARY HERALD.

A VIEW NEAR PATNA, EAST INDIES

HOME PROCEEDINGS.

ANNUAL MEETINGS.

The services connected with the Baptist Missionary Society, held annually in London, were commenced this year on the 17th, by a meeting for prayer in the new Mission House in Moorgate Street. It was well attended, and a devotional spirit appeared to prevail. Dr. Murch presided, and prayer was offered by the brethren Kent of Shrewsbury, Pilkington of Rayleigh, Stock of Chatham, C. B. Robinson of Leicester, Rothery of Hoxton, Upton of St. Albans, Gould of Dublin, Millard of Lymington, Eustace Carey, Joseph Angus.

SERMONS.

At Surrey Chapel, on the evening of Thursday, the 18th, Mr. Brock of Norwich preached on behalf of the Society from John iii. 7, 8; after Mr. Larom of Sheffield had read a portion of scripture and prayed.

At the Poultry Chapel, on the morning of Wednesday, the 24th, after Mr. Edwards of Nottingham had read and prayed, Dr. Campbell of the Tabernacle preached on behalf of the Society from Psalm lxxii. 11.

GENERAL MEETING.

The General Meeting of the Subscribers to the Baptist Missionary Society, held at the Mission House, Moorgate Street, commenced on Friday, April 19th, 1844, at 10 o'clock.

The Rev. W. H. Murch, D.D. having been called to preside, he requested the Rev. Jonathan Watson of Edinburgh, to open the business of the Meeting with prayer.

The Secretary laid on the table the Reports of the Committee, and of the Treasurer, for the year. The Minutes of the Committee for the year were then read, and various questions asked in reference to matters of business, and answers given. After which it was resolved that the Meeting adjourn to Tuesday morning at 10 o'clock.

Tuesday, April 23.

The chair having been resumed by Rev. Dr. Murch, the Rev. W. Upton engaged in prayer.

On the motion of Charles B. Robinson, Esq., of Leicester, seconded by George Lowe, Esq., F.R.S., of London, it was resolved that W. B. Gurney, Esq., be requested to fill the office of Treasurer for the year ensuing.

On the motion of the Rev. James Sprigg, M.A., of Ipswich, seconded by the Rev. J. P. Briscoe, it was resolved that the Rev. Joseph Angus, M.A., be requested to fill the office of Secretary.

On the motion of the Rev. Joseph Angus, M.A., seconded by the Rev. William Upton, resolved that Wills Kitson, Esq., G. T. Kemp, Esq., and George Gould, Esq., be Auditors for the year ensuing.

The nomination for the Committee having been completed, the ballot taken, and scrutineers appointed, the following names were brought up as the Members of the Committee for the ensuing year.

Rev. James Acworth, M.A.	Bradford.	Rev. James Hoby, D.D.	Birmingham
Rev. John Aldis	London.	Rev. William H. Murch, D.D.	London.
Joseph H. Allen, Esq.	London.	Rev. James P. Mursell	Leicester.
Rev. Charles M. Birrell	Liverpool.	John Penny, Esq.	London.
Rev. Caleb E. Birt	Bristol.	Thomas Pewtress, Esq.	London.
Rev. Samuel Brawn	Loughton.	Rev. George Pritchard	London.
Rev. William Brock	Norwich.	Rev. Robert Roff	Cambridge.
Rev. Francis A. Cox, D.D., LL.D.	London.	Rev. Joshua Russell	London.
Rev. Thomas S. Crisp	Bristol.	William L. Smith, Esq.*	London.
Rev. J. Mortlock Daniell	Ramsgate.	Rev. Israel M. Soule	London.
Rev. Benjamin Davies, Ph. D.	London.	Rev. James Sprigg, M.A.	Ipswich.
Rev. James Edwards	Nottingham.	Rev. Edward Steane, D.D	London.
Benjamin Gardiner, Esq.	London.	Rev. Charles Stovel	London.
Rev. John E. Giles	Leeds.	Charles S. Tosswill, Esq.	London.
Rev. Benjamin Godwin, D.D.	Oxford.	Joseph Tritton, Esq.	London.
Rev. Samuel Green	London.	Rev. Frederick Trestrail	London.
Rev. William Groser	London.	Rev. William Upton	St. Albans.
Rev. John H. Hinton, M.A.	London.	James Whitehorne, Esq.	London.

* Mr. Smith, having declined the appointment, John Danford, Esq., has been chosen to fill up the vacancy.

PUBLIC MEETING.

Exeter Hall was well filled on Thursday morning the 25th, at ten o'clock, when the Treasurer, W. B. Gurney, Esq., took the chair. A hymn, given out by Mr. Tilley of Forton, was sung, and prayer was offered by Mr. Watson of Edinburgh.

The Chairman then rose and said, What an honour is put upon us in being permitted to engage in any exertions for the promotion of the Divine glory! But have we sufficiently realized the privilege and the duty expressed in those words of the apostle, "We are allowed of God to be put in trust with the gospel?" That is not confined, I apprehend, to the apostles, but extends to every Christian, to every one to whom the word of God has come. It is a trust—a sacred trust—but there is a privilege connected with it, and I hope that we all feel it to be a privilege to be engaged in this cause. It is a trust that might have been committed to angels, but it has been graciously committed to men. May we all feel the responsibility that rests upon us faithfully to discharge it! It is not thrust upon us, but we are allowed of God to be put in trust. The importance of a trust depends upon the value of that which is entrusted, and the benefit it may confer upon others; and great is the condemnation resting on those who do not faithfully discharge that trust. What a blot it is upon the character of a trustee, that he has deprived the widow and the fatherless of their rights—that he has not fulfilled his trust. But if that is the feeling with regard to trusts in civil life, how much more should the impression press upon our minds in relation to the gospel, and to the communicating that gospel to those who are perishing for lack of knowledge! When we look to the dark places of the earth full of the habitations of cruelty,—when we hear of all the cruelty, the vice, and the degradation oppressing those lands, can we satisfy ourselves with withholding from them that gospel? On the contrary, shall we not feel it our privilege, faithfully and diligently to fulfil our trust? This trust attaches to each of us. The responsibility devolves upon the committee of faithfully employing the funds confided to them, so as to accomplish the object in view to the greatest possible extent. Their trust is limited by the amount of your contributions. You will hear that, in the course of the last year, the operations of the Society have been extended to new countries. Stations had before been entered upon, somewhat in violation of the then existing rule, but that rule having been altered last year, every place out of the British isles is now open to the exertions of the Society. You will learn, with pleasure, that we have a mission in France and several stations in Canada. The latter are designed not merely to benefit the natives of the soil, but those who have emigrated from our country. I trust that as new scenes are opened up, you will enable the committee to occupy them; that we shall receive a fresh impulse from this day's meet-

ing; that the committee will be enabled greatly to extend the operations of the Society, and that, if we are permitted to meet in a future year, that extension will afford matter for thanksgiving. We feel interested in the prosperity of all missions. We feel that we have one common cause; let us be concerned to do our part, and let us rejoice that others are doing theirs.

The Secretary then read an abstract of the Report, of which a summary was given in our last number. We proceed now to give extracts from the addresses delivered; requesting the reader to remember that they are but extracts, it being impossible to compress into our limited space even an epitome of the whole.

The Rev. William Brock moved—

"That the report, of which an abstract has been read, be received; and that this meeting offers its grateful acknowledgments to Almighty God, for the encouraging measure of success which he continues to bestow upon the Baptist Missionary Society, and other kindred institutions: and adverts with special interest to the progress of the African Mission, and to the commencement of missionary operations in connexion with the Society in Europe and the North American colonies."

"For the last half hour," said Mr. Brock, "I have been thinking, and thinking with great earnestness, of a statement that appeared in a far-famed *Edinburgh Review* of some thirty-five years ago. I remember a sentence occurring in that review. It was an article on missions, specially having reference to what had been done by 'Brother Carey,' as he was sarcastically called by the reviewer. The sentence I refer to was this—'Let any respectable man read the report of this mission.' So say I. We are glad to be able to refer to that statement of his, and to trace the dealings of God's providence up to the present time to us: and I think the prognostics of that review must be reversed. I think it is becoming a matter of popular belief that missions will be remembered when the governor-general will be forgotten; and, if I do not mistake, the gates of Somnauth, with all the apparent immortality they have recently obtained, will have to lick the dust before the piece of elm-board, now in the Museum, upon which Carey inscribed, with his own hand, both his efforts and his name. Our Society exists, notwithstanding all that was said about its rapidly approaching non-existence; and it exists under circumstances that should lead every one of us to thank God and take courage. It should lead all such persons as I have referred to, to think of what God has done. It is enough to put to silence the ignorance of foolish men. Why, there were royal princes denouncing us, and there were lordly legislators scorning us, and sagacious senators invoking the power of the British arm to put us down, and there were learned moralists who said, very much like the enemy of the ancient Jews, 'What do these feeble Jews do? if a fox go up, it shall break down their walls;' and there were cloistered moralists and reverend reviewers, who talked of Carey and other people as apostates from the anvil and the loom; but yet, notwithstanding all the opprobrium and the scorn, thank God here we are, with an increasing exchequer; with increasing spheres of usefulness; and having to say, to the honour of His providence and grace, that our difficulties have one after another been taken out of the way. Our opportunities of labour have been extended—on every hand trials have been sanctified; men, valiant for the truth, have been raised up; caste has been broken; souls have been saved. God has done great things for us, whereof we are glad. And we should be glad. I deem it we should be just as glad when mercy comes as we were earnest in our entreaties before it did come; and the joy of the Lord should be our strength. I have been thinking of the contrast between this room and the room at Kettering that some of us had the pleasure of seeing some two years ago. I have been thinking of what passes now in certain places, and what passed then. Why there rose an honourable man, who had been in India, in his place in the British House of Commons, and he said, 'I actually heard this Carey tell the Hindoos from his hogshead, that they would go to hell if they did not believe in Christ.' He was called a Christian senator, and yet he could find fault in the House of Commons with Dr. Carey, for saying that the heathen would go to hell if they did not believe in Christ; and he closed his address by saying, 'Sir, ought this to be allowed?' Then he was followed by another man who had never been to India, who said, that nothing but some new moral power, hitherto undiscovered in the moral world, would be adequate to pull down these consolidated fabrics of superstition and vice. Where was the man's New Testament? Not where it ought to have been—that is, in his heart and upon his lips; for, if it had, he would have recollected, that the gospel is 'the power of God to salvation to every one that believeth; to the Jew first, and also to the Gentile.' Our Mission was wanted, to set people right at home. Mr. Brock then adverted to the agency employed by the Society, and to British connexion with idolatry, especially in Ceylon. He concluded by saying, in reference to the latter subject, "I hope we shall be able to do something, but it will not come to much till we can prevail on the British government to let all religions alone. If they will let all religions alone, then they would by no means take up a false religion: but if they undertake one, I see no way out of the difficulty of their undertaking all. Therefore I say, that I do earnestly implore the interposition of Him who is head over all things to the church, that the interposition of men may come to an end. There are two things to be

done: one is, that false religion may be deprived of its chief support; and the second, that true religion may be detached from one of its most unsightly accompaniments; and thus we may get rid of the greatest drawback, and the greatest drag upon its chariot-wheels."

The Rev. JOHN M'LEAN, of the Wesleyan connexion, on rising to second the resolution, said, "I have great pleasure in appearing here to connect myself publicly with the operations of this great Christian institution, and I confess that my pleasure is rather heightened than diminished by the consideration that I belong to a different Christian denomination from yourselves. I am quite sure that our common Christianity calls upon us to come more closely together; and, without requiring from either any compromise of our peculiar sentiments, it demands from both that manifestation of Christian affection, and that co-operation in effort, which, I must say, I have ever felt it to be at once easy and delightful to render." Referring to objections formerly urged against missionary efforts, but now seldom heard, Mr. M'Lean showed that they were all refuted by the facts recorded in the reports of this and similar institutions, adding, "there is, indeed, so little done, that we have great need to attend to the admonitions at the conclusion of your report; we must pray, as we are called on to pray by that document, for the increase of success. But, at the same time, there is so much done, that, in addition to the gracious promise of our covenant-keeping God, we have, in matters of fact, a pledge that all which God hath ordained will certainly come to pass, and that it is easy for it to be accomplished by the means which he has provided."

The CHAIRMAN said: "Reference has been made to the great change which has taken place in public opinion with respect to missions; and I would add one circumstance which came within my own knowledge at the time of the renewal of the East India Company's charter, in 1813, when a struggle was made for obtaining for missionaries the right of going to India. Previous to that time they had gone rather by sufferance than by the authority of the law; and petitions were, therefore, presented to the House of Commons on the subject. Mr. Fuller, in company with one of our friends in London, went to a county member belonging to a noble family, and asked him to present petitions from the county which he represented. His reply was, 'I will present your petitions, gentlemen, if you wish it, but I cannot support them. You are acting from good motives, I am sure, and you are very good men, but you are much mistaken on this subject. I have been in India, and I have seen these things myself. The religion of India which you are attacking, is a most beautiful religion. Of course, I am a member of the church of England; but if I were to change my religion, I should become, in that respect, a Hindoo.' I only mention this to show what sort of opinions prevailed on this matter a few years ago. This gentleman was a respectably educated and high-minded man, but never, perhaps, having witnessed any of the cruelties with which the Hindoo religion is accompanied, he considered it a beautiful system."

The Rev. GEORGE HENRY DAVIS (of Bristol) moved the next resolution, which was as follows:—

"That this meeting has heard with pleasure of the continued co-operation of the churches in Jamaica in supporting the West African Mission; a co-operation the more generous and praiseworthy, that it has been given by churches which have had many pecuniary difficulties to contend with; while they have nobly fulfilled their pledge to maintain the cause of religion among them without pecuniary aid from the Society."

"To me," said Mr. Davis, "and perhaps to many of the rising generation in this audience, the part of the report which was most interesting, was that which referred to the rising mission in Western Africa. Circumstances made the island of Fernando Po deeply interesting to my mind, even before it became associated with the honoured names of Clarke and Prince,—those noble brothers, the excellent qualities of one of whom are so admirably counterbalanced by the meekness and gentleness of the other." Mr. Davis then described the efforts made by the African Civilization Society with which he had been connected, and added, "Let us now look at the result. The Niger expedition sailed. It had on board agriculturists and botanists; but, though there was a foreign chaplain, there were no missionaries in any of the three vessels that constituted it. It took out medicines, seeds, implements, and machines; but it did not take out the Word which alone is 'able to make wise unto salvation.' Nevertheless, it went with the good-will of the English community, and many a heart was disposed to believe, 'Now is the time of Africa's regeneration come.' But, from the moment when those vessels left this country, until the time of their return, disappointment seemed to sit upon their shrouds, and death to dodge them through their entire course; and now that expedition is never heard of without the term 'ill-fated' being connected with it. Let us look at the operations of our own Society, just on the point of Western Africa. We have had our hearts thrilled by the statement, that a church of Jesus Christ has already been formed in Fernando Po. Clarence has already acknowledged Jesus; King Aqua has heard of Him; and King Bel has permitted the gospel to be preached even in his town. May we not, then, well believe, that operations so auspiciously begun shall continue to prosper under the glorious Head of the church, and that, by the operations of our missionaries, as a collateral good, shall the slave-trade be driven at last from the

mouth of the Niger? Men were formerly disposed to smile at our efforts. Doubtless Mr. Pitt would have smiled, had he been told that Carey, the dissenting minister who went to India from the midland counties, would produce a moral revolution in that part of the world. Mr. Fox would have smiled, had he been told that the missionaries to the West Indies would succeed in giving to those islands a free peasantry, when his own eloquence fell without effect in the House in which he spoke. But if Christianity has done so much in the East and in the West, is it enthusiasm to say that it will yet overcome the monster evil under which Africa groans, and drive the slave trade from its shores? And why do I draw this comparison? Is it because I think that all the prudence, skill, and energy are with us, or that we stand in a position to be admired? It is that we may feel this day, and that we may ever act under the conviction, that in these things man is nothing, but God is all. If this work were to be accomplished by human might or wisdom, it would have been effected by those who have been driven away baffled in the attempt; but because 'it is not by might or by power, but by my Spirit, saith the Lord of Hosts,' therefore will the missionary succeed where a whole government agency would fail."

Joseph Tritton, Esq., in seconding the resolution said, "We are told that in one of the islands of the South Seas there is a certain road bearing the familiar title of 'the parent path.' Beneath the shade of its luxuriant avenues the simple-minded islanders are accustomed to raise seats of stone to the memory of their ancestors, to which they point the attention of the visitors, and say, with pride, 'here our fathers sat.' Methinks this Society has also its parent path, hallowed by the memories of our spiritual predecessors, and rich indeed, not in monuments of perishable stone, but in memorials far more noble—memorials whose brightness time cannot tarnish, and the influences of decay shall never destroy. To take but one step in a path so pleasant, to add but one tribute to those to whom, as a Society, we are so deeply indebted; to pay but one act of homage to the principles which they professed, principles which we conscientiously believe to be founded on truth, were an honour of the enjoyment of which we feel ourselves unworthy. But who would be unwilling to stand in the foot-prints of these—the good, the pious, and the sainted of other days, who from this platform have advocated the missionary cause with no little success; and while here invoking a blessing on their brethren, have themselves received their brethren's blessing? We do not stand this morning, as a noble poet of our country tells us he once stood, upon the Bridge of Sighs, indulging in those vain recollections and melancholy regrets which the scene around him was calculated to inspire. But we, Sir, if I may use a form of expression even more figurative still, we seem to be standing on a bridge of smiles. On the one hand is the stream of years departed, covered, it is true, with the fragments of desolation and of death it has worked or gathered in its way, and darkened far too often by the nature of the things it bears on its bosom, or that of the soil over which it has swept along. Yet is there not reflected on its depths a heavenly radiance, wherever, to bless and beautify the world, the light of eternal truth has scattered its sacred beams! Again, on the other hand, see the rapid streams of future generations and coming events, over which long years are expanding their cloudy wings. But follow that stream through all its mazes; trace it home with the eye of enlightened faith to the boundless ocean, where all its shifting currents are lost for ever; see how pure a lustre gradually brightens on its flow, till, with splendour and glory indescribable, the eternal sun-rise crimsons the repose of its last wild wave. It is not for us to say what share of success may, in after years, attend the labours of those missionaries who are more immediately connected with our own institution. But this, I think, I may safely affirm, that, if enriched with the influences of the Holy Spirit, they still continue to employ the same simple and scriptural means which they have employed hitherto, although they may not enjoy a monopoly, they will undoubtedly have a fair proportion of those who will swell the number of the church on earth, and be their joy and crowns of rejoicing in the day of the Lord. You will observe, that the resolution speaks of pecuniary difficulties. Strange things these pecuniary difficulties! They must surely be endowed with omnipresence, for go where you will—listen to whom we may, here are these pecuniary difficulties. Now, we sometimes hear of these pecuniary difficulties at the other end of London as well as at this, and I will tell you the course which those in the business I follow adopt—if a customer comes with a long face and heavy heart, and a faltering tongue, and tells us he is in pecuniary difficulties, two leading questions are before the mind—shall we bring this man through, or let him stop, whatever the consequence? If we believe the man to be upright and honest, we resolve to adopt the alternative—to carry him through, if we can do so without injury to ourselves or injustice to others; and I could point you to many a house in the metropolis, now as fair in fame as it is prosperous in business, who has in their hour of need received what we technically term 'a little accommodation.' Now the African missionaries come to you something like the customer comes to his banker. If you believe them worthy of your continued support and confidence, then I appeal to you

to adopt the alternative, which we should adopt in a similar case. But I would, at the risk of incurring a charge of presumption, ask you to bear in mind that money alone will not repay the debt we owe to Africa—she asks us not only to give her of our silver and our gold, that methinks is a small request, considering the thousands we have drained from the life-blood of her sons. She appeals to us, to send to her shores the word of life—a glorious beacon that shall guide her children through all their wanderings, and an inexhaustible treasure, in the possession of which, however weak, yet she shall be strong, and, however poor, be rich indeed. She appeals to us, to send from the bosom of our churches Christian missionaries who shall stand on her coasts and unfurl the banner of their Redeemer's love, and shall be instrumental in bringing her children to the light of truth. She crowns all, by imploring us to send forth the fervent prayer that the chains of sin may be broken, and the days of her mourning for ever ended. Brethren,

"Do something, do it soon, with all your might;
An angel's wing would droop, if long at rest,
And God himself, inactive, were no longer blest."

The Rev. J. SPRIGG moved

"That the thanks of this meeting are due, and are hereby presented, to the Bible Translation Society, to the American and Foreign Bible Society, and to the various friends who have aided the translations executed by the brethren in Calcutta, and that our brethren be assured of the cordial support and sympathy of this meeting amid the difficulties and toils of their honourable and important work."

There are some peculiar advantages, said Mr Sprigg, which the printed word of God possesses wherever it goes, and not a mean one either, is, that it can always be had access to, that it can accompany man at all times, in all his changing circumstances, nor can I doubt that in this respect the hundreds, the thousands of the sacred volume that have been distributed from our missionary press, have been the means of affording instruction, pouring consolation into the wounded heart, and winning triumphs which we shall only know when we have entered into the presence of God above. Is it to be imagined that all the volumes of which we have heard nothing—is it to be supposed that the hundreds and thousands of books distributed at the various festivities, and to congregations of idolaters, for very different purposes, have all fallen without effect, and without winning souls to the Saviour? May we not rather believe, and from what we know are we not authorized to believe, that in many instances they have been carried to parts of India which no missionary foot has yet trodden, won trophies to the Redeemer in villages and towns, the names of which have never been known to the donors? If there be peculiar value in translating the word of God into the various languages of the earth, on account of the possibility of its being borne hither and thither, accompanying man in all the changes of life, amidst the infirmities of age, and in the hour of death, is there not also a peculiar advantage in the very perpetuity that is stamped upon that work? In the work of translation we have a value that cannot be reached in the preaching of the gospel. A man rises to preach the gospel; he has to commence for himself, to beat out his own path,—of course, we are speaking under the recollection of divine guidance and influence—but he has to fashion his own style of preaching, he cannot use up the benefit he could get from the expressions of a dying missionary that is just leaving the world. But it is not so in the work of translation. The successor enters into the benefits of the labours of the predecessor. If the first version into any language be, and we may readily suppose it to be, comparatively rude—at least it will have many errors, from which a more lengthened acquaintance with the language might have saved it—yet, let it be remembered, that the second takes it up just at the point prepared to his hand, and he starts pretty nearly from the point where his predecessor stopped. This gives the translation an almost indescribable value in the missionary field, and we want but one other thing, and that is, the amazing, the irresistible power, that ever has accompanied it. We are authorized, by the word of Him who gave it, to conclude that a blessing will accompany the word of God, when given to the ruined souls of men. We may be said to stand on an elevated position to-day, and to see all around, I trust, the brightest intimations of the coming forth of the Sun of Righteousness who, at last, shall arise in his strength, and illumine the whole race of man."

The Chairman having announced

The Rev. Dr. WILSON, of Bombay, missionary of the Free Church of Scotland, he said, "I am glad you have characterized me as a missionary of the Free Church of Scotland. I am not a missionary of the church of Scotland, as established by law, and which, though it enjoys the shade of the state, is as decently and comfortably nailed to it, as a cherry tree is to the wall. But I am a member, a minister, and a missionary of that church, the principles of which were supported by the martyrs, and by the confessors, and the worthies of Scotland—that church which lives in the prayerful faith of the people of Scotland—that church, the emblem of which is the banyan tree of India, standing forth in peerless majesty, and sending out its branches to the ends of the earth, which branches, like the churches planted by this Society, themselves take root and become mighty trees. But though I am a minister of the Free Church of Scotland, I most heartily rejoice in the opportunity now presented to me of saluting you and your great institution, in the name of the Lord. It was from its forme-

tion, that the grand revival of missionary zeal visited the church of Christ in general. This institution was honoured of God to send forth to India the pioneers of all protestant missionaries—men mighty in the faith and powerful in the Holy Ghost, and who have been honoured greatly by the Lord and Head of the church. But though I admired these devoted servants of the Lord before I went to India, I still more admired and honoured them after I was able, from my residence there, to form something like an estimate of the great achievements, which under God they have been instrumental in accomplishing. They were the first to engage in the great work of the translation of the scriptures into the different languages of India. Their doings in this respect have been so great, that it is scarcely possible rightly to estimate, and rightly to characterize them. It is true that the translations which they made were but imperfect, but it is true also, as has been already stated by a preceding speaker, that those translations came into the hands of their successors, and have formed the groundwork of operations which are now going on, and which, I trust, will speedily arrive at perfection. I rejoice that your missions in India are extensive. I trust there will be no proposition to reduce the missionaries on the plains of Bengal. I trust you will anxiously use what means you have in your power to increase the number of the heralds of the gospel in that wondrous region. The valley of the Ganges, in reference to population, is one of the most important places in the whole world. I am almost ashamed, before such a society as this, to allude to the claims of India; but you will pardon me. Its population is vast, and scattered over a great extent of country. The Baron Bjornstjerna, in his account of the British Empire in the East, has estimated the population of India at two hundred millions of souls. If we include the provinces on the banks of the Indus (and they are to be included, for it is from thence that India derives its name), this number will be found to be not far from correct. India is the asylum of the greatest systems of error which exist, or ever have existed, in the world. The more we consider India in its vast extent, the more do we feel its great claims to our benevolent regard. By a most wonderful providence, it has been placed under the government of this Christian country. The armies of Europe, when led by Alexander and Seleucus, were unable to enter India, but this little island in the western ocean now exercises sovereignty over the whole of that continent. India is subject to England, or is under its effective influence. From India we ourselves derive great advantage. A great many of our countrymen there find a lucrative and honourable employment. Its commerce is most profitable to this mercantile nation. How can we acquit ourselves of this obligation? A great and effectual door of usefulness has been opened for us in that country. The mountains have been brought low, and the valleys have been exalted in India, that a highway may be prepared for our God. Notwithstanding the alienation of India from God, notwithstanding the power of its ancient system of superstition, notwithstanding the power of caste, notwithstanding the influence of the Brahmin, notwithstanding the apathy of the people, India is in the way of being Christianized; through the circulation of the Word of God, through the preaching of the gospel, through Christian books and tracts, and seminaries for learning, much knowledge is now diffusing itself among the people. During the fifteen years I resided in India, I observed great progress in the national mind of the people; and it is to this I refer as the most signal token, next to the conversion of the soul to God, of a blessing upon our labours. I believe the time will come, and is not far distant, when we shall hear that India, as a nation and kingdom, has become the kingdom of our Lord and of his Christ. To India we may confidently say,

"Thy night of sorrow long and drear has been,
But now its noon is past, and morn is nigh.
The sun of righteousness o'er all thy land,
Thy mountains grand, and valleys stretching wide,
Shall life and healing graciously shed forth.
Thy sons and daughters, quickened by his power,
Anon shall rise, and on his glory gaze,
And with the ecstacy of joy shall sing
His wisdom, power, and grace, which knows no bounds;
And guided by his light shall onward walk,
As saved from sin and woe, to heaven's abode,
Where God himself shall be their God for aye."

Where God has been so signally dishonoured, I believe an altar will yet be erected,—a high altar to the divine praise; where Satan has signally triumphed, he will be most signally defeated."

The Rev. T. F. Newman rose to move—

"That this meeting, while dwelling with satisfaction on the financial statement of the Society, at the same time solemnly recognizes the obligation which rests upon its members to make increased exertions, so as to enable the committee to meet the claims of old stations, and to carry on missionary work in those districts which are now within the sphere of the Society's operations."

I verily believe, said Mr. Newman, that those amongst us who shall live another twenty years, will have occasion to adore the wondrous workings of the providence of God in connexion with the events which have occurred within the last two years in British history, and which are even occurring at the present moment. As the gospel chariot advances, so Jesus, riding in it, progresses onward, conquering and to conquer—scenes of purity, and joy, and blessedness, shall spring up on every hand, and the anthem of those who are saved shall be re-echoed by the hallelujahs of the blessed, around the throne, because of the new accessions to Immanuel's empire, and these new accumulations of glory

on his sacred head. Reference has been made to the patronage which the British government yet yields, in some part of the world, subject to British sway, to the system of superstition and idolatry. That is all very well, very proper, recognizing the constitution of our country, and I hope that some members of our committee will, ere long, find their way to the Colonial Office, and there stand forth firmly to denounce this patronage, while, at the same time, they are the courteous advocates of the entire and eternal separation of British influence from all such scenes as these. But it struck me, while our friend was making these remarks, that something more is needed—what is it? It is just this, that the influence of vital Christianity shall be more extended at home, for never, till we get a Christian legislature, shall we get in every part of the world a Christian system of government. Depend upon it, my Christian friends, as the best means of securing the overthrow of idolatry, and of dissevering the British power from all the superstition of the world, the diffusion of vital godliness at home, the extending of evangelical religion among our fellow-subjects will be the most potent and most successful."

The Rev. CALEB MORRIS seconded the resolution, which was put, and carried unanimously.

S. M. PETO, Esq., rose to move—

"That the cordial thanks of the Society are due and are hereby presented to the committee, to W. B. Gurney, Esq., and to the Rev. Joseph Angus, for the services they have severally rendered to the Society in the management of its affairs during the past year. Also to the Auxiliary and Juvenile Societies, for their successful efforts on behalf of the funds of the institution—efforts in which they are entreated to continue and abound."

"From what I know of the Chairman, the Secretary, and the committee, I am sure that this resolution will meet with a warm response. But much as these gentlemen may esteem our commendation, they will much more esteem a pledge on the part of members of Christian churches and ministers of the gospel, that during the ensuing year the flame shall burn brightly on that altar at which we meet once a month to offer up persevering and believing prayer on behalf of the Society. If this resolve be carried out, as the arm of Moses was upheld and the Amalekites were defeated, so will the arm of the committee be upheld, and the cause of truth triumph. It was when Elijah prayed to the Lord God of heaven that fire descended and consumed the altars of Baal. I trust that we shall pledge ourselves to pray for the Society, and that we shall find at the close of another year that our prayers have not been in vain."

The Rev. RHYS STEPHEN (of Newport), in seconding the resolution, said: "I hope that our Treasurer will never have money in hand. I never like to see 'dividends on stock' among the receipts of a religious institution. I am desirous that the public should place a largely increased revenue at the disposal of the committee, and that they should spend it all. I think that we have quite enough to fill our hands and our hearts in giving to all the nations of the earth God's word in their own tongue, in sending ministers to preach the gospel in their own tongue to every nation, in teaching the children of all countries in their own native language. The reminiscences presented by the past, and the prospects afforded by the future, loudly call upon us to thank God and take courage. I hope that when we shall have laid down our heads, our children's children will be raised up to render this, and kindred Societies, more efficient service than we have been able to do."

T. THOMPSON, Esq., in supporting the resolution, said, "I must confess that upon a review of the history of our missionary societies, I saw that they had forgotten, or omitted, to do that which will secure them the largest amount of prosperity, and supply the wants of an imploring world. Your income during the past year has amounted to upwards of £25,000, and I can refer with holy satisfaction to the fact that during the last two or three years, since the attention of the juvenile population has been called to missionary exertions, an amount nearly equal to your whole income of the past year, has been raised by their noble and persevering efforts. You must call upon the millions of British youth in all your churches to aid your Society, or you will never obtain resources equal to your wants.

The CHAIRMAN: "Permit me to corroborate what Mr. Thompson has said. I have for nearly half a century been engaged more or less in the instruction of the young, and in efforts to promote Sunday-school education. I have had great pleasure in bringing our missionary operations before assemblies of children, varying from 2000 to 200. I have seen the tears standing in their eyes when narratives were presented before them, illustrative of the miseries which heathen children were called to endure, and the benefits that they were deriving from missionary exertion. It is desirable that all our efforts should be conducted systematically, and that juvenile associations should every where be formed. I regret, however, that in many places where missionary meetings for the young have been held, collecting cards have not been given to the children, and consequently the work has not been regularly carried on. In those districts visited by our friend Mr. Fraser, missionary intelligence has been read, associations have been organized, and great benefits have resulted from them."

	£	s.	d.
HAMPSHIRE.			
Beaulieu—			
Burt, Rev. J. B., don.	20	0	0
Ditto .....A. S.	1	1	0
Portsea—			
Contributions ...	23	9	6
Meeting House Alley, Collections.....	32	15	7
Do., Female Association.....	13	9	6
White's Row, Coll.	5	12	10
Do., Female Association	2	11	2
Landport, Collection..	3	19	0
Do., Female Association	2	15	6
Do., Sunday School	2	4	0
Ebenezer, Collection..	3	11	6
Do., Juvenile Society	2	0	0
Forton, Collection.....	2	17	2
Do., Female Association.....	1	12	4
Do., Sunday School	0	11	6
	97	9	7
Acknowledged before and expenses.....	64	3	7
	33	6	0
Whitchurch—			
Scorey, G., Esq., transferred from Colonial Society	1	0	0
HEREFORDSHIRE.			
Leominster—			
Contributions.....	9	2	6
HERTFORDSHIRE.			
Bishop Stortford—			
Collection	3	5	6
Contributions	3	0	6
Do., Sunday School	0	9	6
Royston—			
Contributions	6	4	0
Sawbridgeworth—			
Collection	3	11	0
Watford—			
Collection	16	10	0
Contributions	38	17	9
HUNTINGDONSHIRE.			
Bluntisham—			
Collections.....	12	2	0
Contributions	22	8	8
Houghton—			
Collection	2	7	4
Huntingdon—			
Collections, Moiety ...	4	1	0
Contributions, do.....	6	11	4
Foster, Mr.....	1	1	0
Ramsey—			
Collections.....	10	12	6
Contributions	14	13	11
St. Ives—			
Collections.....	15	16	4
Contributions	0	16	6
Do., Sunday School	1	12	0
Do., Juvenile Society	2	10	0
St. Neots—			
Collections, Moiety ...	6	11	9
Contributions	9	6	2
Somersham—			
Contributions	2	15	0
Spaldwick— Collection, two thirds	4	13	4
Stilton—			
Contributions	0	2	9
	178	1	7
Acknowledged before and expenses.....	90	7	10
	87	13	9
KENT.			
Ashford—			
Collections.....	9	10	9
Contributions	6	15	0
Do., Juvenile.....	2	7	0
Do., Sunday School	1	15	0
Do., for *Schools*.....	1	1	0
Blackheath—			
Collected by a few Children in a British School	4	0	0
Boro' Green—			
Collection	3	4	3
Contributions	6	10	0
Canterbury—			
Contributions	28	17	7
Do., Juvenile Society	3	5	4
Do., for *Jamaica Schools*.....	10	0	6
Do., for *Calcutta Schools*.....	1	0	0
Do., for *Miss. Vessel*	2	6	6
Chatham, Providence Chapel—			
Collection	5	0	10
Contributions	2	1	0
Do., Sunday School	2	2	1
Dover, Salem Chapel—			
Collection	11	16	0
Contributions	16	7	2
	28	3	2
Acknowledged before and expenses.....	26	18	0
	1	5	2
Folkstone—			
Contributions	6	2	9
Maidstone, Ladies' Association—			
Contributions	24	8	3
Margate—			
Contributions	16	8	2
Ramsgate—			
Collections.....	54	9	1
Contributions	44	17	6
Do., for *Sanscrit Old Testament*	6	12	6
	105	19	1
Acknowledged before and expenses.....	33	7	6
	72	11	7
St. Peters—			
Cramp, Rev. T., transferred from Colonial Society	0	10	0
Town Malling—			
Contributions	5	12	3
Woolwich—			
Collections—			
Public Meeting.....	24	11	10
Queen Street	17	15	10
Enon Chapel	2	4	1
Contributions	15	17	3
	60	9	0
Acknowledged before and expenses.....	35	16	6
	24	12	6
LANCASHIRE.			
By Rev. P. J. Saffery—			
Accrington—			
Collections.....	13	6	5
Contributions	2	12	10
Do., for *Sanscrit Old Testament*..	1	0	0
Do., for *Africa* ...	0	2	6
Bacup, Irwell Terrace—			
Collection	5	8	10
Contributions	7	19	6
Do., for *Missionary Vessel*	11	0	0
Do., for *Schools*...	1	1	0
Bacup, Ebenezer—			
Collection	13	0	9
Contributions	0	11	0
Do., for *Missionary Vessel*	1	2	6
Burnley—			
Collection	9	11	0
Colne—			
Collection	3	0	0
Contributions	0	13	0
Goodshaw—			
Collection	2	4	2
Contributions	0	9	10
Haslingden, First Church—			
Collection	5	10	2
Contributions	5	16	10
Haslingden, Second Church—			
Collection	2	5	4
Contributions	1	1	2
Preston—			
Contributions	2	18	0
Do., for *Schools* ...	4	15	0
Do, Juvenile Association.....	7	11	0
Ashton under Lyne—			
Collections.....	8	7	4
Contributions	6	17	8
Do., Cards, by Mr. Johnson—			
Etchells, Miss	2	10	0
Harrop, Miss.....	0	16	0
Howard, Mr. N...	2	1	6
Lees, Miss	3	0	0
Robinson, Mr. R.	0	9	3
Walmsley, Miss..	1	5	4
Chowbent—			
Collection	1	2	9
Contributions	1	0	6
Do., Sunday School	1	0	4
Liverpool—			
Contributions	78	15	0
Ditto, transferred from Col. Society	6	5	0
Holmes, Mr. Henry, do.	1	1	0
Hope, P., Esq., Bootle, do.....	1	1	0
Rochdale—			
Kelsall, Henry, Esq., for *Sanscrit Old Testament*.....	30	0	0
Littlewood, Mr. J., transferred from Colonial Society.....	0	10	0
Spark Bridge—			
Fell, Miss, Collected by	4	1	0
LEICESTERSHIRE.			
Leicester—			
Contributions, by Mrs. Cort, transferred from Col. Society....	5	17	6
MONMOUTHSHIRE.			
Ebbw Vale, English friends.....	0	10	4
Nantyglo, Hermon	5	5	0

	£	s.	d.
Keysoe—			
Collection	2	1	5
Contributions, by boxes	0	14	4
Do., Sunday School	0	16	5
Leighton Buzzard—			
Collection	9	6	2
Contributions	22	13	2
Do., for *Africa*	0	15	3
Do., for *Schools*	8	0	0
Luton, Union Chapel—			
Contributions, by Mrs. Tranter, for *Native Agency, Ceylon*	12	10	0
Odel Castle—			
Perceval, Right Hon. Lady Elizabeth	5	0	0
Risely—			
Collection	1	17	0
Sharnbrook—			
Collection	5	4	8
Contributions	10	4	9
Staughton—			
Collection	8	0	1
Contributions	2	7	0
Steventon—			
Collection	4	5	6
Thurleigh—			
Collection	1	16	6
Contributions	2	11	6
Wootton—			
Collection	1	9	8
Sanderson, Mr.	1	0	0

Berkshire.

Wokingham—			
Contributions	8	15	2
Do., Juvenile Society	8	9	2

Buckinghamshire.

Buckingham—			
Bennett, Mr. E. D.	1	0	0
Great Missenden—			
Contrib. by Christmas Cards	1	17	3
High Wycombe—			
Bernal, Capt., M. P., A. S.	1	1	0
Marlow—			
Collection	2	6	0

Cambridgeshire.

North East Cambridgeshire, by Mr. P. Smith	15	9	0
Horningsea—			
Saunders, Mr. W.	5	0	0

Cheshire.

Stockport, by Rev. P. J. Saffery—			
Contributions, for *Missionary Vessel*	11	15	0

Cornwall.

Chacewater—			
Collection	1	12	6
Contributions	2	0	0
Falmouth—			
Collections	10	8	9
Contributions	21	1	2
Do., Sunday School Association	2	12	6
Grampound—			
Collections	1	7	0
Contributions	1	19	0
Helstone—			
Collections	10	4	6
Contributions	4	5	1
Do., Sun. School	0	5	0
Marazion—			
Collection	1	0	0
Contributions	1	11	0
Padstow—			
Martyn, Mr. J. D., A.S.	1	1	0
Redruth—			
Collections	4	11	4
Contributions	9	10	11
Truro, Second Church—			
Collections	5	19	4
Contributions	5	13	6
Do., for *Schools*	1	0	0
Do., for *Vessel*	0	5	0

Cumberland.

By Rev. P. J. Saffery—			
Carlisle—			
Contributions	5	12	0
Do., for *Mission. Vessel*	6	0	0
Do., for *Translations*	1	0	0
Do., for *Schools*	0	10	0
Maryport—			
Collections	5	3	0
Contributions	6	5	0
Do., for *Missionary Vessel*	3	2	6
Whitehaven—			
Collections	8	6	1
Contributions	5	18	0
Do., for *Schools*	0	15	0
Wigton—			
Dodgson, Mr. R.	0	10	0
Workington—			
Collection	1	9	0

Derbyshire.

Derby—			
Contributions	7	18	9
Do., Agard Street Juvenile Society	4	0	0

Devonshire.

Brixham—			
Contributions, additional	2	5	6
Chudleigh—			
Rouse, W., Esq., transferred from Col. Society	1	0	0
Culmstock—			
Collection	1	0	0
Exeter—			
Collections—			
Public Meeting	8	5	5
Bartholomew Street	6	11	9
South St., including Juvenile Collection	3	6	10
Contributions	9	14	3
Plymouth—			
Collections	31	9	0
Contributions	24	17	5
Do., Sunday School	1	5	11
Do., for *Africa*	1	0	0
Do., transferred from Colonial Society	3	10	0
	62	2	4
Acknowledged before and expenses	44	12	10
	17	9	6
Tiverton—			
Collections	13	19	4
Uffculm—			
Collection	0	18	1

		£	s.	d.
North Devon Auxiliary—				
Frithelstock, Inwardleigh, Langtree, Locoson, Sheepwash, Torrington	Moiety	5	6	0

Dorsetshire.

Bourton, by Mr. James Hannam, jun.	4	0	0
Poole, by Mr. J. Drew	6	16	7
Weymouth—			
Collection	4	0	0
Contributions	6	1	6
Do., Sun. School	0	7	6
Wimborne—			
Contributions	1	18	6

Durham.

By Rev. P. J Saffery—			
Bishop Auckland—			
Collection	1	10	6
Contributions	2	2	0
Hamsterley—			
Collection	2	3	4
Contributions	1	13	6
Monkwearmouth—			
Contributions	1	11	6
Shotley—			
Collection	3	10	6
Contributions	0	4	6
Sunderland—			
Collections	10	17	0
Contributions	14	1	4
Do., for *Missionary Vessel*	5	0	0
Do., for *Schools*	0	10	0
Hamsterley—			
Collection, Juvenile	0	10	0

Essex.

Braintree—			
Contributions	3	12	0
Colchester—			
Contributions	22	17	0
Do., for *Schools*	1	0	0
Harlow—			
Collections	10	6	0
Contributions	23	4	6
Do., Sunday School	1	12	2
Ilford, Turret Place—			
Contributions, by Miss Rose	6	11	6
Loughton—			
Collection	9	0	0
Contributions	1	2	10
Potter Street—			
Collection	2	5	0
Contributions	2	11	2
Do., Sunday School	0	3	10
Rayleigh	5	0	0
Pilkington, Rev. J.	1	0	0
Romford—			
Sunday School, by Mr. Hollingsworth	0	11	0
Waltham Abbey—			
Collection	2	8	2
Contributions	9	2	2
Do., for *Africa*	0	3	6
Do., Sunday School	0	17	6
Walthamstow, Mission School—			
Contributions	1	0	0

Gloucestershire.

Cheltenham	51	6	6
Chalford—			
Bath, Mrs., transferred from Col. Society	1	0	0

	£	s.	d.
SURREY.			
Clapham—			
Children's Missionary Box, by Mr. Thomas Hepburn	0	15	3
Mitcham—			
Pratt, Mrs. ..... A. S.	1	10	0
Ring, Eliza, Collected by	0	5	0
SUSSEX.			
Brighton—			
Bailey, Mrs., Widow of the late. Mr. W. Bailey, by Mr. J. Goffe	7	9	0
WARWICKSHIRE.			
Rugby—			
Sunday School, by Mr. R. Underwood	0	16	6
WESTMORELAND.			
Kendal, by Rev. P. J. Saffery—			
Contribs., for *Africa*	20	0	0
Do., for *Missionary Vessel*	43	7	6
WILTSHIRE.			
Bratton—			
Collection	2	13	6
Contributions	10	4	8
Damerham and Rockbourne—			
Contributions	6	0	0
Warminster—			
Contributions	7	14	0
WORCESTERSHIRE.			
Bewdley—			
Contributions	3	7	0
Bromsgrove—			
Collection	3	3	0
Contributions	4	18	0
Do., for *Africa*	1	10	6
Shipston on Stour—			
Contributions	1	18	5
Do., Sunday School	0	11	7
YORKSHIRE.			
Hull and East Riding Auxiliary, by Mr. George Greenwood—			
Beverley—			
Collections	7	10	2
Bishop Burton—			
Collections	5	1	0
Contributions	1	13	6
Hedon—			
Collections	1	2	2
Contributions	2	0	3
Hull—			
Collections—			
Salthouse Lane	13	0	1
George Street	21	5	9
Public Meeting	10	7	3
Contributions	11	19	0
Ditto, Salthouse Lane Juvenile Society	11	10	0
Do., George Street Ladies' and Juvenile Society	8	8	6
Greenwood, Mr. G., transferred from Colonial Society	1	0	0
	94	17	8
Acknowledged before and expenses	79	12	0
	15	5	8
Hull and East Riding Auxiliary, by Rev. P. J. Saffery—			
Goole—			
Contributions	2	12	0
Fletcher, J., Esq., for *Sanscrit Old Testament*	2	2	0
Howden—			
Elletson, J., Esq.	1	0	0
Kilham—			
Hithersay, Miss, Christmas Cards by	1	0	0
Malton—			
Collection	1	17	0
Contributions	9	14	8
York—			
Contributions	1	11	0
Meltham—			
Contributions	2	7	0
North Riding Auxiliary, by Rev. P. J. Saffery—			
Baldersby—			
Collection	4	3	1
Contributions	5	0	8
Bedale—			
Collections	6	1	6
Contributions	0	19	6
Boro'bridge—			
Collections	2	15	2
Contributions	12	8	3
Dishforth—			
Collection	1	8	8
Contributions, for *Africa*	10	0	0
Masham—			
Collections	6	6	0
Thirsk—			
Contributions, for *Africa*	1	10	0
Scarborough District, by Rev. B. Evans—			
Burlington—			
Collections, &c.	12	19	1
Contributions	5	2	9
Driffield—			
Collections	4	5	0
Contributions	0	5	0
Hunmanby—			
Collections, &c.	4	9	10
Contributions	6	8	2
Scarborough—			
Collections, &c.	32	5	5
Contributions	23	17	0
Do., Sun. School	3	8	5
Do., for *Missionary Vessel*	1	7	6
Do., transferred from Colonial Society	0	15	0
	95	3	2
Acknowledged before and expenses	65	14	3
	29	8	11
Sheffield—			
Collections—			
Portmahon	3	9	0
Townhead Street	11	18	6
Public Meeting	4	12	9
Contributions, Townhead Street	18	5	6
Skidby—			
Collection, transferred from Col. Society	1	0	0
West Riding Auxiliary, by Rev. P. J. Saffery—			
Ackworth—			
Contributions, for *Africa*	10	0	0
Contributions, for *Schools*	0	10	0
Blackley—			
Collection	1	16	6
Bradford—			
Contributions	28	0	0
Do., for *Schools*	1	10	0
Do., for *Missionary Vessel*	9	2	0
Ditto, Westgate Chapel Juvenile Society	5	0	0
Bramley—			
Collections	5	0	0
Cliff, John, Esq.	1	1	0
Cowling Hill—			
Collection	1	1	6
Dewsbury—			
Contributions	2	15	0
Farsley—			
Collection	11	19	1
Halifax—			
Collections	18	13	3
Contributions	14	1	7
Do., Sun. School	0	18	0
Do., for *Missionary Vessel*	1	0	0
Hebden Bridge—			
Collections	12	16	6
Contributions	7	18	2
Horsforth—			
Collection	4	13	0
Hunslet—			
Collections	6	12	1
Contributions	0	10	4
Do., Juvenile Association	1	7	10
Keighley—			
Collections	3	14	0
Town, J., Esq.	1	1	0
Leeds—			
Collections	29	17	0
Contributions	80	2	0
Do., Sun. School	0	1	10
Do., for *Library of Theological Institution, Jamaica*	0	10	0
Do., for *Missionary Vessel*	10	0	0
Do., for *Sanscrit Old Testament*	0	10	0
Lockwood—			
Collection	7	1	6
Contributions	2	11	0
Millwood—			
Collection	1	13	0

	£	s.	d.
Penycae—			
Collection	1	7	8
Contributions	1	2	10
Do., Sunday School	1	0	3
Rhymney—			
Collection, Penuel	1	2	2
Do., English Church	0	8	4
Contributions	0	10	6
Tredegar—			
Collections	3	4	9
Do., English Church	1	8	4
Contributions	5	10	0

Northamptonshire.

Kettering—			
Contributions	15	13	8
Do., for *Africa*	0	4	4
Do., Sunday School Girls, Rev. W. Robinson's	0	7	8
Do., Sunday School, Rev. J. Jenkinson's	1	1	0
Kislingbury—			
Contributions, transferred from Colonial Society	0	18	0
Milton—			
Fisher, Mr. N., transferred from Colonial Society	0	10	0
Weston by Weedon—			
Lovell, Mr. James, transferred from Colonial Society	0	10	0
Morris, Mr. W., do.	0	10	0

Northumberland.

By Rev. P. J. Saffery—			
Broomley—			
Collection	7	18	0
Hexham—			
Contributions	1	10	6
Newcastle on Tyne, Tuthill Stairs—			
Contributions, on account	35	0	0
Saunderson, B., Esq., for *Africa*	5	0	0
Do., New Court—Contributions, on account	25	0	0
Do., New Bridge Street—Collection	4	17	0
North Shields—			
Collections	10	2	6
Contributions	6	7	6
Do., for *Schools*	2	10	0
Do., for *Translations*	0	5	0
Berwick, by Rev. C. Robson—			
Young Men's Missionary Society	2	0	0
A Friend, for *Africa*	1	0	0
Ford Forge—			
Contributions, by Rev. T. Black, for *Africa*	5	5	0
Newcastle, Tuthill Stairs—			
Contributions, by Mr. T. C. Angus, on account	15	0	0

Nottinghamshire.

Southwell, by Mrs. Griffiths	0	5	0
Sutton on Trent—			
Collection	8	0	0

Oxfordshire.

Oxfordshire Auxiliary—			
Abingdon—Collections	16	13	6
Contributions	22	5	9
Do., F. E.	6	15	2
Do., for *Africa*	2	1	0
Arlington—			
Collection	4	0	0
Contributions	5	17	0
Bloxham—			
Collection	1	19	0
Contributions	0	11	0
Burford—			
Collection	1	6	4
Contributions	5	10	7
Do., Sun. School	0	3	4
Chipping Norton—			
Collection	9	17	0
Contributions	3	6	6
Coate and Bampton—			
Collections	15	10	6
Contributions	2	12	0
Hook Norton—			
Collection	4	4	3
Contributions	4	4	6
Do., Sun. School	0	11	3
Lechlade—			
Collection	0	17	0
Contributions	7	12	3
Oxford—			
Collections	11	19	10
Contributions	31	1	5
Do., Sun. School, Headington	1	6	3
Ditto, for *West India Schools*	5	0	0
Ditto, for *East India Schools*	2	0	0
	167	5	5
Acknowledged before and expenses	106	17	5
	60	8	0

Rutlandshire.

Oakham—			
Collections	4	11	6
Contributions	8	6	8
Do., Sunday School	1	1	10

Shropshire.

Bridgnorth—			
A Lady, by Mr. Sing, A. S.	1	0	0
Oswestry—			
Collections	7	16	0
Contributions	8	0	11
	15	16	11
Proportion to Baptist Irish Society	3	10	5
	12	6	6
Pontesbury—			
Collection	4	4	10
Shrewsbury—			
Collections, &c.	17	12	7
Wem—			
Collection	2	2	0
	23	19	5
Acknowledged before and expenses	2	13	7
	21	5	10

Wellington—			
Collection	10	12	3
Contributions	8	5	11
Do, Sunday School	0	1	10

Somersetshire.

Bath—			
Collections	13	16	1
Contributions	41	16	1
Do., for *Africa*	4	5	6
Do., Sunday Schools—Somerset Street	3	15	2
Providence Chapel	0	6	2
Tiverton	1	7	11
Do., Juvenile Association, York St.	11	1	4
	76	8	3
Acknowledged before and expenses	25	0	6
	51	7	9
Bridgewater—			
Collections	7	15	3
Contributions	4	18	7
Bristol, by R. Leonard, Esq., on account	100	0	0
King Street, by Miss Payne, for *Entally*	5	0	0
Collumpton—			
Contributions	5	0	2
Sunday School	0	13	0
Creech—			
Collection	0	7	10
Hatch—			
Collection	0	15	0
Honiton—			
Collection	4	0	0
Isle Abbot—			
Collection	1	4	5
Contributions	1	1	0
Minehead—			
Collection	6	13	10
Contributions	0	13	2
Montacute—			
Collections	2	11	5
Contributions	5	16	3
Prescott—			
Collection	1	7	4
Taunton—			
Collections	13	2	7
Contributions	12	1	8
Tiverton—			
Collection	11	11	11
Watchet and Williton—			
Collection	3	8	0
Contributions	8	0	0
Upottery—			
Collection	2	0	0
Wellington—			
Collections	7	19	3
Contributions	4	12	0
Yeovil—			
Collection	7	0	9

Staffordshire.

Hanley	9	12	4
Newcastle under Lyne—			
Contributions, by Mrs. Carryer		2	0
West Bromwich—			
Contributions, by Rev. W. Stokes	4	8	4

Suffolk.

Eye—			
Sunday School, by Mr. Gissing	1	3	0
Ipswich, Turret Green—			
Collection	6	0	2
Contributions	10	18	0

	£	s.	d.
Freeman, J., Esq., and Friends	4	4	0
Freeman, Mrs., Brixton	2	2	0
Green, Rev. S.	1	0	0
Green, Mr., Lambeth	1	0	0
Kemp, G. T., Esq.	5	0	0
Peto, Mrs.	5	0	0
Smith, W. L., Esq.	2	2	0
Smithett, R. M., Esq.	1	1	0
Stevenson, G., Esq., Taunton	2	2	0
Tritton, Joseph, Esq.	3	3	0
Trueman, Mrs.	1	1	0
Whitehorne, J., Esq.	1	1	0
Friends, by Tract, "Amelia Gale," for 1842—3	4	11	6
From the first salary of a Merchant's Junior Clerk	0	10	0
Hatchard, J. G., Esq.	5	5	0
Kightley, Mrs., for *Africa*	8	0	0
Pauper	10	0	0
Peto, S. M., Esq., for *Jamaica Theological Institution*	50	0	0
Smith, Margaret, Cowley Grove	0	6	0

LONDON AND MIDDLESEX AUXILIARIES.

Alfred Place, Kent Road, Sunday School, for *Africa*	1	1	0
Alie Street, Little, Sunday School	2	2	0
Church Street, Blackfriars, Contributions	8	18	0
Totteridge and Whetstone Missionary Association	4	6	1
Walworth, Lion Street, F. E.	27	0	0
Whetstone—			
Taylor, Mrs.—A. S.	1	0	0

BEDFORDSHIRE.

Bedford, Old Meeting—			
Contributions, Moiety	39	13	0
Blunham—			
Collection	0	19	4
Contributions	3	8	5
Do., Sunday School	1	0	2
Leighton Buzzard, by Rev. J. Cooper—			
Collection	5	10	0
Toddington—			
Collection	1	11	7
Contributions	5	8	5

BERKSHIRE.

	£	s.	d.
Wantage	13	3	0

DEVONSHIRE.

North Devon Auxiliary, proportion of £50	15	0	0

ESSEX.

Romford	5	7	0
Tillingham	0	16	2

GLOUCESTERSHIRE.

Blakeney, Sunday School	1	14	2

HAMPSHIRE.

Ryde, I. W.—			
Colenutt, Mr. R.	0	10	0

KENT.

Bexley—			
Carter, Mr. S., for *Africa*	5	0	0
Crayford—			
Smith, Mr.—A.S.	1	1	0
Meopham—			
Collection, &c.	5	9	0
Staplehurst—			
Contributions	13	0	4

LEICESTERSHIRE.

Leicester, by Rev. J. Green—			
Collection	13	8	7
Contributions	24	13	6
Do., Sunday School	2	14	6

MONMOUTHSHIRE.

Rumney, Zoar Chapel	1	10	0

NORTHAMPTONSHIRE.

Abington Lodge—			
Campion, Joseph, by Rev. C. T. Crate	0	10	0

SOMERSETSHIRE.

Bridgewater, Sunday School, for *Jamaica Schools*	0	9	0
Frome—			
Collection, Public Meeting	5	19	4
Contributions	11	8	6
Do., for *Native Child, Patna*	3	1	0
Badcox Lane—			
Collection	5	0	0
Contributions	17	1	0
Sheppard's Barton—			
Collection	5	0	1
Contributions	9	5	9
Watchet—			
Saved by abstaining from Tobacco	1	0	0

SURREY.

Godalming, Missionary Box	0	13	0

WARWICKSHIRE.

Birmingham, Bond St. Ladies' Anti-Slavery Society, for *Rev J. M. Phillippo's Schools*	5	0	0
Leamington—			
Collected by a few Young Friends, for *Africa*	1	0	0

WILTSHIRE.

Bradford—			
Head, Miss, 2 years, A. S.	20	0	0
Do., Collected by	1	5	0
Warminster—			
Collection	6	12	0
Contributions	7	15	5
Wilts and East Somerset Auxiliary	40	0	0

NORTH WALES.

Denbigh—			
Contributions	2	2	6
Do., Sunday School	2	6	6

SOUTH WALES.

Brecon—			
Jones, Mr. W.	0	10	0

SCOTLAND.

Aberdeen—			
Walker, Dr. James	1	0	0
Edinburgh, Duncan St., by Rev. J. Clark—			
Mission Fund, Moiety, for *Africa*	8	11	6

IRELAND.

Tubbermore—			
Carson, Miss	2	5	0

FOREIGN.

Mennonite Church, near Dantzig	2	12	7

CONTRIBUTIONS TO THE JUBILEE FUND AND OTHER ACKNOWLEDGMENTS ARE NECESSARILY DEFERRED.

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by W. B. Gurney, Esq., Treasurer, or the Rev. Joseph Angus, M.A., Secretary, at the Mission House, Moorgate Street, London: in Edinburgh, by the Rev. Christopher Anderson, the Rev. Jonathan Watson, and John Macandrew, Esq.; in Glasgow, by Robert Kettle, Esq.; in Dublin, by John Parkes, Esq., Richmond Street; in Calcutta, by the Rev. James Thomas, Baptist Mission Press; and at New York, United States, by W. Colgate, Esq.

IRISH CHRONICLE.

ANNUAL MEETING.

The thirtieth anniversary was held at the Hall of Commerce, Threadneedle-street, on Tuesday evening, the 23rd ult., and was so numerously attended, that it was necessary to adjourn to a larger room than the one in which the meeting was intended to be held. We subjoin a condensed report of the proceedings. The chair was occupied by J. TRITTON, Esq.

The services having been commenced by singing,

The Rev. J. SMITH, of Park-street, implored the divine blessing.

The CHAIRMAN then rose, and said: Many of you were present at the lecture delivered a few evenings since on the subject which will occupy our thoughts on the present occasion. Not having been privileged to share that pleasure with you, I am unacquainted with the nature of the address then delivered. If, therefore, I should allude to the same topics, you will kindly excuse the unintentional repetition. It was once observed, as a proof of the glory of our country, that on her dominions the sun never sets. Had the individual followed out the train of thought, surely changing from the natural to the moral, he might have added, that upon some of them the sun never rises—or, with beams so faint, that they serve only to reveal the cheerless gloom around. For an instance in point we need not traverse long tracks of intervening ocean, to those distant shores where the heathen still sit in darkness and the shadow of death. A voyage not very much doubling the duration of this evening's meeting will land us on a shore which affords an unhappy illustration of the remarks I have made. There temples are professedly reared for the honour of the Most High. A stranger, gazing on these structures, and beholding the thousands that throng the altars, might conclude that religion was there flourishing. But except in some of the more favoured spots, you might almost as well seek for the living among the dead, as for the pure religion of Jesus on the shores of Ireland. That religion is known by its fruits—"love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." Are they to be found there? Do they blossom on her mountains? Are they seen in her valleys? It may seem absurd almost to say, that not so is the present condition of Ireland. Her situation seems to remind us of those sacred voyagers who were driven up and down in Adria, day after day; and while neither sun nor stars in many days appeared, the very hope of being saved seemed taken away. But when despair was about to take possession of their spirits, there stood forth the apostle of Christ, and told them of that God who could clear those clouded skies, and calm those rolling surges; and of the promise given him of deliverance and safety. So may the ministers of Christ, undismayed by the scene around them, stand forth in this hour of Ireland's darkness and degradation, and proclaim to her sons the glad tidings of salvation and peace. We rejoice to know, that some of our dissenting brethren; and some in the ranks of protestant Episcopalians, are similarly engaged; and we should hope that within the pale of the Romish church, there are men who direct their followers to Him whose blood cleanseth from all sin. Yet is it wrong to say that there is an almost total absence of gospel light? What a condition this for a land bearing the name of Christian, and what an eternal reproach to the country with which it is connected. We have shown sympathy to our own people by raising them houses of prayer, collegiate institutions, schools for the education of our youth; we have established societies for promoting the spiritual welfare of Israel's scattered children, and to bid the very exile of Palestine stay his wanderings amid the green pastures of his Saviour's fold. More than this, we have expended millions of treasures in evangelizing the rest of the world, while for Ireland we have absolutely done next to nothing. This society, in connexion with other kindred institutions, would seek to extend to our sister island those religious privileges with which we ourselves are so richly favoured; and if we glance for a moment at the means by which it seeks to accomplish this object, we shall

find that they alone are adapted to the end desired, and I believe that end can be accomplished, if they are used with untiring energy, in dependence upon that Spirit whose power none can withstand. It is stated in the second rule of this Society, that it contemplates a well organized system of agency- that is to say, a band of Christian itinerants, dispersed in various directions, to proclaim the gospel in all its purity and truth. In this there is nothing of novelty; it was not a plan of action pursued for the first time when the missionary spirit, which had lain dormant for ages was re-awakened; for sacred scripture records its adoption in apostolic times. What but this was enjoined on the listening disciples of their ascending Lord, "Go ye into all the world and preach the gospel to every creature?" What but this was pursued when they were scattered abroad, and went every where preaching the word? What but this was accomplished when one of them exclaimed, in the spirit of holy triumph, that from Jerusalem round about Illyricum he had fully preached the gospel of Christ. Is there any thing in the circumstances of Ireland that shall make the efficient working of the system an impossibility? or, to speak more guardedly, of doubtful success? I cannot but think that if there was a sufficient number of faithful, able ministers of the gospel, to go forth, determining to know nothing among men, but Jesus Christ and him crucified,—to pass through her towns, and villages, and hamlets, under the influence of the Holy Spirit, a change most glorious and complete would ere long be witnessed,—and those who went forth amidst darkness and discouragement, would return rejoicing, bringing their sheaves with them. There is also mentioned the establishment of schools, the distribution of religious tracts, and the diffusion of the holy scriptures. Who can recount the number of instances in which the gift of one bible has been blessed? A silent messenger of God, it enters the humble dwelling at first unread, till some circumstance, trivial in itself, but providential in its results, produces attention to the long-neglected treasure; it is opened, —the light of heaven falls upon the sacred page,—and truth stands forth in all her native purity and loveliness to the eye of the astonished and delighted beholder. No sooner is a man convinced himself, than the daily object of his life is to convince others. Who can say where an example so beneficial shall cease to operate? I believe that there are to be found many in Ireland who are willing, like the noble Bereans of old, to search the sacred volume for themselves.—*Will you not*, then, lend some humble aid *to a society* that seeks to send to Ireland the word of God, and, where necessary, translated into the native tongue? It may be even now the eleventh hour of her spiritual destiny; bleeding with the wounds, and weeping over the woes of centuries of sorrow, she makes, through the medium of this society, her pathetic, it may be her last appeal to you. What scene is more fitted for the labours, what objects are more worthy of the efforts, of British Christians? You who instrumentally planted the standard of the cross on the sultry plains of India, proclaimed the freedom of the gospel to the captive children of Ham; to you Ireland casts her imploring gaze; and strange, methinks, it will be, if he whose heart can bleed for the sorrows of the distant, has no commiseration for those who are perishing at his very doors. A gentleman, well known in his day, has expressed a wish that the waters would roll over Ireland, and thus blot it from the map of nations. Would that the waters did roll over Ireland—not, indeed, of the wide Atlantic that thunder on her shores—not the narrow rivers that intersect her pastures, nor the swelling lakes that lie cradled at the foot of her mountain heights—but those pure and blessed streams which shall fertilize the moral soil, shall sweep away the corruption of ages, and shall bear the heir of immortality to the stormless haven of perpetual peace.

The Rev. S. GREEN then read an abstract of the report, which consisted as usual, of highly interesting extracts from the communications of ministers and scripture readers labouring in Ireland, and from which it appeared that the society was steadily pursuing its important objects, and with great success. The receipts during the past year had somewhat exceeded the expenditure, the legacies received had been larger than usual. From the commencement of the year it had been felt that the increasing duties of the secretaryship were becoming too onerous for any London pastor, and the Rev. S, Green had been invited by the committee to relinquish his pastoral engagements, and give himself exclusively to the business of this society. That invitation, however he had declined, and the Rev. Mr. Trestrail, late of Cork, had been appointed to the office.

R. STOCK, Esq., then presented his accounts as treasurer, from which it appeared that there was a debt against the society, at the last annual meeting, of £1348 11s. 9d. but this year it had been reduced to £1153 15s. 2d.

The Rev. T. SPRIGG, A.M., moved,

I. "That the report, extracts from which have now been read, be received and circulated under the direction of the committee; this meeting, at the same time,

cherishing the liveliest satisfaction that the committee have sought during the year to augment the number of ministers connected with the society, and to station additional readers in the larger towns. The meeting, moreover, are thankful to learn that the year's income of the society has somewhat more than covered its expenditure."

It appears from the report that the number of ministers and readers have been increased in Ireland during the past year, especially in large towns. I am delighted that our societies are beginning to feel that the way to evangelize the country, is to occupy its principal towns, that from them the light may emanate as from so many important centres to the villages around. When the apostles went forth to preach the gospel to the Gentiles, they entered into cities and towns, seeking there to plant the standard of the cross, satisfied that the waving of the banner would be seen to the utmost parts of the land. Another point referred to in the resolution is the state of the funds. I approach that subject with a mixture of pain and pleasure. We must all feel pleased that the income has more than met the expenditure; it is, however, painful to think that a portion of the receipts has been derived from legacies; for however confident we may feel that to our departed friends the exchange of worlds is their eternal gain, yet we cannot but lament the loss of useful and devoted disciples of Christ. I also regret that, in order to keep the expenditure within the income of the society, the former should be so very small. From £2,000 to £3,000 a year expended on Ireland, is but a trifling sum from that body considered to be represented by this society. At the same time, we are permitted to rejoice that we are not labouring without the testimony of God in our favour. Darkness thick and dense has appeared to rest over Ireland Some have been almost ready to imagine that the time was not yet come to make an effort in that part of our own empire. What, however, can be a stronger proof that the people require light, than the fact that they are covered with thick darkness? What can be a clearer evidence that the time has come for labour, than the awful consideration that souls are descending into another world without a knowledge of the gospel of Jesus Christ. I agree with you, Sir, as to the possibility, nay, the certainty, that many are finding their way to heaven in spite of that system, the power of which we so much deplore in Ireland. I have lived there, and I have heard from the lips of some of the priesthood of the church of Rome statements as clear and decisive, upon the great leading fundamental truths of Christianity, as could be made. But, granting this, I left Ireland with a much more full conviction than that with which I entered it, that the system of Romanism is one that must be broken up and scattered to the winds before the population can know the way of salvation. Under this impression, I rejoice in every effort that is made, without asking whether it is carried on by my own denomination or by any other. It is a great point gained, that it should be allowed by the community to which I have referred, that it is desirable to circulate the word of God. Let even their edition go forth, and good must be done. I would not so much quarrel with a system that taught men to think even incorrectly, as with one that prevented them thinking at all. Their own scriptures cannot be widely circulated without exciting inquiry as to the difference between it and our Protestant version, and therefore I feel that an opening will be made for the dissemination of the truth to a much greater extent than is now enjoyed.

Rev. J. W. MASSIE, in seconding the resolution, said, I appear in the midst of this audience with unfeigned pleasure, as an intimation of brotherly sympathy with, and Christian confidence in, the Society whose interests have convened you this evening. I have been with great pleasure a listener to the lucid and eloquent exhibition of principle with which the business of this evening was introduced. If, indeed, the Chairman were not a hearer of the lecture delivered on a former evening, yet the mind of the Chairman and that of the lecturer must have been taught to look with the same views on the aspect and the prospect of Ireland. I have been constrained to look back for many years to the position of that country. There were, two hundred and forty years ago, in the north of Ireland about ten ministers who preached the gospel, irrespective of any connexion with the Established church. The residuum of their their labours gradually became what has, in more recent times, been denominated the Presbyterian body in Ireland. The ten have since been multiplied about fifty-fold, and there are now five hundred ministers of the blessed gospel of Jesus Christ preaching in that country. Still my own views and sympathies lead me very much to question the efficiency of their labours, in consequence of what I would call, in the language of scripture, the wedge of gold and the Babylonish garment which is found among them. If they would cast that forth from their camp, if they would trust the resources of the king of Zion,—then, assuredly, their strength would be multiplied, and they would become "clear as the sun, fair as the moon, and terrible as an army with banners." There are other Presbyterians, however, who, conscientiously refusing this badge of servitude, go forward on the same prin-

ciples that we recognize, and efficiently labouring, succeed, by the blessing of God, in the promotion of our common Christianity. Looking back to about the same period of time, there were other men in whom you and I are interested by the reminiscences of our ecclesiastical history. Lord Henry—as good a lord as ever wore the lieutenancy of Ireland—received the Lord's Supper at the table of an Independent church. Colonel Jones the then Governor of Dublin regularly assembled with the Baptist church in Dublin, and proved his submission to the crown of Immanuel by all the benevolence of his private piety, and all the fervency of his secret prayers. At that time, England was interested in the progress of the gospel in Ireland. They sent forth men of the most eminent talent, whose writings remain to this day a proof of the character of our forefathers and of the puritans of England. Among these were John Howe, Stephen Charnock, John Owen, and others, who laboured as the agents of this Society are labouring—who preached the gospel faithfully from house to house. We are, at the distance of two centuries, only beginning to follow up the work which they commenced. Who can doubt the fervency of Howe? the prayerfulness of Owen? the evangelical piety of Charnock? These men and their contemporaries went forth bearing precious seed, which they sowed in tears; but whence comes it that that seed did not grow as it has grown amongst us? I believe, in my sober judgment, that the want of success has arisen from this—that the good men of England who wished to promote the prosperity of Ireland thought to do the work themselves, instead of employing the Irish people. The Irish mind must feel that it has a right to develope itself. The cause may still farther be found in this, that when good men have been raised up, they have been taught to lean upon England as upon a crutch. Your churches in Ireland must sustain themselves. I would not by this imply that the liberality of British Christians is to be stinted towards Ireland, or that it is to flow in its present narrow channel; but I would have those waters, to which our Chairman referred flow in a thousand rills, meandering through and fertilizing all Ireland. There has been not only a want of confidence towards the Christians of Ireland, but a want of noble sympathy towards the people generally, so that even liberal and enlightened Roman catholics, who have entertained the principles of the gospel of Jesus Christ, have been afraid to identify themselves with the English of the pale, lest they should be suspected of merely seeking that identification for the sake of filthy lucre. And, query—Do we pray enough for the prosperity of the cause—for the people who are the objects of our philanthropy? What is the manner in which even Christian ministers of all denominations hold occasional and rare intercourse with the priesthood of Ireland? Is it not with the umbrella under the arm, that is next the priest, in order to prevent anything like a linking together? My firm conviction is, that there are as benevolent men under the garb of Roman catholic priests as there are in this room at this moment. They are misled; they are mistaken; they hold erroneous doctrine; but we should on that account, the more commiserate them, and exhibit the greater readiness to co-operate with them in all those works in which we can act together. While residing in Ireland, it occurred to me, that it was desirable to promote a spirit of prayer on the part of protestant Christians, for the welfare of Ireland, and that the point to which prayer should be directed was, not that the Roman catholics might be converted and joined to our church, but that the priests might be enlightened, and according to the measure of their enlightenment might be constrained by the love of Christ, to preach the gospel among the people. If I may venture to speak my own experience on that occasion, it was, that I looked on the priests with more tenderness than before. If we lift up holy hands it must be without wrath and doubting; if we pray it must be in a kind spirit towards those for whom we pray; and the more we pray, the more will a kind spirit be produced, and the greater will be our success.

The resolution was then put and agreed to.

The Rev. C. HARDCASTLE (of Waterford), in moving the next resolution said: It is now twenty-seven years since it was my privilege to attend a meeting of the Baptist Irish Society. Who can look back to that period without being conscious of the great changes which have taken place? I little thought then, that twenty years of my life would be spent in Ireland. I rejoice to be present at this meeting, and to behold it so numerous. I rejoice that this Society has maintained its character as being among the first to discover right principles of action with respect to Ireland, the efficient mode of carrying them into operation, and that it has displayed untiring perseverance. We who have long laboured in Ireland, are not tired; and we rejoice that our friends here are of the same mind with ourselves. We trust that you will exert your energies still more fully, and above all that you will pray for the outpouring of the influences of the blessed Spirit, so essential to the success of any of our labours. It will be expected that I should make some statements with

reference to Ireland. The topic to which I would direct your attention is one that peculiarly belongs to me, as the senior minister of the older churches planted in that interesting country. During the Protectorate, Baptist churches were planted in the south of Ireland; and those in Dublin, Waterford, and Cork still exist. But there was a long period of spiritual declension in the churches; and when the tone of piety is once lowered, it is not an easy thing to raise it again. This is the case with individuals, but it is still more so in a society. In latter days, however, God has been pleased to revive us, and for a great number of years our churches have not been in so satisfactory a state. We are labouring with that diligence and some portion of that faithfulness which the possession of genuine religion may be expected to impart. We thank God and take courage at every indication of your sympathy with us. We need that sympathy, and though we are anxious in a sense to be independent, yet we must, in some degree, depend upon your kind co-operation for the success of our exertions. With respect to our labours among Roman catholics, we are sorry that we cannot report greater progress than we do. You have, however, in this, a pledge of our integrity. But God is blessing our labours even in this department. I was recently present at the baptism of two of our Roman catholic brethren. I allude to this in connexion with the diffusion of the Douay version of the Scriptures. One of them remarked, that if we could get the Roman catholics to receive that Bible, they would heed the text, but not the notes. The resolution which I rise to move is the following:—

"That this meeting, in accepting Mr. Green's resignation of the secretaryship, desire to express their high sense of the valuable services he has rendered to the Society for the last eight years; and, as they concur in the steps taken to secure a secretary who can devote the whole of his time to the increasing duties of the office, the meeting request Mr. Trestrail to undertake those duties. They also tender thanks to Mr. Stock, for the services which as treasurer he has rendered to the Society, and beg him to continue those services; and the meeting also nominate the following gentlemen as the committee for the year ensuing, with power to fill up vacancies."

As our friend Mr. Green is obliged to retire from the office of secretary, I have great pleasure in nominating our friend and brother Mr. Trestrail. I only speak the sentiment of every agent of the Society in Ireland, when I say in the language of that country, with all the veins of our hearts we commend him to your care. Regretting, as we do, his absence *from Ireland, we yield* him up with the persuasion, that he will be still more useful here.

The Rev. G. GOULD, of Dublin, in seconding the resolution, said: It is impossible for any man to tread the shores of Ireland without feeling the deepest interest in the moral and spiritual condition of her inhabitants. We behold them groaning under the oppression of a monstrous system of superstition, but we also behold them groaning under the oppression of that most hateful of all forms of Christianity, a state church. Just before I left Dublin, a society was formed for the express purpose of hiring Protestant servants. I obtained a prospectus. It is required that every person who applies for employment through that society should attend all the services of the state church. A large portion of the episcopalians will not receive a servant into their employment unless he does attend that church. A person enters a house as a servant; he is a catholic, and it not unfrequently happens that he is goaded to some hasty expression, and that expression is immediately converted into an argument to prove the corruption of the Roman catholic system to which this servant by profession belongs. But some of the most honest, faithful, and diligent servants in Ireand, are catholics by profession. By thus endeavouring to monopolize the recommendation of Protestant servants, the society is adopting means for thwarting the efforts we are putting forth with regard even to catholics. I had been preaching, once a week, for some time, in the renowned village of Clontarf. We had been going on very well for some weeks, had a congregation of from twenty-six to thirty, and a little Roman catholic congregation outside. A number of policemen, who were stationed at Clontarf, were impressed by the truth. The sergeant was himself for some time a regular attendant. I went out, let the weather be fair or foul, because I expected to meet a warm-hearted and thankful people. But, after a few weeks, I missed the sergeant, and I found that the clergyman had been with him, and had represented that it would be a dreadful calamity for him to receive my instructions. He besought him to use all his influence to prevent the subordinates from coming. He withdrew from the place. One of the policemen, who felt it to be his privilege to come, was immediately appointed to be doing duty at the very hour of preaching. Others were drafted off to Kingston, and to Phœnix-park, that my congregation might be dwindled down. Has the plan succeeded? Thank God it has not. I am informed that there are not fewer than five policemen at that station who have received the truth in the love of it. The notion has gone abroad, that the inevitable result of upsetting the Establishment will be a state-paid catholic

priesthood. But the people have been too much indoctrinated with voluntaryism by the assiduous labours of O'Connell to permit it. Indeed, some of the catholics turn round upon those who call themselves Dissenters, and say, If you assert, that the Christian minister is to be supported by the voluntary contributions of his own people, what do you mean by the *Regium Donum?* I would to God we could wipe that stain from our brow. With regard to our own denomination, it may be right to say that our efforts are attracting the attention of Roman catholics as well as that of the church party. The former, however, have a feeling of respect for us, because there have been some amongst us who have been faithful to their principles in days gone by. It is important that we should take advantage of this; but I do not believe that we shall do so unless we increase our exertions. One or two remarks have been made about Father Mathew. By this morning's post I have received a letter written by him; which states, that he has circulated, out of his own private resources, several thousand copies of the Douay version of the Scriptures. Besides, Dr. Croly, archbishop of Armagh, has given away 30,000 copies of the Scriptures. These are delightful facts; and since there is a disposition on the part of the people to read the Scriptures, by all means let us avail ourselves of it. I will mention one anecdote bearing upon this point, and conclude. A few weeks ago, one of our readers tapped at the door of a poor dwelling; and, on his doing so a voice said to him, "Come in." On entering the place, he found a poor woman stretched on a pallet of straw; she was a poor ignorant Roman catholic. After a short time, he pulled a Bible out of his pocket, and read those words, "God so loved the world," &c. The poor creature turned to him with tears in her eyes and said, "Your honour, do the Sisters of Charity know of this blessed book?" "Of course," he said, "they know that such a book is in existence." In her simplicity she said, "Surely, if they knew of such a blessed book as that, they would not come to poor old creatures like myself to read us such queer stories as I have been listening to this morning." You can get at the hearts of the Irish people through the Irish language. There are upwards of three millions of them who speak no other tongue, and yet not twelve sermons are preached every Sunday in that language. Ought such a state of things to continue? It was by English law that the Irish language was put down, and by English Christian liberality that that law must in effect be repealed.

The resolution was than put from the chair, and carried unanimously.

The Rev. F. TRESTRAIL (of Cork) moved the following resolution:—

"That this meeting, looking at events transpiring in relation to Ireland, and observing the theories proposed for her benefit in political, social, and moral points of view, desire to record their deepening conviction, that Christians of this country are bound to multiply their efforts to promote the preaching of the gospel in the sister country, inasmuch as by this means it may be expected, that God will graciously work for the overthrow of her errors and superstition, and for the conversion of her people to the knowledge and faith of Christ."

He said: In what I am going to say, I promise you I will endeavour to be as brief as possible. I am deeply sensible of the very kind manner in which you received me. When I went to Ireland I determined to devote my whole life to the work; and I have uniformly refused all offers which would bring me back to this country. It may be asked, "Why, then, are you here now?" For no other reason than because the committee and my brethren in Ireland believe, that by undertaking the office which I have done, I shall best promote the interests of the Society. It now remains with my brethren in the ministry, and the congregations over whom they preside, to say, whether or not that intention shall be carried out. On behalf of the treasurer, and of the committee, let me say, that we throw ourselves, in the Irish fashion, upon your hearts. We seek not merely to secure their sympathy, but their resolve, that they will do something more for Ireland than they have done hitherto; and that they will not forget us when they come to the mercy-seat and pray "Thy kingdom come." Three years ago, at Finsbury chapel, I made some statements which many there thought were mistaken, or that I viewed things through a magnifying medium. I now appeal to the statements of my friends Dr. Urwick, Mr. King, Mr. Smith, and others, all of whom substantiated the statements which I made. Brethren, cast aside suspicion, and believe what we say. What object can we have in view but to induce you to increase your exertions and your prayers that the divine blessing may be poured out from on high. A few words respecting the letters of "Philo-Hibernia." In reply to this gentleman, Mr. Smith wrote a letter which was filled, not with opinions but with facts, facts drawn from the Society with which he is connected, facts also having some reference to things which I had done and said. "Philo-Hibernia," through Mr. Smith, put some questions to me. I thought it would save time and trouble to answer "Philo-Hibernia" myself; and I promised to give him some information on meeting my brethren, who were about to assemble in Parsonstown. Just at this time I received the intelligence of the death of my loved and

venerable mother; and although she had long been a devoted follower of Jesus Christ, you may easily conceive that I was not in a very fit state to take a long journey on receiving that intelligence. However, I wrote to my brethren with the view of answering the questions which had been put to me. The first was, "Did Mr. Trestrail and his colleagues in Ireland ever preach in the open air?" I had stated that we had done so over and over again; and I gave the names of Mr. Macarthy, Mr. Berry, and several others, who had preached in the open air. One of them said, "I have preached so frequently that I don't know how often;" another said, "About thirty times;" another, "Six or seven times;" another, "Very frequently;" another, "Frequently;" and the last to whom I put the inquiry, said, "Occasionally, in conjunction with other Christian members, on board vessels." Then comes the question, whether or not they were molested? During a period of four years there had occurred only one case of molestation, and that happened in the city of Cork. With whom did it originate? A man went to the expense of a shilling to buy a cat, and he induced another person to fling it at one of our brethren who was preaching in the open air. This, of course, caused some uproar. But who was the party? A Protestant. We could hardly wonder if molestation did take place on the part of the Roman catholics, when a Protestant is found to take the lead. Here, then, we have a number of missionaries, who are in the habit of preaching in the open air, and there is only one instance of molestation, and that comes from a Protestant? Brethren, can you believe us after that? Just give me an answer to that question. (Loud cheers.) Ay, that is a right good answer. Well, then, next comes the question, whether any Roman catholics attend our ministry? Why, I was rather surprised, I confess, at this question; for if they did come regularly, would they be Roman catholics? One brother said, however, "At two stations, visited once a fortnight, eight; i. e. two at one, and six at another." The answer with respect to the other brethren, to whom I have before referred, is as follows:—"All the other brethren unite in this general reply, viz., Roman catholics generally attend our ordinary ministrations, but we cannot say how many, nor how frequently the same persons attend." There is great difficulty in gathering statistics on a subject of this kind; but I have no doubt my brethren will do their best, if we are obliged to bring forward this kind of evidence, in order to remove unbelief. I hope, however, that what I have brought forward on this occasion will induce you to rely upon our integrity. Well, then, it may be asked, "Have you, Mr. Trestrail, preached in the open air?" My reply is, "Yes, a great many times." I have done so in Cork, and in many other places; and a friend of mine did so in Cork every Sunday afternoon, during two summer seasons, when the weather would permit, and he was not molested on a single occasion. The only instance of molestation which I myself ever experienced came from an individual who threw a sod at me. Why it was but a soft bit of turf, and did me no harm "at all at all." And when I went out again, after tea, many persons were waiting for me, and one of those who had been present said to me, "We hope your worship will not think us all bad entirely; we hope you will not put us all down as ruffians because one ragamuffin lost his manners, and indeed he was tipsy at the time." Now I have also been asked, if there have been any instances of usefulness by means of our ministry among Roman catholics? One brother says that his ministry has been blessed during four years to the conversion of seven. Another says, he has three or four candidates at present, and another speaks of two. I think, then, that we have something to encourage our hearts, something to inspire us with a hope, something to induce us to believe that there is no cause for despair. But my brethren have requested me not to lose sight of the following important facts. First, that all the Roman catholics converted do not enter our churches. I cannot on this occasion, for want of time, enter into a statement of the reasons; but I apprehend, that just in the same manner as it was considered a great triumph, after seventeen years, to snap the chain of caste in India, so in the case of Romanists openly joining our churches in Ireland, there is an equal difficulty and an equal triumph. The next point which they wish me to notice is, that the brethren receive visits from some who do not appear in our assemblies. Finally, they mention, "the amount of benefit conferred on the souls of Irish Protestants." It will not do, you must remember. to leave our small churches entirely destitute of the preaching of the everlasting gospel. I am confident there is not a person in this assembly who would not deeply deplore such a result. Our friend Mr. Massie has urged that it is very desirable to procure Irish agency. We must first, however, pay off the debt; that is the first business to which we must devote ourselves; in the next place, we must keep up our regular contributions, in order to support our existing agency; and, lastly, we must endeavour to establish and sustain an institution for the education of Irish young men, who shall be sent out to preach the gospel. Permit me to add, in reference to a statement of my friend Mr. Gould, that not

merely is Father Mathew desirous that the Scriptures should be read in Ireland, but the whole Roman catholic hierarchy have recommended that the Douay version of the scriptures should be circulated. Now allow me to say, that I believe it is owing to our agents, our readers, and our schools, in connexion with similar societies, that that change has been brought about in Ireland. You ask us for fruit. It is not too much to say, that that is a fruit of our exertions. I hope you are convinced that Ireland is a right and fit subject for Christian benevolence.

The Rev. H. H. DOBNEY moved, and the Rev. W. PAYNE seconded, that the name of the Rev. S. Green, the late Secretary, should be added to the list of the committee.

Carried unanimously.

The Rev. JOHN BATES (of Ballina) in rising to second the resolution moved by the Rev. F. Trestrail, said,—I have laboured about ten years in Ireland, and I have always regarded the field as sufficiently wide to call for all the activity, all the benevolence, all the devotedness and zeal of a Christian man. I went to Ireland that I might proclaim the gospel of our Lord Jesus Christ, and I trust that from this great work I shall never deviate, either to the right hand or to the left. You have heard that Ireland is the land of darkness—the land of superstition. Nothing but the gospel of the blessed God is calculated to remove the evils we deplore, and to raise the Irish people to an honourable standing amongst the nations of the earth. It is true that our progress does not appear so great as in many other parts of the world; but there are signs on the surface of society that our principles are being diffused, and promises that they will soon break forth, and bring large accessions into the church of our Lord Jesus Christ. It is evident that this great and important work is the only remedy for the evils of Ireland. We must direct them to the Lord Jesus Christ, as the only true foundation of the sinner's hope. We would say to you, affectionately and earnestly, let Ireland be the starting point. You lament that popery is spreading; Ireland, with its popery, is open to you as a field of missionary labour. Throw all your life and energy into the missionary work there, and rest assured that the principles and convictions which are at work in that country will make all those who cherish error finally receive the truth. But be not deceived. The great body of the Roman catholics are better than their system; but if you imagine that popery will ever love the principles of civil and religious liberty, depend upon it you are greatly mistaken. We know that the light which we have spread, and the principles which we have set afloat, have compelled many of them to be better than their system. I will only observe, in reference to the field of labour where God has placed me, that there have been seventy or eighty individuals united to the church of Christ; twenty of them were Roman catholics. Three of them have been educated, and are now being trained for the ministry. We have reason to hope, in short, that the Lord has crowned our labours with success. I have circulated twelve or fourteen thousand tracts on the right hand and on the left. The people begin to think. Error may struggle hard, and last long; but it carries in it the seeds of destruction. Truth is immortal in its nature, and the principles of the gospel, as revealed from heaven, shall finally triumph and reign over the children of men.

The resolution was then put from the chair, and adopted by the meeting.

J. DRILTON, Esq., proposed a vote of thanks to the chairman, which was seconded and carried unanimously.

N.B. All communications for the Secretary to be addressed to him, *at the Mission House*, 33, Moorgate-street. Those friends who have hitherto received the Chronicle by post, are respectfully informed, that the end for which the plan was adopted having been in a great measure secured, and many representations having been made as to the expense, the Committee have deemed it right to discontinue it. It will, however, be forwarded to those whose subscriptions are acknowledged in it, as far as it can be done.

The Secretary would feel exceedingly obliged, if friends in the country would inform him how the Chronicles can be sent free of charge. Their booksellers, by giving the address of their London correspondents, could have them inclosed in their monthly parcels.

Subscriptions and Donations thankfully received by ROBERT STOCK, Esq., Treasurer, 1, Maddox-street; by the Secretary at the Mission House, Moorgate-street; and by the Rev. S. DAVIS, 92, St. John-street-road, Islington; by the following ministers and gentlemen:—Revs. J. ANGUS, Mission House, London: C. ANDERSON and W. INNES, Edinburgh; C. HARDCASTLE, Waterford; G. N. WATSON, Cork; G. GOULD, 1, Seville Place, Dublin; W. S. ECCLES, Coleraine; R. WILSON, Belfast; by Messrs. J. HOPKINS, Cambridge Crescent, Birmingham; J. SANDERS, 104, Great Russell-street, Bloomsbury; at the Union Bank, Argyle Place, London; and by any Baptist Minister, in any of our principal towns.

QUARTERLY REGISTER

OF THE

BAPTIST HOME MISSIONARY SOCIETY.

ANNUAL MEETING.

THE forty-seventh anniversary of the society was held at Finsbury chapel, on Monday evening, April 22, when there was a more numerous attendance than on any previous occasion. C. B. ROBINSON, Esq., took the chair. The service having been commenced by singing, Mr. Tyso, of Wallingford, engaged in prayer.

The CHAIRMAN said:—Of the many scenes of Christian benevolence which at the present day appeal to your sympathy and aid, there is no one, I venture to say, more entitled to attention than that which has convened us together this evening. Brought, by the good providence of God, to the forty-seventh anniversary, the friends to the Baptist Home Missionary Society may well thank God and take courage. Although at every period of its history it has received more or less intimations of the Divine favour, yet in no one year has the blessing of God been more abundantly bestowed on its labours and operations, than during that which has just closed. You have seventy-two agents in different parts of the kingdom, who, with the assistance of their brethren, are in the habit of preaching in 500 villages and towns. There have been added to the churches under their care no less than 800 persons during the year. You have, in connexion with these various places, 86 Sunday schools, employing 1000 teachers, and containing nearly 6,000 scholars. Your agents are accustomed to preach on an average to 20,000 of your countrymen every week. Enlarged, however, as has been the sphere of your operations, there remains much ground to be possessed, and I hope the cheering statements made will only serve to incite you to increased zeal in this noble cause; for surely it may truly be said that the dark places of our own native land are still full of the habitations of cruelty. I hope that by the enlarged spirit of liberality evinced towards this society and kindred institutions, the time is not very far distant when from every hamlet in our land will be heard the exclamation, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace;" and sure I am, every thing at the present day should excite you to increased exertions. Error is stalking abroad on every hand. The great educational movement itself, the glory of our times, renders more necessary the operations of this society. You are creating a thirst for knowledge throughout the land: how necessary it is that you should have agents to cry out, "Ho! every one that thirsteth, come ye to the waters, and he that hath no money; come ye buy and eat; yea, come, buy wine and milk without money and without price." I most earnestly desire that the agents of your society may receive your cordial sympathy and support; they are engaged throughout the year in a laborious task—they look to you to be encouraged. On an occasion like this, you should hold up their hands, and strengthen their hearts. We should be fellow-labourers with them. I do hope their hearts will be encouraged by seeing the cordial support you give to the objects of the meeting. Without further detail, I shall call on the Secretary to read the Report.

An abstract of the report having been read,

Rev. J. J. DAVIES (of Tottenham) rose to move:—

"That this meeting cordially adopts the report of the proceedings of the Society, an abstract of which has just been read; that it sympathizes with the agents, especially in the rural districts, under the opposition which they have to encounter; and that it acknowledges with devout and fervent gratitude the cheering tokens of the divine approbation, which have attended their labours during the past year."

The report cannot have been listened to without feelings of great interest. Most consolatory it is that the great truths of the gospel are understood and advocated by all the agents of your society. It is a matter of devout thanksgiving, indeed, that the labours of these holy men are crowned with increasing success. The results of the past year are truly delightful. In connexion with your various associations there are rather under 4,000 members; but upwards of 800 of these have been added during the past year. This is the work of God, and it demands our devoutest thanksgiving. Thus, while your missionaries are misunderstood and misrepresented by many—while they have to bear up amidst difficulty, to struggle on amidst annoyances of various kinds, and opposition in many respects, and under which they are scarcely objects of compassion or interest, yet amidst all this they work on, and the God of missions works with them, by effecting the greatest of all miracles, the renovation of the heart of man. We rejoice in the success of the society, because it seems to establish the close and important connexion between means and end, in the spiritual as well as in the natural economy. I would that this principle were thoroughly acted upon. We are not straitened in our God; the gospel is just what it was in the apostolic age, distinguished by its wondrous suitableness to the wants and woes of our fallen nature; and the Spirit of all grace is just what it was at that time. The hearts of men are no worse now than they were then, and he who vanquished thousands in that age can vanquish thousands still. But we are straitened in ourselves; we are greatly wanting

in our own cause; we want the whole church, at home as well as abroad, to be roused up from its slumbers, and devoted to the great work to which she is called. We want every Christian to feel that he is a soldier of the cross; that the humblest can do something for Christ; and that it is his honour and his duty to do whatever he can. May I be allowed to say, we want something of the spirit of the Jamaica churches in our churches at home, where all the members feel that religion is their work and business, the service of Christ their constant employment, and their highest delight? We want renewed energy and zeal, on account of the state of the present times. Wondrous times are passing over us; we may talk of political changes, and desire them; but we want one change above all others, the imbuing of the public mind with the principles of the gospel of Jesus Christ. No change will meet the wants of our own country, our own days, except this great and divine change be effected. Strange times, indeed, when a large section of professing Christians, avowedly the only Christians, or very nearly so, are assuming an unwonted attitude, and giving utterance to sentiments so hostile to liberty and so subversive to religion; when men can silence the living oracles of God, and bid us listen to the confused and jarring notes of a vain tradition; when men can preach the doctrine of a reserve upon the vital truths of the gospel, and urge instead, fasts, and ceremonies, and confession to priests, and mystic rites; when they can withhold the children's bread, the bread which came down from heaven, and was given for the life of the world, and instead of this, present but stones and husks, or the apples of Sodom; when men can tell us that they blush for the reformers—that they denounce the reformation, and discard the name of protestant; when men can dethrone the Redeemer, cast him down from his eminence, and place in his stead some anomalous thing, which they call the church, but the head and tail of which is the priest—when these things are going on, it is time that all Christians should be aroused from their lethargy, and be prepared, not only to maintain their liberty and religion, but to perpetuate them, and hand them down to their posterity.

Rev. G. H. Davis, (of Bristol), in seconding the resolution, said:—Though the apostle Paul received a commission to preach to the Gentile world, yet he did not forget Israel. Wheresoever he went, his heart's desire and his prayer to God for his countrymen was that they might be saved; and in this sentiment we are persuaded that every missionary that leaves our shores cordially unites. Though his proper business may be with the Indian or the negro, still he remembers the Zion of his father-land, and is solicitous for its establishment and extension. And how much more should we enter into this sentiment whose lot is cast here! We look upon our own countrymen: we admire their energy, their extended commerce, their spirit impatient of all tyranny; but we feel that these things will profit them nothing in the last great day of account, without the knowledge of Him whom to know is life eternal, and therefore it is that we are not satisfied with the high position to which we have advanced as a civilized community. We desire to Christianize the whole land; and we send our missionaries to every village, however remote, and to every hamlet, however retired. He that provides not for his own, and especially for those of his own household, hath denied the faith, and is worse than an infidel. Whatever may be the splendour of his charity, if he can pass by his own flesh and blood, there must be something defective in his principles. And is not this equally true of things spiritual as of things temporal? If we can weep over distant nations—if we can be aroused to energetic exertions on their behalf, while, at the same time, we can overlook those who tread the same soil with ourselves, perishing for lack of knowledge at our very doors—then, to whatever excitement we are yielding, we certainly are not possessed of that charity without which man is but as sounding brass and a tinkling cymbal. This desire of our churches to unite together, in order to furnish the home population with the truth, is the best practical answer that we can give to the infidel, who objects to Christianity, because, as he says, patriotism is not one of the virtues which it inculcates. If we are to understand by patriotism the feeling which burned in the breasts of the heroes of antiquity, which induced them to despise the claims of humanity, and to trample upon the liberties of their fellow-creatures, then Christianity abjures it. But if well-sustained efforts to plant a garden of moral rectitude in every village, in which mankind may find some repose from misery and vice—efforts to banish far from every home and every heart the dominion of sin and sorrow—if these efforts constitute patriotism, then is patriotism the very spirit of our religion, and it is seen in all the acts of our disciples; and the humblest member of the Home Missionary Society exhibits a patriotism superior to that of Tully, when he opposed the conspirators of his country, or Decius, when he submitted to death on its behalf. Why is it that the churches are called upon now after so many centuries of state provision, to unite in Home Missionary associations, but that, notwithstanding the various buildings that have been erected, and notwithstanding the creeds that have been established, and notwithstanding the mighty army of ministers that has been sustained, our population in the manufacturing districts, and still more in the agricultural, is still steeped in ignorance and baptized in unbelief? The churches of Jesus Christ acknowledge the claim that is made upon them; and if there be any community styling itself a church, which would pass from this, its proper duty, and give it unto others, then does it induce us to call into decided question its right to the title. If it be a true church, it must possess and must exhibit the spirit which the apostle praised of old in the church of Thessalonica, from which "the word of God sounded abroad unto Macedonia and Achaia, and to all the regions round about."

Rev J. Watson, (of Edinburgh,) then moved the following resolution:—

"That this meeting cannot contemplate the religious position of multitudes of their countrymen, both in the agricultural and manufacturing districts—

the peculiar errors with which they are menaced—or the character of the agency employed for their enlightenment, without entertaining and giving expression to an increased persuasion that this society has the strongest claims on the support of Christians in general, and of the baptist denomination in particular."

He said:—With regard to the position of your missionaries, let me place before this audience the fact, that in very many instances, the scattered hamlets, and villages, and cottages of England are removed miles from any place of religious worship. It is a melancholy fact, that the aged sinner, tottering on the brink of the grave, cannot, by reason of distance, come to the place of worship to hear of the way of salvation; nor can the child, for the first ten years of its existence, be brought under the joyful sound of the gospel. Even when they are located in those parts of the rural districts in which they may be guided to the place of worship appointed by the state, and in which they are to receive religious knowledge, yet they have not the means of judging of the soundness of the doctrine which is taught there. It is very different with you who live in London. If a man goes into a place of worship here, and does not get the right article, he can go into another. But in the rural districts there is no choice, if you do not take the article which the government has provided, you get nothing, or worse than nothing. There is a famine, not of bread nor of water, in those districts, but a famine of hearing the word of the Lord. In many parts of this land there is another gospel preached than that which is contained in the sacred book of God. And what are we to say when the people are brought under the sound of a perverted gospel? Are we not to hasten to communicate to them that which alone can sanctify and save the soul? The class of individuals we employ I hold to be the very best class of men for the purpose. They are plain, unsophisticated men—man of all work. They will go to the bed-side of the poor, and wretched, and dying, and when dead, bury them without fee.

Rev. T. F. Newman (of Shortwood), on rising to second the resolution, said;—I learn, with great pleasure, that this is the largest meeting which has ever been held in support of the Baptist Home Missionary Society. This is the first occasion in which I have had the satisfaction of mingling my feelings, my sympathies, and my interests with you, on an occasion of this kind; and little, surely, remains for me to do, but to say how heartily I concur in the sentiments to which I have listened this evening. I am glad that the strain of remark has, without exception, embodied those sentiments to which every Christian, in every section of the church of God, must heartily respond. Reference has been made this evening—very naturally made, after a report like that to which we have listened—reference has been repeatedly made to the false doctrines, the criminal, and cruel, and fatal delusions, which, in different parts of our own country, are now being sedulously promoted. I know not whether it has struck any other person, but it has occurred to my own mind, while I have been listening, that, however valuable it may be, some other agency than that which is already in existence and in operation, is demanded by the exigencies of the present times. We have need not only of those devoted men who are labouring in the cause of Christ with great success in different parts of the United Empire; we have need not only of their agency, and of the multiplication of that agency, but it appears to me that there is now ample scope and verge for the employment of other men, who, like Whitfield, shall go and storm our cathedral cities and the other towns and cities in the land; men of eminence, men who shall be qualified by their condition, their scholarship, and their attainments, to stand in the front of this mighty battle, and be prepared to grapple with the foe, come that foe whence he may. The denomination to which I belong has men of this class—men who, I verily believe, if called upon by the churches and their brethren, would not hesitate to throw themselves in the breach; but who in our commercial towns, and our cathedral towns, would be prepared to stand in the highway, to preach the great doctrines of the reformation, and to exhibit, under the very shade of our cathedrals, the cross of Christ, as the only basis on which a sinner's hope can securely rest. This great city contains three men, whose names occur to me at the present moment, connected with the Independents, whom I should delight to see giving themselves this summer to that great work: they are three Johns—John Campbell, John Leifchild, and John Burnet. I will not venture to single out from the baptist ranks the brethren to whom my mind very naturally reverts, as worthy of being co-partners in this great work. But I do not believe we should be behind our independent friends. I verily believe that we might go forth two by two, an independent and a baptist, proving in the face of the world, that, while we differ on some of the non-essentials of our common faith, we both bow together, in deep submission and in humble faith, before the cross of Christ, regarding that as the rallying point of the churches on earth, which will be their everlasting song in heaven. It is true, that the energies of the anti-Christian party have been called into vigorous and unwonted exercise during the last few years of the history of our land. But why is this? Is it not a plain truth, that evangelical truth was previously making way? Did not the enemy take alarm? Did not the foe conceive, that though the existing agency was of a comparatively humble and unobtrusive character, yet it was secretly and silently disabusing the minds of men of their bigotry, their follies, and their ignorance? Is not this the real cause of the new and unwonted zeal with which the anti-Christian party in this land have begun to diffuse their sentiments and to use their power in order to secure the triumph of their principles? Let us not then despair of the issue. The vapours of anti-Christian doctrines may, indeed, seem to spread over the face of our beloved country; but let us not fear for the result. Let us not for a moment tremble for the ark of God. The cause in which our missionaries are engaged is his; their work he will crown with success, and not many years shall roll by ere the issue of this struggle shall be

hailed with acclamation both on earth and in heaven. I rejoice in what our society has been permitted to effect. I feel assured that its agencies will be increased by the liberality of British Christians, and that its successes will be distinguished by larger measures of divine influence. In addition to those instrumentalities which are already at work, there is a crying need at the present moment for a public exhibition—I mean the open air, full, plain exhibition—of the truth as it is in Jesus Christ, by men who will bring to the work all the endowments which a scholastic education can supply, and all the gifts and the graces which the Spirit of God can confer.

Rev. R. Roff, of Cambridge, then rose to propose the following resolution:—

"That this meeting entertains a strong conviction, that many of the most valuable operations of this and kindred institutions will be most seriously impaired, unless wise and vigorous efforts be made to secure, on liberal principles, the secular education of the people; and would urge the friends of the society throughout the country to give to this subject their immediate, earnest, and practical attention."

He said:—I regret the necessity of bringing my remarks on the subject of the resolution within very narrow limits. The subject is one, by concession made on all hands, of vast intrinsic importance. The resolution which I have the honour to move in relation to this subject consists, as will be perceived, of two parts. There is in it the declaration of a strong conviction, and the urging of a practical recommendation. The conviction declared in it relates to the peril of some of the most valuable operations of the society. The peril of any of the operations of a society so valuable as that whose interests have brought us together to-night, would, we apprehend, if at all perceived or admitted by the minds of its friends, awaken very considerable and immediate anxiety. The branch of its operations which is referred to I take to be the educational. The close of the report which we have heard, and which contained so much to excite our thankfulness and to warrant our mutual congratulations, refers to the state and prospects of the Sunday schools—the eighty-six Sunday schools conducted by a thousand teachers, and including in them about six thousand scholars, in connexion with this society. Efforts are making in relation to what is called secular education, the direct tendency and realized effect of which is to endanger the existence, not to say to impede the usefulness, of these valuable institutions of our society. It is an unquestionable fact, readily admitted by all who are acquainted with what is going on in the villages of our country, that a secular education is now being imparted to the rising generation, which, in its own nature, and through a condition upon which it is given, tends directly and immediately to the destruction of our Sunday schools. I need not say that I refer to the educational efforts made by the high church party, as it is designated, in this country. It is necessary, on a subject like this, to sustain our statements by appealing to facts. Facts have been presented in the report that has been read, the nature of which is calculated to sustain the truth of the statement which I have now ventured to make. A dissenting family in the town of Cambridge went a short time ago, to reside in a village. The young ladies of that family, filled with zeal for the salvation of the souls of those around them, began to exert themselves in Sunday school instruction, and at length established a weekly school, which they sustained at their own expense, and kept under their own supervision. Through the influence of the clergyman, every possible difficulty was raised to their obtaining a room in which to conduct their school. In several instances, the occupants of cottages to whom they made application were threatened with expulsion, if they granted a room to be used as a school. In that village, in consequence simply, as it would appear, of the establishment and continued maintenance of those schools by his dissenting friends, national schools had been established, school-rooms had been built, and were now in vigorous operation. The sole question is, whether education shall be clogged with ecclesiastical conditions, or whether it shall be conducted on a liberal and comprehensive plan. If it be conducted by those who adopt the system to which I have referred, we know that it will be clogged with such conditions. It has become the imperative duty, therefore, of the friends of this society, to exert themselves wisely and vigorously for imparting to the people week-day or secular education.

J. L. Phillips, Esq., (of Melksham,) seconded the resolution, and impressed on the meeting the importance of increased efforts, on account of the spirit of inquiry which was now abroad in the land.

J. Sanders, Esq, proposed the following resolution:—

"That the cordial thanks of this meeting be presented to the treasurer, the secretary, and the committee, for their valuable services during the past year; that J. R. Bousfield, Esq., be the treasurer; Mr. S. J. Davis, the secretary, and the following gentlemen [see Report] the committee for the year ensuing."

C. Burls, Esq. seconded the resolution, which was carried unanimously.

A vote of thanks was also given to the chairman.

Donations and Subscriptions will be gratefully received on behalf of the Society by the Treasurer, J. R. Bousfield, Esq., 126, *Houndsditch; by the Secretary*, THE REV. S. J. DAVIS, 16, HEMINGFORD TERRACE, ISLINGTON, LONDON; *or by the* Rev. J. Burton, *Travelling Agent, Great Russell Street, Northampton. Collector in London*—Mr. W. Parnell, 26, *Kingsland Crescent, Kingsland Road.*

J. Haddon, Printer, Castle Street, Finsbury.

THE

BAPTIST MAGAZINE.

JULY, 1844.

MEMOIR OF CAPTAIN GEORGE ORTON.

BY THE REV. CHARLES STOVEL.

The claim of our departed brother to any place in public attention is based on the excellency of his Christian character, and the great usefulness to which he attained, without any remarkable superiority of talents or literary acquirements. He was born at Hull, in the year 1759, and at an early age became employed upon the sea. His parents were not pious, and his first religious impressions were received under the ministry of the Rev. Dr. Milner, author of the Church History. When on shore our friend was led to the place of worship by his attachment for the singing; and the lessons he thus received were blessed to his conversion, in the sixteenth year of his age. The principles which regulated his future life appear to have then taken a firm hold upon his mind. He could not be satisfied with a personal enjoyment of salvation. The hope was no sooner formed in his own mind than he began, by inviting them to unite with him in family prayer, to awaken in his parents a desire for the same blessing. His youthful effort was not in vain, for he lived to see both these objects of his filial regard united with him in the fellowship of Christ. At present he held a subordinate station on shipboard; but the decision of his purpose in serving the Lord was evinced in his stedfastly refusing to break the sabbath for favour or for food. By this objection to ordinary practice he became distinguished and exposed; but his Christian character made him valued, and the Lord preserved and prospered him.

In the year 1788 he became captain of a vessel; and, from the moment when he was first entrusted with the command, he determined to make his ship conform to the law, and exhibit the honour, of his Redeemer. He sought for pious men, and suffered no open immorality on board. Worship was conducted every day, unless prevented by stress of weather, and thus he became known on 'Change as "the praying Captain." Such a person was, at that time, deemed a prodigy; but his consistency preserved him from reproach.

He also derived great advantage from his practical success. The Lord caused him to prosper in the things with which he was entrusted, and he thus obtained the confidence of those he served. At this period of his life he was often exposed to great danger; and the providential deliverance of his person, his ship, and those who were under his care, often produced in him devout gratitude to God, and in others admiration. In the Baltic, he was driven in a thick fog for several days, and ran upon a rock. With great exertion the ship came off, and reached a port. She was brought into a dry dock to stop the leak, when a large block of stone fell from a hole in her bottom, large enough to sink her in half an hour. The stone, by retaining its place, had saved the ship and all their lives. When taken, with many others, in the French war, providence permitted him to be placed in a neutral port, while all the rest were retained in captivity. His own record of these, and similar events, is full of interest, but more especially because it recalls the fervid thankfulness with which he ever recurred to them in his conversations. To his last hour they seemed to confirm his faith in a prayer-hearing God.

In 1790, Captain Orton was married to his first wife, by whom he had two children, one of whom still lives, to lament his loss, indeed, but to imitate, it is hoped, his devout and consistent piety. This partner of his success and trials died in 1810; and, in 1820, he became united to a second wife, who now remains to bear the affliction of widowhood. In both these relations he combined the sweetest elements of domestic virtue, and these were strengthened, but not injured, by the more firm and vigorous habits suited to his worldly calling. Captain Orton never appeared more worthy of imitation than at home.

In 1796, he came to reside in London, where, after attending the ministry of the Rev. A. Booth for some time, he joined the church in Prescot Street, in 1798. In the fellowship of this church he died, and left behind him, in all his brethren, a profound respect for his consistency and devotion in the body of Christ. Those habits of punctuality and strict discipline to which he adhered in his calling, he brought with him into the church. As long as his health continued, his place was always filled a few minutes before the time of worship. His respect for his brethren and the officers was great, and it was cordially expressed in every possible way; but, when he became entrusted with any work, he grasped it with a firm hand, and acted with decision and effect. He was prepared for whatever claimed attention and service. To visit, especially the afflicted, to pray, to exhort, to lead the worship, or to follow with his pastor, were alike his pleasure, and in each he was pleasant to all: hence, by his decease, the church has sustained a loss that will not be soon repaired.

Captain Orton died the 31st day of January, 1844. His first affliction was a slight apoplectic seizure, and from this, by a gradual decay of nature, he declined, until, after two years, he fell asleep in Jesus. By this providential arrangement his friends were prepared for his departure, and, not being exercised with extreme pain, he had full opportunity to show his preparation for death. He had attended the ministry of many eminent teachers of divine truth, and for many years had taken notes of their sermons. His memory was thus aided, and, when deprived of public means, the perusal of his notes, and the correspondence with his friends, exercised his mind on divine things. His faith in the grand peculiarities of the gospel was firm and practical, and to live or die seemed alike to him a business to be performed for Christ.

The faith of him was his entire support, and this proved so sufficient that to the end he enjoyed a perfect peace. He had some intervals of nervous depression, and often complained of remaining sin; but the covenant of mercy and the great atonement were his refuge. He called it his anchorage; his anchor had entered into that within the veil, it had taken firm hold, and gave him strong consolation to the last.

Our friend fulfilled the office of captain at sea for thirty-five years. During this period he carried the glad tidings of mercy to many lands. His last voyage kept him from home three years and five months, during which time he visited Calcutta, and had many delightful interviews with Dr. Carey and his colleagues. He was the first who conveyed the Bible Society version of the Romaica scriptures to Greece, and was very useful in their distribution. In 1802 he visited Jamaica, and brought from Moses Baker the first application to Dr. Ryland requesting missionaries to that island. His conversations and worship with the poor suffering servants of Christ there at that time were referred to with intense interest till the close of his life. Nothing could exceed the joy with which he saw the result at the abolition of slavery. He had sought out Moses Baker, and those who worshipped with him, in their solitude; and this practice of seeking opportunities for usefulness was retained to the last. Where he could not reach the objects in person, he wrote for their instruction and encouragement. His letters were not fine, but full of nature, spiritual instruction, and practical point. Through all his connexions his efforts were extended, and multitudes have to acknowledge the benefits derived from his zeal.

Captain Orton exhibited in his ordinary habits a respectful and manly cheerfulness. He made no pretensions to superiority of any kind, but styled himself an "under-rower" in the church. In these points he gained a moral conquest, for in early life he was greatly afflicted with mental depression, until he learnt to find a peaceful joy in the fellowship of Christ. By this he prevailed over every spiritual adversary, and the habits of command which were natural to him in his worldly calling, were so completely conquered in the family and in the church, that they never appeared, except when exercised upon himself in calling up his energy for the work of God, or in executing the purposes formed by domestic or Christian affection. Hence Captain Orton was never dreaded by any in the church or family, and no one who knew him will remember him without esteem.

London, May 8, 1844.

PAUL'S ARDENT DESIRE TO BE WITH CHRIST.

A SERMON BY THE LATE REV. B. H. DRAPER.

"*What I shall choose I wot not. For I am in a strait betwixt two: having a desire to depart, and to be with Christ; which is far better.*"—PHILIPPIANS i. 22, 23.

WHEN the apostle wrote this most interesting epistle, he was a prisoner at Rome. Although he was a chosen vessel of the Most High, an apostle, an heir of God, and a joint-heir with Jesus Christ, and about to receive an immortal crown in glory, yet his situation was of the most painful kind. How properly

did our Lord observe respecting each of his disciples, that in the present state they should assuredly meet with tribulation! But though Paul was a prisoner as to his body, his ardent spirit was still at liberty. Nero had no walls high enough to confine his aspiring soul, no chains sufficiently strong to fetter it. Though master of a large part of the habitable globe, he had no ability to prevent this poor captive from rising to heaven and holding converse with his Father and his God; or from visiting, especially when addressing a throne of grace, the different churches which he had planted and watered with his own hand. He thought especially of his dear brethren at Philippi, and he wrote this charming letter to instruct and comfort them. There are many things in it highly calculated to accomplish these desirable ends. Some of them might fear, at least occasionally, through the awful prevalence of persecution and temptation, that, though they had professed an affectionate attachment to the cause of the Redeemer, they should one day fall by the hands of their enemies, and finally and eternally perish. Paul assures them of the contrary. "Being confident," says he, "of this very thing, that he which hath begun a good work in you, will perform it until the day of Jesus Christ."

Many, perhaps, were ready to say, "Paul has now forgotten us. Loaded with chains, and deprived of his freedom, he has enough to do to think of himself, to order his own cause, and to pray that it may have a happy termination; he cannot now think of us." Yes, says the apostle, I pray for myself, but for you also, "always in every prayer of mine for you all, making request with joy. For God is my record, how greatly I long after you all in the bowels of Jesus Christ. And this I pray, that your love may abound yet more and more in knowledge and in all judgment; that ye may approve things that are excellent; that ye may be sincere and without offence until the day of Christ; being filled with the fruits of righteousness, which are by Jesus Christ unto the glory and praise of God."

The church at Philippi had perhaps, now Paul was a prisoner, many anxious thoughts respecting the cause of the adorable Redeemer; like Eli, they "trembled for the ark of God." Who now, they said, shall unfurl to heathen cities and nations the standard of our divine Immanuel? Paul wrote to inform them, that this great cause had not been materially injured by his imprisonment. "I would," said he, "that ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the gospel; so that my bonds in Christ are manifest in all the palace, and in all other places; and many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear."

His brethren would, no doubt, be especially anxious to know the state of his own mind; whether he experienced the powerful consolations which he had often successfully administered to others. The apostle, in the words of the text, gives them the most interesting information on this subject. "What I shall choose, I wot not. For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better." Two things appear evident from these words; that the apostle, with submission to the divine will, was willing to live; and that he was more than willing to die.

In the first place, let us remark, *that the apostle, in submission to the divine will, was willing to live.* "I am in a strait betwixt two;" or, as Doddridge renders the words, "I am borne two different ways;" and he remarks, that there is in the original, an obvious allu-

sion to a vessel contending with contrary winds. As if the apostle had said, "When I meditate on heaven, and the inexpressible felicity of being with Christ, I have a vehement desire to weigh anchor, to bid these mortal shores a final adieu, and to sail for that happy world, which must be, in the nature of things, beyond all comparison and expression better than a continuance here in a state full of sin and of sorrow. But yet, when I think of the churches of the Redeemer, and of the great end of life, I am willing yet to protract my stay in this vale of tears, provided I may but be useful in advancing the cause of my Master, and in promoting his glory. Yes,

1. *I am willing to live, for the welfare of the church of Christ.* Paul was affectionately attached to the little communities which had been gathered out of the world, by his instrumentality, and devoted to the Saviour's honour. Writing to one of them he said, "Being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us." "Yea," says he to the Philippians, "and if I be offered upon the sacrifice and service of your faith, I joy and rejoice with you all." He was willing to live or to die, whichever might be most conducive to the advantage of the churches. "Nevertheless," he adds, "to abide in the flesh is more needful for you; and, having this confidence, I know that I shall abide and continue with you all, for your furtherance and joy of faith." The apostle knew that there were "babes in Christ" in the church at Philippi, and he wished, when liberated from his prison, to feed them again "with the sincere milk of the word." He was aware that many of them were "young men" and "fathers" in the community, and he longed to be the means of animating them to "endure hardness as good soldiers of Jesus Christ;" to encourage them to aim at greater usefulness, and not to be "weary in well-doing;" to be "stedfast and immovable, always abounding in the work of the Lord;" and to be pressing forward with unremitting energy towards "the mark, for the prize of their high calling of God in Christ Jesus." Doubtless, he also wished to comfort "the mourners in Zion," and to point poor sinners, with renewed vigilance and affection, to "the Lamb of God, who taketh away the sin of the world." "My earnest desire and prayer," says he, "is, that Christ may be magnified in my body, whether it be by life or by death. To me to live is Christ, and to die is gain."

2. *I am willing to live, for the glory of the Saviour.* There was no reason why, in a worldly point of view, he should have been desirous of continuing in the present state. His life was a perpetual scene of danger, toil, and suffering. Listen to his own language. "In labours abundant, in stripes above measure, in prisons frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods; once was I stoned; thrice I suffered shipwreck; a night and a day I have been in the deep. In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils among false brethren: in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Besides those things that are without, that which cometh upon me daily, the care of all the churches." After reading of such accumulated sufferings as these, we might reasonably have expected to have heard him breathe most earnestly the wish of David, "O that I had wings like a dove! then I would fly away and be at rest. I would hasten my escape

from the stormy wind and tempest." But he utters no such desires as these. "To me, to live," says he, "is Christ;" I reckon my life of no value, but as it may promote the glory of my Saviour; and if it be prolonged, I wish it to be employed in exalting Christ, in publishing the salvation of Christ, in adding, by bringing souls to him for pardon, righteousness, and immortality, new jewels to his diadem, already incomparably glorious. Though he had received many wounds, and was oftentimes in the most painful circumstances, Paul, like a good soldier, did not wish to quit the field of conflict, whilst he could be of the least service to the adorable Sovereign who had graciously condescended to make him a leader in his unconquerable hosts. But observe,

Secondly, *That, in submission to the divine will, the apostle was more than willing to die.* He was desirous of departing, that he might be with Christ.

Then it was evident that Paul *loved him.* We do not wish to be with those whom we do not love. The Lord Jesus Christ is worthy of infinite affection. The apostle Paul was so fully aware of the truth of the sentiment, that in the most solemn manner he pronounces the individual accursed who does not love him. "If any man," says he, "love not the Lord Jesus Christ, let him be anathema maranatha."

To be with Christ. Then the apostle knew of *no middle state,* of no purgatory. He knew nothing of the modern doctrine of the sleeping of the soul with the body till the morning of the resurrection. So far from it, that he exclaims, "Absent from the body, and present with the Lord." Our divine Saviour also represents the happy spirit of Lazarus as immediately convoyed by ministering angels into the bosom of Abraham. And our Lord assured the expiring thief, that he should be with him that very day "in Paradise." How, indeed, could it be in any sense unspeakably better to die, if the soul did not instantly enter into a state of glory, in the immediate presence of the adorable Redeemer? The text on any other principle would be inexplicable.

Many persons have wished to die, *on account of their trials and afflictions.* But this was not the case with Paul. He gloried in his infirmities and persecutions for Christ's sake. But he loved his Master so much, and had received such transforming manifestations of his glory, that he longed to "see him as he is," and to serve him as the spirits of the just made perfect do around his throne, without cessation, without weariness, and without end.

The text obviously implies, that Paul *possessed an assurance of the love of the Saviour.* He could say, on good ground, "He loved me, and gave himself for me." And this holy confidence is attainable by all the disciples of the Redeemer. But for such things God "will be inquired of by the house of Israel." Seek, continually and earnestly seek, and you shall find the unspeakable blessing.

The apostle earnestly longed to depart and to be with Christ, which he thought unspeakably better than a continuance in this vale of tears. He judged correctly; for to be immediately with Christ is to be in a state of sacred repose, of unsullied purity; to be with Christ is to be freed from every evil, to be with those whom we most love, and to be in the complete possession of every good. To be with Christ is,

1. *To be in a state of sacred repose.* The present world is a scene of toil and labour. And, since man is become a sinner, it is a great blessing that he is not condemned to perpetual indolence. It was mercy, as well as judgment, which induced an offended Creator to say to Adam, "In the sweat of thy face shalt thou eat bread, till thou returnest

unto the ground." The world would soon be a large field of conflict and misery, if it were not for labour. If men had full leisure to gratify their evil passions, scarcely any thing but what is destructive of all that is good, would be apparent in society. Latimer was accustomed to say, that the devil had more work done for him on one holiday than on many other days. And the assertion is, perhaps, lamentably correct, that more sin is usually committed on the sabbath than on any other day of the week. Yet what multitudes of our race are constantly engaged in the most degrading occupations; the human mind can readily conceive of pursuits infinitely more noble and more becoming the immortal faculties of man. And this is the sublime employment which awaits us in a better world; employment so congenial to the perfected capacities of happy spirits, that it is equivalent to the most delicious repose. A state of felicity, unspeakably sublime and glorious, remains for the people of God. In that happy world the promise of the Saviour, "Come unto me, all ye that labour and are heavy laden, and I will give you rest," receives its full plenitude of accomplishment. "I heard a voice," says John, "from heaven, "saying unto me, Write, Blessed are the dead, which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labours; and their works do follow them." Oh, how sweet to the soldier, the moment when, the enemies of his country vanquished, he lays aside his instruments of war, and, enraptured, listens to the summons which calls him to return and repose in his much loved native land! To the weather-beaten mariner, how gratifying the period when he once more views the well-known coast, of which in moments of danger and despondency he had taken in imagination a sad and final adieu, and is wafted by a propitious gale into his own, his long desired haven! How delightful, to him who has laboured diligently through the tedious summer's day, and borne its "heat and its burden," is the approach of peaceful evening, when he remits his exertions, and his children welcome him to his humble cottage! But more sweet to the conflicting Christian is the auspicious hour which calls him to be with his Lord and Saviour, where "the wicked cease from troubling," and the weary spirit for ever reposes on the bosom of its Father and its God. Oh, if it were left to our choice, whether we would fill the most magnificent throne which any mortal ever occupied, or immediately take up our residence with the Saviour, rightly estimating things, we should ardently exclaim, "To depart and be with Christ is better, beyond expression better!"

2. *To be in a region of unsullied purity.* The present state exhibits a vast and complicated scene of iniquity. How many millions of the human race are lying in darkness and the shadow of death, the common prey of the great enemy, and the slaves of the most horrible and destructive vices! And even in professedly Christian nations, is there not a frightful majority of persons who in works deny the Saviour, and are blind to his infinite excellencies? God evidently, in his providence, manages the affairs of the human race; but what multitudes are there who say, "Doth God know? and doth the Almighty regard?" The divine commands are all of them holy, just, and true, evidently tending to the present and future happiness of immortal beings; but his creatures trample them under their feet with indifference. The great Benefactor showers down his benefits on all that live, with a ceaseless liberality, but "a world full of his bounty is almost empty of his praise." Infinite excellence has but few admirers. Even the servants of the Most High have much reason to de-

plore their want of conformity to the divine character. "For I know, that in me, that is in my flesh," says the apostle Paul, "dwelleth no good thing: for to will is present with me, but how to perform that which is good I find not. I delight in the law of God after the inward man. But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. Oh, wretched man that I am! who shall deliver me from the body of this death? I thank God, through Jesus Christ my Lord." Complete deliverance from every thing which is unlike God awaits the believer, through his divine Saviour. But he will never be perfectly happy till he is perfectly holy, and this great, essential work will never be entirely effected till he is present with the Lord Jesus. It is, then, unspeakably desirable to depart and to be with Christ,—

3. *For this is to be freed from every evil.* Now the Christian is exposed to numerous and varied sorrows. "Man is born to trouble as the sparks fly upwards." And we are assured from many parts of the scriptures, that it is "through much tribulation," we must enter into the kingdom of God. There are many evils of our own making, and these are the worst kind of evils. But there are many ills that are unavoidable. None of them shall, however, accompany us into a better world. There is no extreme poverty, no want there. Anxieties and difficulties are unknown in that happy region. No temptations assault us there; no more shall we be pained with internal conflicts, or grieved with the "filthy conversation of the wicked." Pale consumption shall no more prey upon its victims. There are—

> "No rude alarms of raging foes;
> No cares, to break the long repose;
> No midnight shade, no clouded sun,
> But sacred, high, eternal noon.

Oh, to be with Christ is indeed to be freed from every evil. Listen to the language of the beloved disciple, "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away." Is not this a state incomparably glorious? Surely it is. To be with Christ is,—

4. *To be with those whom we most love.* Blessed be God, he has not left us entirely friendless, though he has been pleased to call those who were very dear to us from our society. Perhaps some one of you is now saying, "Yes; I have been painfully bereaved. I had a son; he was the joy and staff of my declining years; I expected him to have closed my dying eyes, and to have followed me to the silent tomb. But he is gone; and with him I have interred all hope of earthly happiness." And others of us have lost beloved children, affectionate parents, and dear connexions, with whom we have often "taken sweet counsel, and walked to the house of God in company." But we have buried them in the peaceful grave. And is this indeed the case? Have we buried *them?* Is not this a mistake? Was it not the garment only that enwrapped them for a short period? Has any thing more transpired, than the taking down the contracted and inconvenient habitation in which they resided for a short season? Surely not:

> "They live—they greatly live—a life on earth
> Unkindled, unconceived."—

No: they are not lost. They are with the Saviour. They have entered on those glorious and immortal mansions which the divine Redeemer has prepared for all who love him.

"To be with Christ" is to meet them where we shall be completely happy, without the least fear of separation, for ever. Nor shall we associate alone with

our dear kindred and our immediate friends. We shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of glory; with the great and good, the wise and the pious, also, of "every tongue and people, and kindred and nation." There we shall behold our unveiled Redeemer, and eternity will be employed in contemplating and celebrating his inconceivable perfections. And, oh, is not this better, beyond expression better, than a continuance in the present state of sin, and sorrow, and death? Assuredly it is. To be with Christ is,

5. *To be in the possession of every real good.* The enjoyment of the divine favour is the chief good of man. Nor will this great and distinguished blessing be fully ours till we arrive in a better world. Every good man has a consciousness of the vanity of earthly scenes; and, although he may be very prosperous in his external circumstances, and be the object of envy to all around him, yet he sighs for nobler bliss, of which, in his retired moments, in communion with his Father and his God, he has repeatedly had an interesting earnest in his own happy and heartfelt experience. David was a great monarch, and had the treasures and resources of a powerful kingdom at his command; yet he deemed his felicity incomplete: "I shall," says he, "be satisfied when I awake in thy likeness." Ah! what are earth's noblest treasures but abject poverty, compared with the infinite riches at God's right hand? What are its highest distinctions, but wretched beggary, contrasted with the never-fading honours of the court of heaven? What are its most exalted pleasures but misery itself, when put in competition with the inexhaustible rivers of sublime felicity flowing through the paradise of God? Not a blessing can be named, however elevated, which the happy spirit who has left this momentary scene, and taken up its residence with the Saviour, has not found in absolute perfection. To depart, and to be with Christ is, then, in the highest degree desirable, because this is to be in the possession of every real good.

We should desire to live, that we may be useful. This was the great mark at which the apostle aimed. We have all much to do. Go, professor of religion, and examine thy state in reference to eternity. A mere profession of religion will avail thee nothing. In some solemn scene of devout retirement, pray God to search thee, and lead thee in the way everlasting. Thy eternal welfare is at stake. Give no "sleep to thine eyes, or slumber to thine eye-lids," till thou hast supplicated the mercy of God in Christ Jesus. Give unremitting diligence, for it is thy chief concern, "to make thy calling and election sure." Go, preach Christ by thy holy and pious example. Be a living epistle of his doctrine, known and read of all men. Visit the fatherless and the widows in their affliction, and keep thyself unspotted from the world. Conflict steadily and with ardour with thy spiritual adversaries, assured that thou shalt be "more than a conqueror through him who hath loved thee," and animated continually with the delightful recollection, that the combat shall be momentary, and thy victory eternal. Thy strength shall be equal to thy day. More are they that are for thee, than all who are against thee. The eye of the great Captain of thy salvation watches over thee perpetually. Shortly he will come, and call thee into his presence, crown thee with immortal honour, and confer on thee the infinite felicity at his right hand in glory.

Death, to a good man, is only *a departure.* It is only quitting the distant part of the domain belonging to a father, to dwell on the interesting spot which he has chosen and adorned for his own immediate residence. It is a departure

from the earthly to the heavenly sanctuary; from a state of sin and sorrow to a world of unsullied purity and unmingled joy. It is going from a foreign to our native land. "Our citizenship is in heaven." It is returning home after a painful and protracted absence. Such a departure, surely, should not be dreaded, but desired. Death, to him who loves the Saviour, is inseparably connected with an introduction to all that is glorious. The poet may well exclaim—

"Our day of dissolution! name it right,
'Tis our great pay-day; 'tis our harvest, rich,
And ripe.
Death wounds to cure; we fall, we rise, we reign,
Spring from our fetters, fasten in the skies,
Where blooming Eden withers in our sight."

Death is *a departure*, also, to the wicked; but a departure of a very different description. A departure from hope to despair; from partial enjoyment to complete misery; from a world where God is frequently seen in his mercy, to a state in which he is never beheld but in his wrath. It is the departure of a criminal to the place of his punishment, from whence he is never to return. It is a residence, without hope, in outer darkness, where the tormenting "worm dieth not, and the fire is never quenched." It is to be in such circumstances, that the sinner will seek death as the chiefest good, without a possibility of finding it. To the wicked, the prayerless, the Christless, the despiser of the gospel, death is a departure infinitely terrible. "Now, consider this, ye that forget God, lest he tear you in pieces, and there be none to deliver you." Take unto you words, and return unto your offended sovereign. The golden sceptre of his mercy is still extended towards you. "This is the accepted time, this is the day of salvation." To-morrow may be too late. Intreat him, without delay, to make you a monument of his rich and free grace. Come to him through Christ Jesus. He will in no wise cast you out. "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon."

GODLY DECISION ENFORCED.

BY THE REV. WILLIAM BARNES.

"*How long halt ye between two opinions?*"—1 KINGS xviii. 21.

THIS question directly bears upon, at least, two classes of persons common in our congregations. The one class is undecided whether to *receive* Christ, the other, whether to *profess* him. The hesitation of the first is as to withdrawing from the world, and of the second as to giving up themselves to the church. With *those*, the place of decision is the closet; with these, it is the baptistery.

I am about to plead with the latter class: but, while public decision at the baptistery is earnestly enforced, let it be understood that secret decision in the closet is deemed in all cases an essential prerequisite. The heart must be given up to God, before the hand is stretched forth to the church; but when *that* is done, *this* ought not to be left undone, as it often is. Who does not know that many who have hopefully taken the first step, object to take the second? They are, it is trusted both by themselves and others, joined to Christ, but not to his people according to his will. Their calling of God has transpired, but

not their confession of faith. "These things, my brethren, ought not so to be."

"Judge in yourselves;" can it be meet and proper for believers not to stand forth as such? In the nature of things, is this right and becoming? Apart from set arguments, and independently of them, it must strike every ingenuous mind, that there is no small impropriety in attempting to hide our religious convictions, or in not openly and boldly avowing them. Is there any thing advantageous or praiseworthy in secret discipleship? Is there any thing in the doctrines, or the ordinances, or the hopes of the gospel, to be ashamed of? Is it not obviously proper, that true believers should be recognized by each other, and by the world? Did our Lord conceal himself in the desert, or retire into corners? Did he provide that his church should sit solitary and sad, like a lodge in a garden of cucumbers? Did he not rather liken it to a city set on a hill, which cannot be hid? If visibility is to be sought by the church as a whole, so should it be by each Christian in particular. Each of Christ's "sheep" should consort with the flock; each "living stone" should occupy its place in the building; each "light of the world" should arise and shine. *Are we "disciples"?*—and is it meet that any disciple should seek to be taught and cared for separately from the rest, as though he were a kind of parlour-boarder in the school of Christ? *Are we soldiers?*—and is it right that any soldier of the cross should sit at home, and never rally with the host around the blood-stained banner? *Are we children?*—and is it proper that any child of God should keep aloof from his Father's family, and never acknowledge his own brethren? If these things are right and comely, it is only lately that they have become so. The holy apostles and prophets, whom we are exhorted to imitate, were of another mind. They acted on the divine maxim, "He who hath the truth cometh to the light." If they had been content with secret discipleship, Moses could have remained in Egypt, Daniel would have escaped the lion's den, and Paul would neither have written the eleventh chapter to the Hebrews nor have been bound with a Roman chain. If the Christians of bygone ages had only kept their faith to themselves, John would have been spared the vision of the fifth seal, which, on being opened, disclosed "under the altar the souls of them that were slain for the word of God, and for *the testimony* which they held," Rev. vi. 9. If this "noble army of martyrs" had just forborne their *testimony*, who would have cared about their private opinions? In like manner, if the apostles had been but courteous enough to listen to the advice of the Jewish council, "not to *speak or teach* any more in this name," their hidden, smouldering sentiments would not have been disturbed. Their crime was, not in *believing* the truth of the gospel, but in *professing and proclaiming* it. Could they have acted as peaceable citizens, and been content "to go to heaven in their own way," it is not unlikely they might have enjoyed smiles of recognition and greetings in the market-places from every member of the Sanhedrin. But those "examples to the flock" declared, "We cannot but speak the things which we have seen and heard." And if the saints of old felt it incumbent on them to *profess* their faith, even when tortures and death stood in the way, can it *at any time*, be proper for "partakers of like precious faith with them," to confine the heavenly gift within the sanctuary of their own heart? No, never! Indeed, we are compelled to ask, whether the faith of primitive confessors, and the faith of modern secret disciples, be not *essentially* diverse, the one from the other? Do they verily rest on the same truths? or descry the same

glory? or hearken to the same Lord and Master? Would it not be as easy, at any rate, to present them in contrast as in conformity? Let the non-professing believer himself reply. Supposing, moreover, that the example of the first disciples were not in this matter authoritative, what conscience that is not foreclosed by unbelief can withstand the express and solemn requirements of the Lord Jesus himself? He enjoins an open confession of his name in such distinct and emphatic terms as to render misapprehension inexcusable, and neglect fearfully presumptuous. Read what he says in Luke xii. 8, 9, "Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God; but he that denieth me before men shall be denied before the angels of God." Ponder likewise his declaration when giving his last and great commission to the apostles, "He that believeth *and is baptized* shall be saved." Were these vain words? Shall we, *in practice*, mutilate the requisition of our risen Lord? May we venture to amend and adapt to our own wishes his royal mandate? This be far from us.

Such is the appeal which is addressed to the *conscience* of the non-professing disciple; but there is also an appeal to his *affections*. My brother, you trust that you love Christ! Have you not in your closet made the protestation of Peter your own, "Lord, thou knowest all things; thou knowest that I love thee?" You often muse on his mysterious incarnation, his holy life, his vicarious passion, his glorious resurrection and ascension, his everlasting priesthood, his second advent, until your heart swells with emotion, and your eyes swim with tears. In looking forward to the hour of death, you hope to be able to say, "Lord, Jesus, receive my spirit!" and you aspire to an immortal crown, purchased for you by "his agony and bloody sweat." Oh, then, how *can* you suppress your open testimony to his "redeeming grace and dying love?" By what process do you manage to smother your heartfelt gratitude and joy? One would expect the exclamation to leap spontaneously from your lips, "Come and hear all ye that fear God, and I will declare what he hath done for my soul!" Oh, my brother, what a contrast between the readiness of the Saviour to undergo his baptism in sufferings for you, and your backwardness to be baptized in water for his name's sake! Is it unreasonable that our Lord should say, "If ye love me, keep my commandments?" What could he say less? His commandments are not grievous; but, if they were, his obedience unto death for our salvation ought to constrain us to a full and most cheerful compliance with them.

"Through floods and flames, if Jesus lead,
I'll follow where he goes;
Hinder me not, shall be my cry,
Though earth and hell oppose."

THE HEAVENS DECLARING THE GLORY OF GOD.

Thus God, oh man, the arms round survey,
And view those lamps which yield eternal day;
Raise first thy glances, clear thy wandering eyes,
Mount beyond the former skies rise;—
Look further still, beams more blaze from remoter skies.
And are these everlasting fountains of light,—
Bodies immensely vast, divinely bright,—

Hung for no end at all? or but to blaze
Through empty space, and useless spend their rays?
Consult with reason, reason will reply—
Each lucid point that glows in yonder sky
Completes a system in the boundless space,
And fills with glory its appointed place;
With beams unborrowed brightens other skies,
And worlds to thee unknown with heat and life supplies.

Σ.

THE PARTING.

"And he led them out as far as to Bethany, and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven."—LUKE xxiv. 50, 51.

"HE led them out to Bethany;"—his work on earth was done;
The cross had borne the bleeding form of God's anointed Son,—
The rock-hewn sepulchre had closed upon his pallid clay,
And he had "rent its bars in twain, and cast its bonds away."

No fickle crowds their welcome spake, no leafy palms were strewed
Along the memorable path the Saviour then pursued:—
There *had* been sounds of triumph there, and voices of acclaim,
Pronouncing blessings on his head, hosannas to his name!

None followed in the Master's steps but those, the chosen few,—
Dispersed awhile, yet each recalled his homage to renew,—
Save he who walked not in their midst, nor filled the vacant place,
Gone down, with memory unrevered, to darkness and disgrace.

Methinks that morning's golden skies a flood of glory gave
To Salem's venerable towers, to Kedron's sparkling wave,—
On Olivet's rude craggy heights in majesty looked down,
And seemed Gerizim's distant brows with "living light" to crown:

Nor smiled less sweetly on that roof beneath whose humble shade,
The little band, at weary eve, their wanderings oft had stayed,—
The sisters' dwelling, darkened once by death's funereal train,
But filled with ecstacies of joy when Lazarus lived again.

"He led them out to Bethany;"—and o'er each bended head,
Raising those pierced hands to heaven, affection's farewell said;
Breathed forth his last terrestrial prayer, and, blessing them, withdrew,—
His chariot-wheels the sunlit cloud, his robe the morning dew!

Triumphant Lord! while there *they* stood to gaze and grieve alone,
What shouts of welcome hailed *thee* back victorious to thy throne!
Angels and spirits of the just,—the perfected above,—
Exulting in the glorious theme of thy redeeming love.

May we, when hope but dimly burns, to Bethany repair,
With faith's calm, cloudless gaze, to view thy rising glories there;
In *thy* ascension to the skies a type of *ours* to see,
And wait submissive thy command,—"Arise and follow me!"

Battersea.

REVIEWS.

Contributions, Biographical, Literary, and Philosophical, to the Eclectic Review. By JOHN FOSTER, *Author of "Essays on Decision of Character," &c. &c. In two volumes.* London: 8vo. pp. 570 and 527. Price 24s.

Lectures delivered at Broadmead Chapel, Bristol, by JOHN FOSTER. London: 8vo. pp. 419. Price 10s. 6d.

SELDOM has it been the privilege of a reviewer to present to the attention of his readers, at one time, three such volumes as these. They are volumes full of thought. Alas, how many of those which come before us are only volumes full of words! But Mr. Foster was emphatically a thinking man. To think was at once the pleasure and the business of his life. He was not a man of activity; he was not fond of public speaking; he was not even addicted to writing: indeed the gravest allegation to be considered by those who attempt to form an impartial estimate of his character is, that he did not make due use of the talent intrusted to him, by illuminating his contemporaries with frequent productions of his pen. His delight was to think. Whoever opened one of his publications might feel a pleasing certainty that it had been printed, not because the time was come for Mr. Foster to make a book, but because he had some thoughts to communicate. And the subject on which he was most prone to expatiate was one on which the thoughts of a quiet, retired, contemplative observer, are peculiarly worthy to be treasured up. His favourite subject was *man*. Individuals of the human species, he loved to analyze and classify; society, he loved to consider as it was, as it had been, and as it ought to be. Physical science, he only valued in its relation to man. Inspired scripture, he studied, and doubtless received thankfully the information it imparted respecting the invisible Creator, and the grace displayed in his arrangements and purposes; but it yielded to him habitually an especial pleasure, as furnishing *an insight into* the nature, habits, and capabilities of man. The uninspired books in which he found most gratification were histories, biographies, travels, voyages; and his writings are picture galleries, abounding with portraits evidently the productions of a master. A deceased friend even, he seemed to regard as a subject for *post mortem* examination; and in more than one instance he published to the world, in a rather startling manner, the results of the autopsy. His own language in reference to another is justly applicable to himself: "The author is a sharp observer of mankind, and has a large portion of knowledge of the world. What is more, he has exercised much discriminative observation on the human heart, and often unfolds a correct view of its movements, especially the depraved ones."

The Eclectic Review was the vehicle generally preferred by Mr. Foster for conveying his thoughts to the public. It can scarcely be necessary to observe, that this Review was established nearly forty years ago for the defence and promulgation of evangelical principles, and that to these it has uniformly adhered. Though it has passed through some changes, the ability with which it has been conducted has not been at any time inferior to that of its most celebrated contemporaries; and the one hundred and eighty-five articles contributed by Mr. Foster conduced greatly to its eminence. During the first nine years of its existence, however, churchmen were united with dissenters in its management; and neutrality on the points on which they differ was attempted. The practical inconveniences of this neutrality were soon evident; and Mr. Foster in some of his articles refers to it. Reviewing Macdiarmid's British Statesmen, he says,

"Our situation is somewhat invidious with regard to one great subject, which is unavoidably made prominent in almost every page of these two lives. By the principles of our undertaking, we are pledged not to advance any opinions on the grand controversy between the religious establishment of our country and the dissenters from its communion;—or, more pre-

cisely, we are engaged to avoid discussing the abstract propriety of an establishment, and also the propriety of that form of establishment now existing in the country. These are questions, it is true, quite distinct from the *conduct* of the church, or any of its distinguished members, as political agents in the transactions of an history. Viewed in this light, their operations, their influence, their virtues, or their vices, are just as fair subjects of observation as those of the eminent dissenters, or any other of the agents, involved in our national history. But it is not quite certain that we can exercise our right to this undoubted extent without giving considerable offence. Even at this liberal period, when religious churchmen and dissenters regard each other much more as brethren, and much less as even rivals, there are some whom it would be hard to avoid offending, and in whose opinion we should scarcely seem to preserve our pledged neutrality, while condemning the violent and fatal intolerance of the church during the reigns of the Jameses and the Charleses, though it be evidently impossible to discuss the merits, or even narrate the events, of those reigns without it."—*Vol. I. pp.* 252, 253.

A new series was commenced in the year 1814, and a change took place, which the editor of these volumes describes in the following terms:—

"It was, however, ultimately found impracticable to continue the compromise involved in the original constitution of the journal, and the Eclectic Review therefore became the avowed advocate of those principles of ecclesiastical polity which are held by the congregationalists of this country."—*Preface, p.* iv.

The writer of this preface being himself the present editor of the Eclectic Review, it is necessary to say that the use of the word "congregationalists" in this sentence is, in our view, remarkably unfortunate. It is now the technical description of one of the three great sections of the dissenting body. In common speech, in the official documents of the denomination formerly called independents, and in the recorded proceedings of the "Three Denominations," the word "Congregationalists" is used as the distinctive title of the independent pædobaptist churches. This sentence will therefore create misapprehension in the minds of many into whose hands these volumes will come, and who know but little of dissenting affairs. The Eclectic has never been professedly the advocate of "those principles of ecclesiastical polity which are held by the Congregationalists of this country," as presented to the world in publications issued by the body bearing that name. The Congregational Calendar says expressly, "The Congregational church polity is distinguished from the system of the *Baptist* churches by the principle of the right of believing parents to dedicate their infant children to God in baptism; by the principle that water is to be applied to the person, and not the person to the water; and by the principle of open communion with all who make a credible profession of being Christ's disciples, irrespective of the mode of baptism." These are not the principles to which the editor of the Eclectic referred; but these being avowed by the Congregationalists as their principles, we fear that the statement he has made will mislead a portion of the public, and perhaps produce an unfavourable impression among his baptist friends. He may not be aware of it, but it has been thought that the Eclectic *is*, rather more than it should be, the speaking-trumpet of the congregationalists. It has been thought, not only that there was internal evidence that a very large proportion of the articles were written by gentlemen more familiar with the societies and proceedings of the congregationalists than of the baptists, but also that some publications of chief men among the congregationalists have received a larger measure of commendation than their intrinsic merit would have secured, had there not been in the minds of the reviewers a fraternal bias in their favour. This may have been perhaps unfounded surmise. It is possible that the very reverse may have been thought by pædobaptist brethren; but we fear that the casual expression on which we are commenting will be taken by some readers as a deliberate statement that the Eclectic is devoted to the interests of the Congregationalists. The editor used the term, we are sure, in a more extensive sense; as including all who hold the principles by which congregationalists are distinguished from episcopalians and presbyterians; all who maintain the competence of every Christian congregation to manage its own affairs uncontrolled by others. He used it as a comprehensive word, intending it to be taken as a description of baptist as well as pædobaptist adherents of independency.

There is an objection of another kind, however, to its use in reference to baptist churches; and to this we advert the more readily, as we have to acknowledge that we have formerly so written, at least in one instance, as to give it an apparent sanction. The "congregation" is, in common parlance, distinct from the "church." Whatever may be the similarity of the two words, etymologically considered, common usage includes in the meaning of the word "congregation" many who are not included in the "church." Now the government lies, among us, not with what is called the congregation but with what is called the church. In some other connexions, we believe that the congregation has more direct influence in the election of pastors, and in other matters of arrangement, than with us. In theory, among baptists, the church is independent of the congregation; and it is important for its spiritual interests that it should always be so in practice. It is desirable that it should be known that this is the case; and for this reason, as well as on account of the established appropriation by our pædobaptist brethren, we object to the word Congregationalism as descriptive of our church polity.

In the preparation of Mr. Foster's reviews for separate publication, the editor has rendered the community a service which demands their warmest thanks. Reviewing was peculiarly the work for which Mr. Foster's mental habits fitted him; it drew forth into exercise his latent energies, and afforded him scope for their successful application. His acuteness, his ingenuity, his soundness of judgment, his stores of knowledge, his liveliness of imagination, and his habit of referring to great principles, fitted him for the examination of works of the highest order, and for descanting on the passing events and the prominent personages of the times in which he lived. He was not easily dazzled by eloquence, or turned from his convictions by sophistry. He excelled more in handling a bad book than a good one; and, when he undertook to flog a culprit, he did not soon evince signs of weariness, but administered the lash with evident determination to perform his task thoroughly. His sarcasm was perhaps too profuse; and some skill is required occasionally to determine whether what he is saying *is to* be understood literally, or whether it is ironical. But the power with which he exposes "spiritual wickedness," and the facility of illustration with which he excites his reader to condemn and detest it, are wonderful. Any specimen that we could adduce would be of little value: they must be too brief to convey a proper idea of their pertinence; as the bright gems that abound derive half their lustre from the manner in which they are set. The quotation of a few sentences may however be agreeable and stimulate desire to possess the whole. Of Blair, as a sermon writer he says,

"We have sometimes to charge him also with a certain adulteration of the Christian moral principles, by the admixture of a portion of the worldly spirit. As a friend to Christianity, he wished her to be a little less harsh and peculiar than in her earlier days, and to show that she had not lived so long in the genteelest world in the creation, without learning politeness."—*Vol. I. p.* 64.

His opinion of David Hume and his mischievous writings is summed up thus:—

"If that barbarous old Charon *would* have permitted a century or two more of life, it is probable that Hume would have been severely mortified in viewing the effect of his writings against 'superstition,' an effect so much less than his vanity no doubt secretly anticipated. Indeed his strictly philosophical works seem likely to fall into utter neglect. The biographer justly observes, that, though very acute, they are not very lucid or systematic in point of reasoning; and they have none of that eloquence which sometimes continues to interest the general reader in works that are becoming superannuated in the schools of philosophy. Many of his shorter essays will always be read with much advantage; but his History, I need not say, is the basis of his permanent reputation; and it will perpetuate the more as well as the intellectual cast of his mind; will show a man indifferent to the welfare of mankind, contemptuous of the sublime feelings of moral and religious heroism, incapable him self of all grand and affecting sentiments, a constantly cherishing a consummate arrogance though often under the semblance and language of philosophic moderation."—*Vol. I. p.* 87.

Of the true character of Queen Elizabeth he speaks as follows, in noticing the life of her great minister, Lord Burleigh:—

"That of Cecil, Lord Burleigh, presents to our view beyond all doubt the most useful minister that ever managed the affairs of our country. He held the important station during very nearly the whole reign of Elizabeth; and we shall not allow it to constitute any impeachment of either our loyalty or gallantry, that we have wished, while reading the account of his life, that he had been the monarch instead of our famous queen. It is impossible to say what share of the better part of her fame was owing to him, but we are inclined to think, that if we could make out an estimate of that reign, wanting all the good which resulted from just so much wisdom and moderation as Cecil possessed beyond any other statesman that could have been employed, and including all the evil which no other minister would have prevented, we should rifle that splendid period of more than half its honours. A very considerable proportion of his political labour was a contest with his sovereign, a contest with caprice, with superstition, with bigotry, and with the prodigality of favouritism. This would no doubt reflect great honour on the sovereign who could, notwithstanding, retain in her favour and service so upright a minister, if the fact had not been, that his services were just as indispensable to her government as those of a cook or postilion were to her personal accommodation. She had the sense to be convinced, and the prudence to act on her conviction, that no other man in her dominions could so happily direct her affairs through the extreme dangers of that memorable period. Though, therefore, she would sometimes treat him with the meanest injustice, contriving to throw on him the odium of any dishonourable or unpopular action of her own; and would occasionally make him the object, like the rest of her ministers, of her abusive petulance, addressing him with the titles of 'old fool,' 'miscreant,' and 'coward,' yet she made him always her most confidential counsellor, zealously defended him against his enemies, refused his urgent solicitation, when advanced far in life, to be allowed to retire from his office, and anxiously visited his sick room in the concluding period of his life, and not remote from the close of her own."—*Vol. I. p.* 242.

"The boasted reign of Elizabeth was a period of great barbarism, as far as related to the royal and episcopal notions of the rights of conscience, and of great cruelty in the practical administration of the religious department. Cecil remonstrated in a spirited manner against the proceedings of the prelates, which he charged with being nearly the same as those of the Inquisition; but when he attempted to interpose his official authority in defence of the victims of their intolerance, he found they had so entirely the approbation of the queen that they would set his remonstrances and interposition at defiance. She was a bigoted devotee to various popish superstitions, was passionately fond of gaudy and childish ceremonials in the ecclesiastical institutions, was the bitter enemy of every thing like real liberty of religious opinion, and, in short, was altogether unworthy of being where circumstances had placed her, at the head of the protestant cause."—*Vol. I. p.* 245.

The representation of what many fashionable church-goers desire, and what they do not desire from the clergyman of their choice, though made a quarter of a century ago, is not obsolete:—

"They do not want to hear theological lectures of *any* school. Even the delight of seeing methodism exploded would be bought too dear, at the price of listening half an hour to a discussion of the doctrine of justification. What they want is, to steal from the institutions of religion an apology for thinking very little about religion itself; what they attend to must be constituted religion, and must constitute them sufficiently religious, in virtue of its being attended to in a consecrated place, under the presiding wisdom and devotion of a consecrated man, and amidst the paraphernalia of piety; and the performance, being *thus* secured to be of a perfectly religious quality, may be allowed to avoid all statement of doctrines purely religious, and the more carefully it does so the more agreeable. It would certainly, as we remember a fashionable ecclesiastic pertinently remarking, be somewhat of a 'bore' to insist on such things, while there are so many pleasant matters of taste and sentiment at the preacher's choice."—*Vol. I. p.* 324.

The perusal of these volumes has augmented our conviction of the importance of periodical literature, and strengthened our wish that dissenters were duly sensible of the value of that monthly journal in which these disquisitions originally appeared. We were not aware before, that we were personally under so much obligation to Mr. Foster as it seems we were, for assisting, twenty or thirty years ago, in the formation of our opinions, and providing for us so many nourishing and delightful repasts. We know not any more improving exercise to an intelligent young man than two or three attentive perusals of these volumes

would supply. Nothing would tend more to place him on a level with his seniors, furnishing him with matured sentiments respecting the most important events that occurred in the earlier part of this century, the principles which were then brought under discussion, and the persons by whom public attention was chiefly occupied. When we say that there are articles on Blair, Beattie, Paley, Chatterton, Coleridge, Cumberland, Grattan, Curran, Fuller, Ryland, Fawcett, Whitfield, Chalmers, Selden, Cardinal Wolsey, Jeremy Taylor, David Hume, Lord Kames, Sydney Smith, Horne Tooke, and Charles James Fox, with incidental notices of other statesmen, theologians, and influential writers, we do but indicate the extensive range that is taken in the department of biography; but this will of itself suffice to show that the subjects which come under review must be very diversified and deeply interesting.

The "Lectures" were delivered at Broadmead in 1822, and the three following years; a time when Mr. Foster's powers were perhaps in their greatest state of efficiency. The audience consisted of persons belonging to various religious communities in Bristol who appreciated highly Mr. Foster's writings, and the discourses were of an unusually elaborate character. The leading ideas of each were committed to paper, with occasional hints for amplification, filling generally twelve or fourteen pages. The original manuscripts, collated with notes taken by several auditors, have enabled the editor to commit this volume to the press, in a state that affords the most satisfactory evidence of his fidelity and skill. "Nothing in the shape of alteration or correction has been attempted;" the editor having judiciously confined himself to less responsible services, and preferred occasional breaks and abruptnesses to interpolations. The composition is however sufficiently finished to allow the lectures to be read aloud with pleasure; being presented to the eye in a state far more attractive than the mere Notes of Sermons by Mr. Foster that have appeared in our own pages. It would afford us pleasure to justify our high opinion of the work by copious extracts; but we must give only a few specimens. In an excellent discourse *on the right mode of giving and receiving reproof*, Mr. Foster says,

"Men should be aware, that it is an unfavourable symptom of the state of the mind, when there is an excessive and irritable delicacy as to hearing things which are the contrary of flattery. Is it a *wise* self-love that would thus draw a protective and inviolable line round every thing that is ours; round all the defects and faults we may have, which are our closest and most mischievous enemies? As if a garrison should make a point of most sacredly protecting the very traitors it knows or suspects it has within, because they belong to their town!

"The right disposition of mind is, that which desires earnestly 'THE TRUTH!'—'THE TRUTH!' in *whatever* manner it may come to us. Not that the manner of its being conveyed is quite indifferent; far from it; but 'THE TRUTH,' howsoever it come, has its own intrinsic eternal value. And what a fool I am, if I will not take it, and apply it to its use, just because the manner of its coming to me has not pleased me! Even from an avowed enemy, as it has often been said, we ought to be willing to learn; but surely then, when it is from a friend, a Christian friend!"—*p.* 57.

The following striking remarks occur, among many others, in the lecture on combining watchfulness and prayer:—

"'That ye enter not into temptation.' The words seem to say very pointedly; Beware of the beginning! of the beginning! for it is in fatal connexion with the next ensuing, and yet conceals what is behind. And since temptation is sure to be early with its beginnings, so too should watching and praying; early in life; early in the day; early in every undertaking! What haste the man must make that will be beforehand with temptation!"—*p.* 66.

A discourse on the comprehensiveness of the divine law concludes thus:

"Again, if such be the law, how impossible is human salvation by it! Let man be brought before it in judgment,—under the condition, 'cursed is every one that continueth not in all things which are written in the book of the law, to do them.' He must not shrink from this view, who is really in earnest to be saved. And one most just, and what should be natural consequence will be,—a perfect horror of taking any ground at all like this for acceptance before God. We need not fear to assert, that, with such a view of the law, and man being such as he is, it would have been very difficult to believe even a revelation of divine mercy, which should profess to take effect on the ground of the law or not on any other ground. A strong doubt and question would have arisen;—'How

can the holy God (can, morally speaking) so set aside his law? Why did he appoint it! Is it not absolutely just and good? Will it comport with holiness to suffer a vast and general violation of it, defiance of it, by our race, and no dreadful and penal consequences follow—provided men should be willing to be pardoned by him,—and be somewhat sorry for their having set his law at nought?'

"Therefore, the *rational* theory would be,—that if God would extend mercy and salvation to so guilty a race, it would much more probably be on the ground of some quite different economy. And therefore,—a revelation of something purporting to be such a quite different economy, would, beforehand, have every probability in its favour, as compared with any plan which should retain the law as the foundation. The plan by the law was evidently an utterly ruined plan; it could not save one; it could only condemn to perish. If men were to be saved, and still upon the original economy, it was to be independently of the law, and in opposition to it. But, independently, and in opposition!!—Who would make them independent? Who would bear them harmless in that opposition? If the divine goodness in the form of *mercy* would do it, what became of the divine goodness in the form of *righteousness*? Should the rebellious creatures utterly violate and demolish the economy of justice, and come triumphant out of its ruins, as having forced the supreme Governor to the bare expedient of mercy?

"All this gives, beforehand, a high and rational probability to the new economy, constituted in the Mediator; acceptance, justification, salvation,—solely and entirely through the work and sacrifice of Jesus Christ. The believing, grateful accepters of this economy will see the more of its inestimable value, the more they apprehend of the 'exceeding breadth' of the divine law. The rejecters of it may be exhorted to turn their solemn attention on that law—to study it long—and see whether they dare finally venture to stand on that ground."—*pp.* 234—236.

A minister who has too much mental independence to deliver the sermon of another man, may yet derive great advantage from this volume in preparing for the pulpit. The reading of a few pages will conduce to a prolific state of mind, suggest topics for discourse, and lead to trains of thought which otherwise might not have occurred to him. To all our friends we cordially recommend these lectures: they will afford the greatest gratification to those who are the most intellectual in their habits and tastes; but others will derive from them both pleasure and profit, if they will read them slowly, and meditate as they proceed. They deserve deliberate and repeated perusal. The subjects, not already mentioned, are, the new year—the supreme attachment due to spiritual objects—the self-discipline suitable to certain mental states—characteristics of vain thoughts—correctives of vain thoughts—spiritual freedom produced by knowledge of the truth—formality and remissness in prayer—the season of spring and its moral analogies—the destruction of Sodom and Gomorrah — sober-mindedness — false grounds of superiority in holiness—fallacies operating against earnestness in religion—earnestness in religion enforced—the uses and perversions of conscience—the autumn and its moral analogies—Elijah's sacrifice and the priests of Baal—the winter and its moral analogies—the end of the year—negro slavery—the necessity and right method of self-examination—Christ, though invisible, the object of devout affection—Noah and the deluge—our ignorance of our future mode of existence—the Christian doctrine of the perfectibility of man.

BRIEF NOTICES.

The Biblical Cabinet; or Hermeneutical, Exegetical, and Philological Library. New Series. Vol. I. HENGSTENBERG'S COMMENTARY ON THE PSALMS. Edinburgh: 8vo. pp. 272. Price 7*s.* 6*d.*

The difference of size and price is the only difference that we perceive between this and the former series of the Biblical Cabinet. This octavo volume contains the first part of a translation, by the Rev. P. Fairbairn, of a commentary on the Psalms by Professor Hengstenberg of Berlin, one of the learned few who, with with Neander and Tholuck, are endeavouring to purify the churches and universities of Germany. It will be a voluminous work; and it

is not possible to say exactly to what extent it will reach, the original not being yet finished. Being critical and controversial, it is well adapted to the community for which the learned author writes; as German erudition is here employed to vindicate evangelical doctrine against German heterodoxy. The objections and misrepresentations which it is designed to remove are, however, not very prevalent at present in this country, and we should not recommend it to the mass of readers. Theologians should acquaint themselves with such errors and with the best ways of meeting them; and by the higher class of biblical students in England and Scotland, the book will be valued. The interpretations of such a man as Hengstenberg are always deserving of the consideration of scholars who are competent to weigh the evidence for and against them. This portion of the commentary ends with the eleventh verse of the seventeenth Psalm.

Ward's Standard Divinity, and Library of Theology, Church History, and Biblical Literature. Without Abridgment. New Series. No. I. POLHILL'S WORKS. London: Medium octavo, double columns, pp. 359. Price 8s. 6d.

This also is the first number of a new series. Of the former series we have often penned high commendations, never finding it necessary to advert to any thing worse than the frailty of the stitching and the flimsiness of the covers. These, we regret to see, are faithfully preserved. There is now given, however, a list of a "Committee of Consultation," in which academical distinctions glitter so profusely, that we are almost tempted to use a word which we have long since resigned in favour of the shopwindows of the metropolis, where it appears in all sorts of combinations, and say that the list is "splendid." Our humble desire is, that the new series may be equal to the last. Of what use the republication of many of the pages before us can be, we confess our incompetence to imagine. For example, having said that "Original sin consists in two things, 1. In that Adam's sin is imputatively ours, 2. In that we have an inordination and inherent pravity derived upon us from him," Mr. Polhill among other argumentation adduces this:—"Our Saviour Christ instituted baptism, and that for infants; but if there be no original pollution in them, what need a washing ordinance for them? The washing of their bodies, whose pure, innocent, undefiled souls are incapable of spiritual washing, is but a shadow without substance, a sacrament without internal grace, a thing too insignificant for Christ the wisdom of God to institute." . . . . "Take away the doctrine of original sin, and the baptism of infants seems to be a very ridiculous thing. To avoid this absurdity, the Pelagians asserted, that the baptism of infants was necessary, not because there was any original sin in them, but that they might be capable of the kingdom of heaven. But I answer, Where there is no defect, there is all due perfection. If infants are pure and free from all sin, then have they all the righteousness and rectitude which ought to be in them; and if they have so, they are, without baptism, capable of heaven; or if they were not, the baptismal washing, which imports pollution, seems to be a ceremony very unfit and incongruous to be applied to them who are without spot, or to render them apt for heaven." p. 58.—How fond of a joke the publisher must be, to get thirteen dissenting doctors of divinity to stand sponsors for such stuff as this! If it were in a church of England publication it would be called Puseyism. Take another specimen from a different part of the book.—"In baptism we are listed and enrolled into Christ's militia, and so go not to war at our own charge; but the great Captain of salvation is with us, and strengthens us against temptation. About the year of our Lord 433, the Burgundians were grievously afflicted by the Huns, and finding no relief among mortals, they applied themselves to the gods; and there being a great crowd of Nemens, at last they pitched on the God of the Christians, as most potent and present in perils, and were baptized, giving themselves up to Christ. After their baptism they went to fight with the Huns, and with a few overcome many thousands of them; and I suppose they fought as well, and were as good soldiers against inward temptations as against outward enemies; for the story saith, '*Ab eo tempore ardenti amore flagrabant in conservando Christianismo*,' from that time they burned with ardent love to Christianity. Thus they had a double signal proof of their baptism, in the strength and divine assistance afforded them against outward and inward enemies," *p.* 301.

Walks about the City and Environs of Jerusalem. By W. H. BARTLETT. London: 8vo. pp. 230. Price 10s. 6d. half bound.

Mr. Bartlett is advantageously known to the British public, by his delineations of scenes in Canada, Ireland, and several other countries. The present work is the result of a visit to Jerusalem in the summer of 1842. The views of this interesting locality which have been previously furnished, he represents as of small value for the purpose of historical and typographical illustration; but he speaks highly of the researches of Dr. Robinson, and acknowledges the assistance afforded by his suggestions. Having examined many of the most inviting remains of antiquity, and explored the adjacent country, Mr. Bartlett has given, in a pleasing and instructive manner, his remarks respecting what is now to be seen, and his conjectures respecting the former aspect of Jerusalem and its vicinity. A great number of admirably executed wood engravings, from drawings taken on the spot, some intermingled with the letterpress, and some on separate leaves, illustrate the text and add much to its utility. The volume will be equally acceptable to a minister for his study and to a lady for her drawing-room.

A Visit to my Father-land, being Notes of a Journey to Syria and Palestine in 1843. *By* RIDLEY H. HERSCHELL, *Author of a Brief Sketch of the Jews, &c. &c.* London: 24mo. pp. 258. Price 2s. 6d.

Mr. Herschell has recorded the observations he made during his tour with great simplicity,

good sense, and Christian feeling. He has just views of the inexpediency of the measures recently adopted for the establishment of a bishoprick in Jerusalem, and the absurdity of pompous assimilation to the Romish and Greek churches on the part of those who seek to win the Jews to the gospel of Christ. It may not be known to all our readers, that the author, who is of the Hebrew race, is pastor of a Christian church in the metropolis. He is, we believe, one whom Paul would recognize as "a Jew,"—entitled to appropriate the promises made to the Jews,—whose circumcision is that of the heart; one who has come unto Mount Zion, and unto the city of the living God, of whom we sing,

> "Among his saints he ever dwells,
> His church is his Jerusalem;"

and though, in our judgment, he does not uniformly interpret old testament prophecies in accordance with these principles, or with his own excellent remarks, in page 162 for example, yet we can with pleasure recommend this small volume as pleasant and profitable reading. It closes with some judicious suggestions respecting the best manner in which efforts can be made for the conversion of his "kinsmen according to the flesh."

A Survey of the Holy Land; its Geography, History, and Destiny. Designed to elucidate the imagery of Scripture and demonstrate the fulfilment of Prophecy. By J. T. BANISTER, *Author of "Chart of the Holy Land," "Incidents of Jewish History," &c., &c. With an Introduction by the Rev.* W. MARSH, *D.D., Vicar of St. Mary's, Leamington. Embellished with Maps and Engravings.* Bath: 12mo. pp. 575. Price 10s. 6d.

The principal design of this handsome volume appears to be to recommend certain views of unfulfilled prophecy to which the compiler and the writer of the introduction are attached. These are congenial with the system that recognizes national movements and national distinctions in the kingdom of Christ, but not, in our apprehension, with principles laid down in the inspired epistles. The geographical information is derived chiefly from the works of well-known travellers and from other compilations.

The Lascar's Cry to Britain. An Appeal to British Christians on behalf of the Asiatic Sailors who resort to the Ports of London, Liverpool, &c., more particularly addressed to the Directors of the Missionary Societies. By the Rev. JAMES PEGGS, *late Missionary at Cuttack, Orissa.* London: 8vo. pp. 44.

There is great joy in England over a Hindoo that repenteth; provided his repentance takes place within the tropics. There is great concern among British Christians for the salvation of the Chinese; so long as they continue in their own country. The gospel is to be preached to every creature, if he does not come among its possessors, but waits on the other side of the globe till he is visited. Truly, if a benevolent traveller from a distant world were permitted to spend a short time among us in order to learn our ways, he would report on his return that we are a strange people; especially, he might say, those who are accounted "the children of light." If any one doubts this, let him read the pamphlet.

The Illustrated Oxford Bible. London: Brain and Payne. 4to. Parts I.—IV.

With twenty-four pages of the common version of the English bible, each fortnightly part is to contain two engravings, some of which will be from the designs of the celebrated Old Masters, and some from the works of modern artists. Our often repeated opinion of the tendency of the admired Romish historical paintings is well known to our readers; we need only say on this occasion that the skill of the engraver is unquestionable.

RECENT PUBLICATIONS

Approved.

Sacred Meditations; or, an Exegetical, Critical, and Doctrinal Commentary on the Gospel of St. John. By CHARLES CHRISTIAN TITTMAN, D.D., Consistorial Counsellor to the King of Saxony, Superintendent of the churches of Dresden, &c. With additional notes from the commentaries of Tholuck, Lucke, Kuinöel, and Storr. Translated from the Latin, by JAMES YOUNG. Vol. II. *Edinburgh: Clark.* 12mo. *pp.* 396.

A Tract for the Times. A Caveat against the Puseyism of Mr. Wesley's Treatise on Baptism. By JOHN CRAPS. *London:* 12mo. *pp.* 12. *Price* 1d.

An Affectionate Appeal to our Young Men, on their Mental and Moral Improvement. By A Friend, [B. EVANS] Scarborough. *London:* 18mo. *pp.* 12. *Price* 2d.

The Useful Christian. A Memoir of THOMAS CRANFIELD, for about fifty years a devoted Sunday School Teacher. *London:* [*Tract Society*] 18mo. *pp.* 228.

Thoughts among Flowers. *London:* [*Tract Society*] 32mo. *pp.* 148. *Price* 1s.

Sights in Summer. *London:* [*Tract Society*] 16mo. *Price* 1s.

A Botanical Ladder for the Young. *London:* [*Tract Society*] 18mo. *pp.* 176.

Popular Romanism Examined. *London:* [*Tract Society*] 32mo. *pp.* 216.

Cyclopædia of Biblical Literature. By JOHN KITTO, Editor of "The Pictorial Bible," &c., &c. Assisted by various able Scholars and Divines. Part 13. *Edinburgh:* 8vo. *Price* 2s. 6d.

The Eclectic Review. June, 1844. *London: Price* 2s. 6d.

Payne's Universum: or, Pictorial World. Being a Collection of Engravings of Views in all Countries, Portraits of Great Men, and Specimens of Works of Art, of all Ages and of every Character. Parts 5 and 6. *London:* 8vo. *Price* 1s. *each.*

The Pictorial Sunday Book. Part VI. *London:* 8vo. *Price* 1s. 6d.

INTELLIGENCE.

NEW ASSOCIATIONS.

CAMBRIDGESHIRE.

Services were held, May 21st, at St. Andrew's Street Chapel, Cambridge, in connexion with the formation of an Association of particular baptist churches in the county of Cambridge and the immediate neighbourhood. A considerable number of the churches, including those of a small association which had existed chiefly for home missionary purposes, agreed to unite, to which it is expected others will be added. The object of the association is—to promote the spiritual prosperity of ministers and churches, by means of friendly intercourse and mutual assistance; to consider questions relating to the rights and privileges of dissenters generally; to procure more accurate statistical information respecting the state and progress of the associated churches; and to extend more effective aid to missionary operations.

Sermons were preached on the occasion in the morning and evening, by the Rev. J. Hobson of Barton Mills and the Rev. D. Rees of Isleham, and a meeting for conference and business was held in the afternoon.

It is proposed to hold a meeting of the association annually during the month of May. Mr. Elijah Johnson of Cambridge was appointed treasurer, and the Rev. Robert Roff secretary of the association.

WEST KENT AND SUSSEX.

From this association a secession has lately taken place. A new association has been formed by the seceding churches; of which Mr. Pope of Meopham near Gravesend is secretary, who requests the insertion of the following particulars.

"Differences of opinion having existed for some years past among the churches of the West Kent and Sussex Baptist Association as to their sentiments and discipline, several of them came to a resolution to separate and form a new one. Accordingly, messengers deputed by seven of those churches met on Tuesday the 11th and Wednesday the 12th of this month, at Tunbridge Wells, and, with three other churches not before associated, formed themselves into a new association, to be called the Kent and Sussex Association of Baptist Churches holding Particular Redemption and practising Strict Communion.

"The meetings were well attended, and a spirit of harmony and brotherly love seemed to pervade them during the services. The kindest feelings were expressed towards those brethren and churches from whom they had felt it their duty to differ and separate.

"The churches thus forming the Union were Borough Green, Bexley Heath, Dover Pentside, Hadlow, Maidstone Second Church, Meopham, and Tunbridge Wells in Kent, and Brighton, Rye, and Wivelsfield in Sussex.

"The doctrinal statement and rules of the old association were adopted, with one or two additions: one was, 'That no church should be received into this association which does not firmly hold the doctrines contained in our Circular Letter, and practise strict or primitive communion. And should any church in the association depart from those doctrines and terms of communion, it shall cease from that time to form a part of this association.'

"Also it was unanimously resolved, 'That this association feels as deeply as heretofore the importance and necessity of exerting ourselves in promoting missionary labours, and shall feel a pleasure in receiving deputations from the Baptist Missionary Society, at convenient seasons, to assist in carrying on these benevolent designs.'

"The next annual meeting of this association will be held at Rye in Sussex, on the second Tuesday and Wednesday in June, 1845."

At the meeting of the original West Kent and Sussex Association, which was held at Maidstone, June 12th, the ministers and messengers present directed the Secretary, Mr. Dobney, to forward the following extract from their minutes, with a request that it might appear on our pages:—

"Letters having been received from seven churches, announcing their withdrawment from the association, and nearly all of them alleging as the ground of their secession—'The departure of several of the associated churches from the faith, and the common neglect of scriptural discipline,'—the assembled pastors and messengers have felt it a solemn duty to give their best attention to a subject so imperatively demanding their serious consideration.

"We are unwilling to believe that the seceding churches would lightly become the accusers of the brethren, or would prefer so grave a charge without the best evidence of so melancholy a fact: yet we cannot withhold the expression of our conviction, that they have allowed themselves to be betrayed

into the utterance of statements which are without foundation.

"We unanimously agree, that we feel more deeply than ever the unspeakable importance of those blessed truths which constitute the gospel of the grace of God: and though, doubtless, it is not expedient for us to glory, yet we will venture to affirm that we yield to none in our heart-felt attachment to evangelical truth, and our desire to have the gospel preached in all the world, and to every creature, in all its fulness, freeness, adaptation, and beautiful simplicity. God forbid that we should glory save in the cross of our Lord Jesus Christ.

"As to the discipline of our churches, we earnestly profess that our sole anxiety is, in every respect, to be conformed to the will of Christ. Far be it from any of us knowingly to receive or retain a single member that does not give scriptural evidence of belonging to the household of faith. But if they are the circumcision who worship God in the Spirit, rejoice in Christ Jesus, and have no confidence in the flesh; if to be new creatures in Christ Jesus, believing on him that they may be justified by faith and not by works of law; and if to be practically conformed to his will—be the New Testament characteristics of the true members of Christ's church—then do we distinctly profess, that it is the object of our earnest solicitude to have such, and none but such, as members of the churches with which we stand connected.

"We fully recognize, indeed, that a difference of opinion on the subject of communion exists among the churches of the association; but we are happy to consider this no barrier to brotherly co-operation; charity (or love), and not uniformity of sentiment on all points, being, according to the apostle, the uniting and perfect bond.

"We cannot, therefore, but deplore that our brethren, by their serious charge against us of departing from the faith, impose upon us the painful duty of meeting their statement by an unqualified denial of its truth. We are happy, however, to acquit them of consciously misrepresenting us, while we express our regret that upon insufficient grounds, and under the influence of unworthy suspicions (which too many persons are eager to instil and to promote), and without any communication whatever with those whom they injuriously surmise to have departed from the truth, they should have pursued the course which necessitates this notice.

"We earnestly wish, however, that the blessing of the Most High may rest upon them; that they may be preserved from all evil, and guided into all that is good; and that, finally, they may meet with us before the throne of God, to praise the exceeding riches of his grace, and to serve him in love and holiness through the ages of eternity."

NEW CHAPELS.

PRESTEIGN, RADNORSHIRE.

The members and friends of the baptist denomination at Presteign have for many years assembled for divine worship in a room, which they have for a considerable time found much too small, and exceedingly incommodious. They have long been anxious to procure a site for erecting a chapel, and land having lately been purchased in an eligible situation, on Monday evening the 17th of June, a numerous and respectable company assembled on the spot; a hymn was sung; the Rev. D. Evans of Presteign read a suitable portion of scripture and prayed; again a hymn was sung; and the Rev. S. Blackmore of Kington delivered a very appropriate address, which was listened to with profound attention; the foundation-stone was then laid by the abovenamed ministers and Mr. Jones, manager of the Radnorshire Bank. The land, and the building which has been contracted for, amount to £410. Already £150 has been subscribed in the town and neighbourhood, and it is earnestly hoped the Christian public will afford their kind assistance to defray the expense of the edifice.

CWMBYCHAN.

On the 2nd and 3rd of May last, was opened a new baptist chapel at Cwmbychan, near Aberavon, Glamorganshire. The following ministers prayed, namely, G. Jones, Llanelli; D. Thomas, Aberavon; D. Davies, Clydoch; and T. Jones, Neath. The following ministers preached, J. James, Bridgend (in English); J. Jones, Merthyr; G. Jones; T. Hopkins, Llwyni; T. Davies, Caersalem; R. Pritchard, Llwynhendy; J. Jones; B. Williams, Merthyr; T. Morris, Newport; J. Thomas, Tongwynlais; T. Morris. At Aberavon, the previous evening, J. James prayed, and brethren R. Pritchard and D. Jones of Cowbridge preached.

VERNON CHAPEL, BAGNIGGE WELLS ROAD, PENTONVILLE.

Wednesday, May 15th, 1844, this spacious chapel was opened for the church and congregation under the pastoral charge of the Rev. Owen Clarke, formerly meeting in Elim Chapel, Fetter Lane. An early prayer meeting was held at seven o'clock, when the divine blessing was implored on the services of the day. Three excellent sermons were preached, by Dr. Cox, the Rev. C. Stovel of Prescott Street, and the Rev. Dr. Leifchild. Prayer was offered during the different services by Dr. Murch, and Messrs. J. Smith, J. C. Miller, — Gittens, J. Cox, and Owen Clarke. The congregations were highly en-

couraging; while the affectionate cordiality of the ministers and other friends present exhibited a delightful illustration of that unity of the spirit which is the bond of perfectness.

The chapel has been erected under the direction of J. Harrison, Esq., architect. Its elevation is chaste and elegant; it has a noble school-room under the floor of the chapel, and two commodious vestries at the rear of the building. It will seat about 520 persons, without galleries. The entire cost of the whole will be about £2100, of which about £700 has been already provided: about £60 was obtained in the course of the day. It is designed to vest the whole in trust for the benefit of the church and congregation.

The situation of the chapel is important, as it fronts the high road, and is distinctly seen from seven or eight different roads or streets, and is in the centre of a new and most populous neighbourhood.

For nearly three months divine worship has been held in the spacious school-room, during which period the congregations have steadily increased, and about one hundred and fifty children have already been entered in the Sunday school. The neighbourhood presents a sphere of usefulness of the most important character, and Mr. Clarke and the affectionate and attached friends by whom he is surrounded, appear disposed to exert themselves to the utmost for its moral and spiritual cultivation.

On the following Lord's day, May 19, the pulpit was occupied in the morning by the Rev. J. H. Hinton of Devonshire Square; in the afternoon, by the Rev. John Blackburn of Claremont Chapel, who, as the nearest independent minister, kindly expressed the affectionate regards of his brethren towards this cause; and, in the evening, by the Rev. Owen Clarke. The congregations were exceedingly good, and in the evening the chapel was well filled.

The church for whose use Vernon Chapel is erected is one of the oldest in the baptist denomination in London. Its very early history is somewhat obscure. In 1748, when under the pastoral care of the Rev. Wm. Collins, the church occupied the meeting-house in Boar's Head Yard, Petticoat Lane, which had been used by the baptist denomination in the early part of the reign of Charles II. Mr. Collins was succeeded by the Rev. Thomas Davis, during whose ministry the church was endowed by the late Mr. John Dorset. Mr. Davis was succeeded by the Rev. John Allen, author of the Spiritual Magazine, upon whose resignation the church invited the Rev. Christopher Hall, brother of the Rev. Robert Hall of Arnsby, author of the Help to Zion's Travellers, and the uncle of the late Rev. Robert Hall of Bristol. Mr. Hall became pastor Oct. 3, 1769, and filled that office until his death, Aug. 17, 1786. During Mr. Hall's ministry, the church changed its place of meeting several times, and at his decease it assembled in Hope Street, Spitalfields.

After Mr. Hall's death, the church removed its place of meeting several times, until it assembled in Trinity Hall, Aldersgate Street. Mr. Hall was succeeded by Messrs. Hazey, Stewart, and others, until the church became very much reduced in numbers. March 22, 1835, it was resolved to invite the Rev. James Elvey of Elim Chapel, Fetter Lane, to become their pastor. This invitation was accepted, and the church over which Mr. Elvey had presided, and which had formerly been under the care of the excellent Abraham Austin, dissolved their church state. Many of the persons formerly members with Mr. Elvey in Elim Chapel, applied to be admitted to membership with this church, now under the care of their former pastor; and, having been received into fellowship, the church removed its place of meeting to Elim Chapel, Fetter Lane. The members, although increased by these additions, afterwards greatly diminished, and, on Mr. Elvey's death, in February, 1842, its state was very discouraging. The Rev. Thomas Mountford succeeded Mr. Elvey, and preached for a few months; but differences arising, Mr. Mountford resigned. The Rev. Owen Clarke, formerly a member of the church under the charge of Mr. Austin, was invited to the pastoral office, and preached his first sermons as pastor, Sept. 11, 1842. Soon after his settlement, the proprietors of Elim Chapel, having submitted it for sale by auction, the church, from the price demanded, the extent of the repairs required, the state of the burial ground, and other circumstances, felt that it was essentially necessary to remove from Elim Chapel, and to erect this new place of worship. In this work there has been the most cordial unanimity between the members and the pastor, and the tokens of the divine guidance and blessing have been of the most cheering and propitious character.

ORDINATIONS.

LONGTOWN, HEREFORDSHIRE.

Mr. Robert Fisher was publicly recognised as the pastor of the baptist church, Longtown, March 27th, 1844. The Rev. — Owens of Llanvihangel delivered an opening address on the principles of dissent; the Rev. H. Poole of Abergavenny received the confession of faith, and offered the ordination prayer. The Rev. W. Stanley of Pontypool church delivered the charge. Mr. Powell preached to the church and congregation in the evening.

SHIPSTON ON STOUR.

The Rev. Joseph Acock, late of Naunton and Guiting, Gloucestershire, has accepted an invitation to become the pastor of the baptist church at Shipston on Stour, and has entered upon his labours in that town.

On the 27th of May, the friends at Naunton and Guiting, to the number of four or five hundred, assembled at a tea meeting for the purpose of presenting their late pastor with a token of their esteem and gratitude. J. Wood, Esq., of Totteridge, having taken the chair, the meeting was opened by singing and prayer, after which Mr. Comely, in the name of the church and congregations, presented Mr. Acock with Horne's Introduction to the Study of the Scriptures, and a purse of more than twenty sovereigns. Mr. Acock acknowledged the present in a suitable address, in the course of which he took a brief review of his ministerial labours in connexion with the abovementioned congregations, during a period of more than twenty years. The meeting was addressed subsequently by Messrs. Hobbs, Dunn, Ricketts, and Rodway, and concluded by prayer.

FOUNHOPE, HEREFORDSHIRE.

On the 30th of May, Mr. J. Little was ordained to the pastoral office over the baptist church at Founhope. Brother Owens of Llanvihangel preached; brother T. Wright of Lays Hill asked the usual questions, and delivered a solemn and appropriate charge to the minister; brother Hall of Gorsley offered up the ordination prayer; and brother Stanley of Peterchurch addressed the congregation. The attendance was good, and the prospects of the young minister are very encouraging.

NEWCASTLE UPON TYNE.

The ordination of Mr. H. Christopherson, late of Stepney College, London, as co-pastor with the Rev. George Sample, took place in New Court Chapel, on Tuesday, June 4th. In the morning, the Rev. W. Campbell, M.A., of St. James's Chapel, commenced the service by reading the scriptures and prayer; the Rev. James Acworth, M.A., president of Horton College, Bradford, delivered an introductory discourse on the constitution of a church, and proposed the usual questions to the minister; the Rev. George Sample offered the ordination prayer; the Rev. Dr. Raffles of Liverpool (in the absence of Dr. Cox, through illness) delivered the charge; and the Rev. Mr. Jack of North Shields concluded with prayer. In the evening, the Rev. Mr. Pullar commenced the service by reading the scriptures and prayer; the Rev. Dr. Raffles preached to the church and congregation; and the Rev. H. Christopherson concluded with prayer.

ROMSEY.

Mr. Farmer, late of Forest Row, Sussex, has recently accepted an invitation to the pastorate from the baptist church at Romsey: he commenced his stated labours on the first sabbath in June.

PARLEY, HANTS.

The Rev. Paul Alcock, late pastor of the baptist church, Berwick St. John's, has received and accepted a unanimous call from the church of Christ of the same faith and order worshipping at Parley, near Christchurch, to become their pastor, and has commenced his stated labours there with prospects of usefulness.

BOXMOOR, HERTS.

Mr. Benjamin P. Pratten of the baptist college, Bristol, has accepted a unanimous invitation from the church and congregation at Boxmoor, to the pastoral office lately held by the Rev. F. W. Gotch, M.A., philosophical tutor of Stepney College.

ISLINGTON.

Mr. J. J. Brown of the baptist college, Bristol, has accepted an invitation from the church assembling at Islington Green, intending to enter on his pastoral work on the first Lord's day in July.

RECENT DEATHS.

MRS. PARSONS.

Died, on the 14th of February last, aged sixty-six, Mrs. Parsons of Laverton, near Frome. The deceased was sister to the late Rev. John Dyer, secretary to the Baptist Missionary Society. She had also the honourable privilege of seeing two of her sons employed in the missionary cause; one of them, Mr. G. B. Parsons, was taken to his rest before herself; and the other, Mr. John Parsons, still lives to labour. He occupies the station at Monghyr, East Indies. The death of Mrs. Parsons is a great loss to the small church which has been gathered in the village where she resided. She was eminently a mother in Israel. Intense anxiety for the salvation of her own family, was united with earnest desire and benevolent effort for the spiritual welfare of her neighbours and acquaintance. Many persons now settled in different parts of the country are also indebted to her for the mental and religious discipline of their early years. Her counsels and instructions were very useful in fitting them for the relations they now sustain. The constancy and frequency of her private devotional exercises doubtless contri-

buted in a great degree to her usefulness in the social circle. It was thence she derived encouragement and strength in her various essays to do good. The following fragment of a letter, the last she attempted to write, was addressed, though not sent by the mother herself, to her son, Mr. John Parsons. It was written only seven days before her decease, and will show the state of her mind in anticipation of the solemn change.

"*Feb.* 7, 1844.

"My dear, dear John,—I feel especially pleased, and would be very thankful with strength and opportunity to commence this month's communication; the former has considerably declined lately, without any sensible cause; therefore I conclude it may be the breaking up of nature; in addition to which, I am now feeling a slight attack of influenza, which has for some weeks been very prevalent in England. I am in the Lord's hands, as clay in those of the potter, and desire to feel cheerfully so. I seem to enjoy much happiness in the contemplation of all the perfections of God, particularly as they are manifested in the person and work of the Saviour, and think I can fearlessly commit the keeping of my soul to him; yet, when I consider myself on the brink of eternity, I tremble to take the final step. True, I am not yet arrived to dear George's position, when he feebly yet firmly uttered, 'I am not afraid.' Many times have I raised my Ebenezer to the Lord, who has helped me, and I do not willingly distrust him in this all-important matter, but pray for faith to honour him with my latest breath."

This constitutional fear of death was gradually removed; two days before her decease she could and did adopt the sentiment of her departed son; her language was brief, but expressive, "I can say, I am not afraid; 'O death, where is thy sting?'" Thus died an estimable woman. Her life was retired and unobtrusive, but it was honourable and useful; her end was not anticipated by earthly friends, but it was ordained by him in whose sight the death of his saints is precious. Her wish was granted; she did honour him with her latest breath, and has, we doubt not, realized the sentiment expressed by Cowper,

"When this poor lisping, stammering tongue
Lies silent in the grave,
Then in a nobler, sweeter song,
I'll sing his power to save."

JAMES JAPLING DOUGLAS.

The deceased was the eldest son of the Rev. D. Douglas, Hamsterley, Durham. From his birth he was afflicted with dropsy in the eye, which rendered him nearly blind. From his general bodily debility, and large, dark, unmeaning eyes, the impression of those who saw him was that mental darkness had as much shrouded him as his external vision had excluded the light of day. It was consequently, the inward wish of many of these, ill concealed from the eye of his parents, that it would be a happy release, both to them and him, were the Divine Being speedily to remove him to a better world. His parents never harboured the same desire, nor murmured at the trying dispensation. Their uniform feeling was, that he who had sent him into the world thus, had an object in so doing, and would consequently provide for him till that object was completed.

The fear that had been expressed respecting his mental faculties was pleasingly dissipated. His mind gradually unfolded itself, and gave early promise that its different capabilities were possessed by him in no inconsiderable degree. He was particularly noted for a very retentive memory, and an acute and clear understanding. The result was, he soon became acquainted with Dr. Watts's divine and moral songs, as well as with the outline of scripture history. Many important chapters of the Bible likewise he committed to memory. He became also pretty well acquainted with English grammar, geography, history, and some parts of natural philosophy. He could read with tolerable facility the treatises and magazine in the embossed character, both triangular and Roman, so ingeniously and kindly invented for the benefit of the blind.

At the age of eleven he suffered an irreparable loss on the death of his mother. This was in the end of March, 1841. From that period till the middle of the year 1843, he was the chief companion of his father in his itinerating journeys in the neighbourhood to preach the gospel of the grace of God. Many a mile they travelled together, and by his interesting inquiries and remarks, tended to beguile the tedium of the journey, and to solace the mind on the recollection of the past endearments of home.

It was therefore with no small reluctance that his father made up his mind to send him to the institution for the blind in Newcastle on Tyne, in order to complete his education, and obtain the knowledge of those branches of employment which are of avail to those to whom the calamity of blindness attaches. He deemed it however his duty, so long as he was with him, to do all for him he could, that he might be able to make some provision for himself when he was gone. He accordingly placed him in the above institution in the end of July. To this situation he never felt himself reconciled. The heart of his father was distressed, and he fain would have taken him home, but anxiety for his future welfare prompted him still to persevere, in the hope that his reluctance might be finally overcome. In the mean time how-

ever he took cold, which insidiously fastened on his vitals, and after being at the institution for little more than three months in the most genial season of the year, his father was obliged to remove him to his native air, in the hope that he might quit his disorder, and again be restored to health.

During six months the utmost assiduity was manifested to alleviate his trouble, if nothing more could be done. From the first he had little hope of getting better. During the long illness of his mother, he had heard much stated respecting the nature of consumptive cases, and soon concluded that his trouble was of this description. The result was, he appeared fully to make up his mind to meet the event in a proper manner. He never had been very communicative of his religious feelings to his father. To others however, at times, he had. At ten years of age so distinct were his views of divine truth, and so deep his feelings, at a time of revival in the church of which his father was pastor, that one of the members to whom he had made known his mind stated the matter to the church. His parents however, fearing that the whole might be mere animal excitement, hesitated to push the matter, and his affectionate mother, who had discovered the greatest assiduity in giving him instruction of the most important character, becoming ill, and all the domestic attention being chiefly directed to her, the circumstance was not urged at the time as it might and perhaps should have been.

From that time to his being seized with his last illness he was, as might be expected in one at his age, vacillating in amount of pious emotion. He had his faults, also, like other boys—like other men, even believing men—but these were what might have been expected from his years and a naturally cheerful disposition. When from home, however, cheerfulness was not his fault. On the contrary, he was reserved, and even at times somewhat sullen, owing to his home sickness and his unhappiness in his situation. His kind friends at Newcastle deplored this, both on his own account and his father's; but still they hoped the root of the matter was in him.

It would be a tedious tale to state all the ebbs and flows of his youthful mind during the last six months of his life. Suffice it to say, that his conversation was much beyond his years, and, notwithstanding his conviction of the issue of his disorder, his mind generally evinced a mixture of the grave and the cheerful. He frequently said, he was not afraid to die, and his conversations with his father were, at times, very tender and touching. At one time, being in the apartment adjoining that in which he lay, his father was much melted in hearing him singing that beautiful hymn of Newton's—

"In evil long I took delight."

He went over the whole of the hymn to a favourite air, and the hope of his father's heart was, that the sentiments of the hymn were truly those of his dying boy. Sometimes when his father lay through the night in the same room with him, he heard him in his sleep sing some favourite hymn, evincing the theme on which his thoughts had chiefly dwelt throughout the day. Such was his state, with comparatively little variation, till within a fortnight of his decease.

At that time he opened his mind fully to his father, and gave him that information which led to the humble hope that death would be gain to him. "You do not need," he said, "be troubled about me. I am happy; I trust for mercy through the death of Jesus." Affecting allusion had been made to his joining his mother, brother, and sisters, that had gone before. He observed, "When I have gone, the largest portion of the family will be in heaven." It was about this time that he addressed one of his remaining sisters in most impressive terms, and in melting tones of voice, intreating her to be attentive to her present and eternal welfare, and to be kind and affectionate to her father. His father overheard this, and a father alone can guess his feelings. The week before he died, he got greatly relieved from some complaints that had pressed heavily on him for about a week before, and was able to get his clothes on and to sit erect in his chair, which had not been the case for five months before. A hope was then entertained, that he might at least pass the summer with his family, but on the last sabbath of his life he became very unwell, and this increased till, on the Wednesday morning, at six o'clock, of the 8th of May, aged fourteen, he breathed his spirit into the hands of his Maker.

MRS. KEAY.

Elizabeth, the beloved wife of the Rev. William Keay of Wellington, Salop, departed this life on Thursday, the 16th of May, after a long and painful affliction, borne with Christian fortitude and true submission. She commenced her Christian course in the 19th year of her age, and during a period of thirty-three years sustained with credit the Christian character. Diligent in her attendance upon the means of grace, and unwearied in her exertions on behalf of the cause of God, at home and abroad, she sought to glorify God. In the prospect of death, her spiritual consolation abounded so much, that she was a wonder to herself and to all her friends. Her funeral sermon was preached, to an overflowing and mourning assembly, by Mr. Manoah Kent of Shrewsbury, from Luke ii. 29, 30, "Lord, now lettest thou thy servant

depart in peace, according to thy word, for mine eyes have seen thy salvation."

MRS. CARRÉ.

Departed this life, on the 22nd of May, in the town of St. Helier's, in the island of Jersey, after a long and consuming illness, the beloved wife of the Rev. John Carré, pastor of the French baptist church, in the 56th year of her age. Her life, one of continued usefulness; her affliction, one of sweet resignation and bright example; and her death, one of happy delivery and glorious triumph; all speak loud to the praise and glory of the grace of him who, on her departure, received her to himself.

MR. RICHARD KNIGHT.

Died, on the 23rd of May, 1844, at the residence of his father, Codnor Park, Derbyshire, Mr. Richard Knight, aged twenty-two years, late student of Horton College.

He entered upon his college studies in the summer of last year, which during the first half session he prosecuted uninterruptedly. But shortly after Christmas his health seemed gradually to decline, till at length he was recommended by his medical attendant to take change of air, in the hope that his health would soon improve, so as to admit of his prosecuting the work to which he was so ardently attached. When, however, he had spent but few days at home, it was feared that he was in consumption; and so it proved. He rapidly grew weaker, and his sufferings as rapidly increased. But throughout his protracted and severe illness, the writer can safely say, that he never witnessed a more patient endurance of the will of God; or a fuller illustration of the statement, that "the righteous hath hope in his death." He regretted not that his life was so soon to terminate, but rather rejoiced "in hope of the glory of God." Once and again he gave expression to a wish which seemed to be deeply lodged in his heart, that he might soon be admitted to his father's house, and be "at home." Although he would have been happy to have preached the gospel to his perishing fellow-sinners, he was much happier in the anticipation of being with Christ and the spirits of just men made perfect. His heart, truly, was set upon "things which are above;" which "things" he is now in the full enjoyment of. In the last struggles he was tranquil; his peace flowed as a river. He feared not to enter the valley of shadow of death, because his God with him. He spoke of Christ as the foundation of his hope with peculiar emphasis—as if conscious of standing upon a solid rock; and in this state of delightful confidence he breathed his happy spirit unto God. He manifested great anxiety for the welfare of his unconverted relatives; he remonstrated with them, and prayed for them. And may he "who worketh all things after the counsel of his own will," effectually work in them by his Holy Spirit!

MR. JOSHUA FILER.

Died, on the 23rd of May, at Brittons, near Paulton, Somersetshire, Mr. Joshua Filer, in the 27th year of his age. He was a young man possessed of unaffected simplicity of manners, sound piety, and sterling Christian worth. He had recently been elected to the office of deacon in connexion with the baptist church at Paulton, which office he had begun to use with great acceptance, and hopeful promise of future usefulness. He was a vigilant and devoted teacher in the sabbath school, and the young have lost by his removal an anxious instructor and a prayerful guide. The high estimation in which he was held wherever he was known is a convincing evidence of the tendency of vital godliness to exalt and dignify the character of man. In life he laboured to be useful; in death he was happy, and eternity is to him an eternity of bliss.

MR. JOHN EGGLETON.

On Tuesday, the 28th of May, Mr. John Eggleton of Askett, near Prince's Risborough, was removed from this world to his eternal rest, in the 65th year of his age. In the early part of his life he attended the church of England, and, under the ministry of evangelical clergymen, received his first abiding religious impressions; but soon after began to attend the ministry of the late Mr. H. Dawson, then pastor of the baptist church, Prince's Risborough. Under his first convictions of sin, he laboured much with the delusive principles of self-righteousness, thinking that he ought to do something to recommend himself to the favour of God, not knowing that the sinner is saved by faith in Christ, and not by works. His views were corrected by reading Mr. Booth's Death of Legal Hope, which gave him to see that he could not be justified in the sight of God by his own righteousness. Under the ministry of the word, he was led to clearer conceptions of the mercy and grace of God, as exercised towards sinners, through Christ. Being much encouraged to look to Jesus, as the only Saviour, he abandoned his former hopes, to build for salvation upon that foundation which God has laid in Zion; and, having given himself to the Lord, he was desirous of uniting with his people, according to the will of God, was baptized by Mr. Dawson, and joined the baptist church at Prince's Risborough, in the year 1804. In 1817, in the pastorate of Mr. Groser, he was

chosen to the office of deacon. Having been taught the worth of his own soul, and feeling the great importance of divine truth, he desired to be useful to those who were living in a state of rebellion against God, and he commenced preaching on sabbath evenings in the neighbouring villages, and frequently engaged in two different villages on the same day. These labours were continued till age and infirmities rendered him incapable of exertion; and they were not in vain.

The last eighteen months of his life his strength failed rapidly; but, being naturally of a robust constitution, he continued in part his labours of love till within about two months of his death, and was not confined to his room till a fortnight before his departure. His last affliction was borne with patience and with resignation to the will of God. "I desire," said he, "to die as a sinner saved by grace." He had no ecstacy of joy; but his mind was firmly fixed upon Christ, the rock of ages. He enjoyed an inward peace, which Satan was not permitted to disturb, and anticipated that eternal rest which is prepared for the servants of God. His mind was entirely delivered from all fear of death, and, feeling the truths he had preached to others to be a sufficient foundation to rest upon in the prospect of an unseen world, his confidence in Christ was firm and unmoved to the last.

MRS. ABBOT.

Died, at Leighton Buzzard, May 28, after a protracted illness, aged seventy-five, Mrs. Elizabeth Abbot, a worthy member of the church under the pastoral care of Mr. Adey.

MRS. MATHER.

Died, June 3, 1844, Mrs. Mather, wife of Mr. Francis Mather, of Greenhill Lane, Derbyshire, in the thirty-sixth year of her age. She was for sixteen years an active and consistent member of the baptist church at Swanwick and Riddings; and her death is lamented by her pastor and her fellow-members. She was the fond and affectionate daughter of Mr. James Tagg, a deacon of the church, and the indulgent and untiring mother of seven interesting young children, for whose welfare she felt deeply concerned during her prolonged and heavy affliction. But the grace of God, which was working in her effectually, enabled her at length to resign her dear offspring into his keeping; and, relying simply on the blood of Christ for salvation and eternal life, her spirit departed without a struggle.

MR. ALCOCK.

Mr. W. S. Alcock, son of the Rev. Paul Alcock, Parley, was drowned, in his 24th year, March 16th, 1844, crossing the river Fox, Bristol, Illinois, North America. His exemplary piety endeared him to all who knew him.

MISCELLANEA.

TESTIMONIALS TO THE REV. DR. AND MRS. MURCH.

The Rev. Dr. Murch, having been obliged by declining health to retire from the duties of Stepney College, his former pupils have very affectionately come forward to present him with a token of their respect. The occasion of its presentation seems to have been one of much interest. The ministers educated at Bristol, Bradford, and Stepney colleges breakfasted in the same place, and on the same morning, although in different apartments, namely, in the Guildhall Coffee-house, on April 25th, and united, after their meal was over, in the handsome public room of that hotel, for the purpose of witnessing the ceremonial. About two hundred ministers were present, gathered from nearly all parts of the kingdom.

The testimonial consisted of a valuable and elegant timepiece, measuring between two and three feet in height, by about one and a half in breadth. It is composed of a square block of highly polished black marble, the front surface of which presents the dial-plate, while the upper sustains a beautifully wrought figure, in bronze, of an aged fisherman, reposing on the implements of his recent toil,—anchor, oars, and nets. It bears the following inscription:—

Preceptori optimo et amantissimo
GUL. H. MURCH, S. T. D. et P.
Ejusque Conjugi eximiæ
Discipuli
In Academia Stepniensi
Sacris instituti Literis
Memores et Grati.
1844.

The Rev. C. M. Birrell of Liverpool read the following address, in the name of the ministers and missionaries educated under Dr. Murch.

"REV. AND DEAR SIR,—It was with sincere regret that we heard of your resignation of the theological tutorship of Stepney College. We trusted that divine providence would, for a much longer period, have continued your health, and enabled you to dedicate your talents and your influence to the welfare of the rising ministry. Your retirement called forth in the hearts of your former pupils the most affectionate remembrance of

your conscientious exertions on their behalf, and led to a desire to seize the first opportunity of meeting to assure you of the existence of those feelings. Their spheres of labour are, for the most part, so far distant from each other and from the metropolis, that the present is the earliest opportunity since your resignation that it was in their power to choose for such a purpose.

"If the testimonial which we bring in our hands is not too trivial for your acceptance, we shall feel ourselves much honoured by your receiving it as an expression of our sincere respect and affection. Its intrinsic worth, notwithstanding the desires of many to the contrary, was intentionally limited, believing that you would rather reflect upon its moral value as the prompt and simultaneous utterance of many grateful hearts.

"We trust that we shall be forgiven, for having united with our expressions of regard for your official character, an allusion directed to a more private object. The remembrance of Mrs. Murch's assiduous attention to our comfort, and of her amiable and affectionate interest in our general welfare while under your roof, will never be obliterated from our hearts, and demanded even more than the brief record which we have felt ourselves at liberty to inscribe.

"It must be, reverend Sir, to you, as it certainly is to all who have pursued their studies at Stepney College, whether under your tuition or at an earlier period, an occasion of much gratitude that you leave that institution in a state of prosperity not surpassed at any period of its history. That that prosperity will not only be continued, but augmented, every successive year, we have all reason to hope from the divine blessing on the labours of the learned and able men who now conduct its affairs. We shall ever esteem it an honour to place our services at their disposal, in any way they think proper to command them, for, as far as the advancement of that institution is regarded, their wishes and our own are identical.

"We take our leave of you, reverend and respected Sir, with the most fervent prayers, that the blessing of an unchanging God may rest upon yourself and your beloved partner; that long after you have been gathered to your fathers your children may continue to prolong your influence in the Christian church; and that, when the Lord Jesus Christ comes in his kingdom and glory, you may receive the gift of an everlasting crown."

The Rev. Dr. Murch replied, with deep feeling, in the following terms:—

"Rev. and dear Sirs,—I return you my most sincere thanks for this testimonial of your esteem and affection, and for the kind address with which you have been pleased to accompany it. Its intrinsic worth is of no small amount, but its moral worth is, in my estimation, of incalculable value. Testimonials of this character often proceed from a desire to repair a breach, or to heal a wounded feeling. I accept this with the greater pleasure because, in the present instance, there has been no breach to repair, nor any wound to heal. It has been my happiness during the whole period of my connexion with Stepney College, to enjoy the uninterrupted confidence both of the committee and of the students; and for this signal favour, I now offer to the Author of all our blessings my deep felt gratitude.

"It belongs to human nature to be fond of office. If I have made a mistake by retiring from public duties at too early a period, I have erred with the few, and certainly not with the many. I hope, however, I have not violated the command of him who says to every one of his disciples, 'Occupy till I come.' My health and spirits failed; and, at my time of life,—for sixty summers have passed over my head,—there was no reasonable prospect of recovery without repose; and, without restoration to health, there could be but little prospect of useful occupation in the arduous duties of the college. During the short period of probation that may still be continued, I trust that, in the more private walks of life, such service as can be rendered will be cheerfully given.

"I relinquish my official connexion with the college under the most auspicious circumstances. Its standing in the London University, with which it is incorporated, considering the limited number educated within its walls, is certainly not inferior to that of any other college associated with that noble institution. Of its continued and augmented prosperity, I cannot but entertain the fullest confidence, by the divine blessing resting upon the labours of my late colleagues and highly esteemed successor, all of whom you justly designate as 'learned and able men,' and in reference to whom permit me to adopt your own language, 'I shall ever esteem it an honour to place my services at their disposal, in any way they may think proper to command them, for, as far as the advancement of that institution is regarded, their wishes and my own are identical.'

"But, truly, what can tutors accomplish? A learned ministry they may give us, and many excellent things they may enable the students to attain; but it is not within their power, nor that of the committee, to raise our academical institutions to that full standard of usefulness for which they are designed. Under God, this, my beloved brethren, rests chiefly with you, who are the pastors of our churches. On your wisdom and discretion, and zeal and energy, our academical institutions must depend for sending them right-minded and right-hearted youths. In the

name of my successor and his colleagues, and, I may add, in the name of the tutors of other colleges,—two of whom I see here, and whom I have the happiness to call my friends,—I say in their names, I take the liberty of saying, send them suitable men, men of God and men of prayer, men who have clear heads and large hearts, and deep convictions and untiring energy,—men who give undoubted promise of being able to preach and willing to work. We want none but such. I entreat you to send to our colleges men full of humane and Christian sympathy, who can feel for the perishing millions around them, and whose living voices shall pierce through the vast sepulchres of the spiritually dead.

"My dear friends, it is to me peculiarly gratifying, that on the present occasion you have associated Mrs. Murch's name with my own. She always felt the deepest interest in your welfare. She continues to do so, and, with myself, enjoys great satisfaction in the thought, that so many of you are honourably filling stations of the greatest usefulness and importance in the church. She desires me to return her best thanks, with mine, for all your kindness and confidence during the period we resided together under the same roof, and for the present respectful expression of your unabated regard. She unites her prayers with mine for your continued welfare and increased usefulness, and with me trusts that, through the righteousness of the Redeemer, we shall all at length stand accepted at the throne of glory."

The meeting was then addressed by the Rev. W. Brock, C. Stovel, Joseph Tyso, T. S. Crisp, A.M., J. Acworth, A.M., and Dr. Davies, the last three being the theological tutors of Bristol, Bradford, and Stepney Colleges respectively. The greatest satisfaction appeared to prevail with the interesting proceedings of the morning.

The missionaries in Jamaica who had formerly been students at Stepney, had previously testified their grateful feeling towards Mrs. Murch, in the following letter which accompanied the present of a handsome worktable.

Jamaica, 30th June, 1842.

DEAR MADAM,—We doubt not that the arrival of a letter from this side of the broad Atlantic, subscribed with the names of nine persons who were once the happy inmates of your family, will greatly surprise you. We trust, however, that you will receive it with that kindness which you ever manifested to us while connected with the institution under your superintendence, and that of your esteemed and venerated partner. To that kindness we feel that we were indebted for many of the comforts which we then enjoyed, and by which we were enabled with greater vigour to pursue our studies, and to accumulate those stores of knowledge which now afford us continual assistance in the discharge of our sacred duties.

While, dear Madam, we feel that your tender care for some of us during seasons of affliction, and your self-denying labours for the general and permanent good of the students, can never in this world be adequately compensated, and that, even if it were possible, the bare suggestion of any thing of the kind would be repugnant to your feelings, permit us to beg your acceptance of the accompanying piece of workmanship, as a small token that you still live in our memory, and will never cease to be the object of our grateful esteem.

We feel convinced that the value which you will set upon this trifle, will not be proportioned so much to its intrinsic worth as to the motives which have prompted us to make the request; nor will it be diminished by the knowledge that it is the work of an African of the Eboe tribe, about fifty years of age, who spent by far the greater part of his life in a state of slavery, but is now a respectable tradesman in the town of Falmouth. The different kinds of wood are all of Jamaica growth, and a plan will be found in one of the drawers which will give the name of each particular piece.

And now, dear Madam, begging an interest in your petitions at a throne of grace, and fervently praying that your valuable life and that of our beloved tutor may long be spared; that you may have the unspeakable happiness of seeing each and all of your dear children devoted to the service of Jehovah; and of knowing that those who from time to time leave the halls of Stepney for scenes of activity and usefulness, are the means of turning many to righteousness,

We remain,
Yours, with respect and esteem,
BENJAMIN BULL DEXTER,
JOHN HUTCHINS,
EBENEZER JOS. FRANCIS,
HENRY JOHN DUTTON,
JOHN EDWARD HENDERSON,
BENJAMIN MILLARD,
EDWARD WOOLLEY,
EDWARD HEWITT,
JAMES WOOD.

MARRIAGES.

At the baptist chapel, Hamsterley, by the Rev. D. Douglas, May 18th, Mr. JOHN HALL of Monkfield to Miss HANNAH MORRAS of Edgeknowl.

At Masham, North Riding, Yorkshire, by the Rev. D. Douglas, May 21, Mr. GEORGE ATKINSON of Barton Grange, near Darlington, to Miss RIDER of the Mains, near Masham.

At the baptist chapel, Counterslip, Bristol, by the Rev. Joseph Fox, May 27th, Mr. AARON DIAMOOR to Miss TRYPHENA JORDAN, both of that city.

At the baptist chapel, Parley, by the Rev. Paul Alcock, May 30, Mr. ANDREW LEGG to Miss ELIZABETH KEPPEN.

At the baptist chapel, Lockwood, by the Rev. W. Walton, June 5th, Mr. SAMUEL KENWORTHY to MARY ANN, daughter of Mr. Joseph BEAUMONT, all of Golcar.

At the baptist chapel, Hinckley, by the Rev. John Spooner of Attleborough, June 14th, Mr. ISAAC ESSEX, late of Wolvey, to Miss DORCAS ARMSON of Attleborough.

At Eastgate Chapel, Lewes, June 20, by the Rev. R. Davis, Mr. JAMES J. ROBSON of Woolwich to JEMIMA, third daughter of the late Mr. ELLIOT of Hampton.

CORRESPONDENCE.

ON MARRIAGE WITH THE SISTER OF A DECEASED WIFE.

To the Editor of the Baptist Magazine.

DEAR SIR,—Should you be so kind as to insert the following queries in the Baptist Magazine, and should they be answered, either by yourself or any of your judicious correspondents, you will confer a favour, not only on the writer, but also on many others who feel interested in the subject they involve.

1. Do the scriptures, directly or indirectly, prohibit the marriage of a Christian with the sister of a deceased wife?

2. If a Christian conscientiously believes that, in reference to such a marriage, the civil law and the ecclesiastical canons, have not only no foundation in scripture, but are in themselves unjust, unnatural, and oppressive, do the scriptures require him to submit to such enactments?

3. What influence ought remaining popular prejudices to exercise over the mind of a Christian on such a subject?

I am, dear Sir,
Yours respectfully,
W.

EDITORIAL POSTSCRIPT.

THE remarks which we took the liberty of making in our last number respecting the incompetence of a promiscuous assembly such as is usually drawn together at an annual meeting in Exeter Hall, to decide satisfactorily any critical question on which the friends of a society differ, have received this month a singular confirmation. The question relating to the admission of slave-grown sugar, to which we then referred as having been carried by Mr. George Thompson at the meeting of the Anti-slavery Society, against the Committee, has been argued again, before a special meeting of the members of the Society, called for the purpose. To this meeting every person was summoned who could by the most liberal interpretation of the rules be deemed a member, and none but members were admitted. The discussion occupied nearly seven hours, and was conducted with great calmness. At the close, the votes being taken, the decision of the public meeting was reversed by an immense majority. The rule, which had been suspended by the show of hands on the former occasion, was now reaffirmed by a majority of more than eleven to one! We trust that this fact will deter respectable men from attempts to make open meetings courts of appeal, or introducing into them critical questions for decision; as it must be evident that in this instance, at least, whatever might be the merits of the case, the decision of the public meeting was no fair criterion of the judgment of the society respecting it.

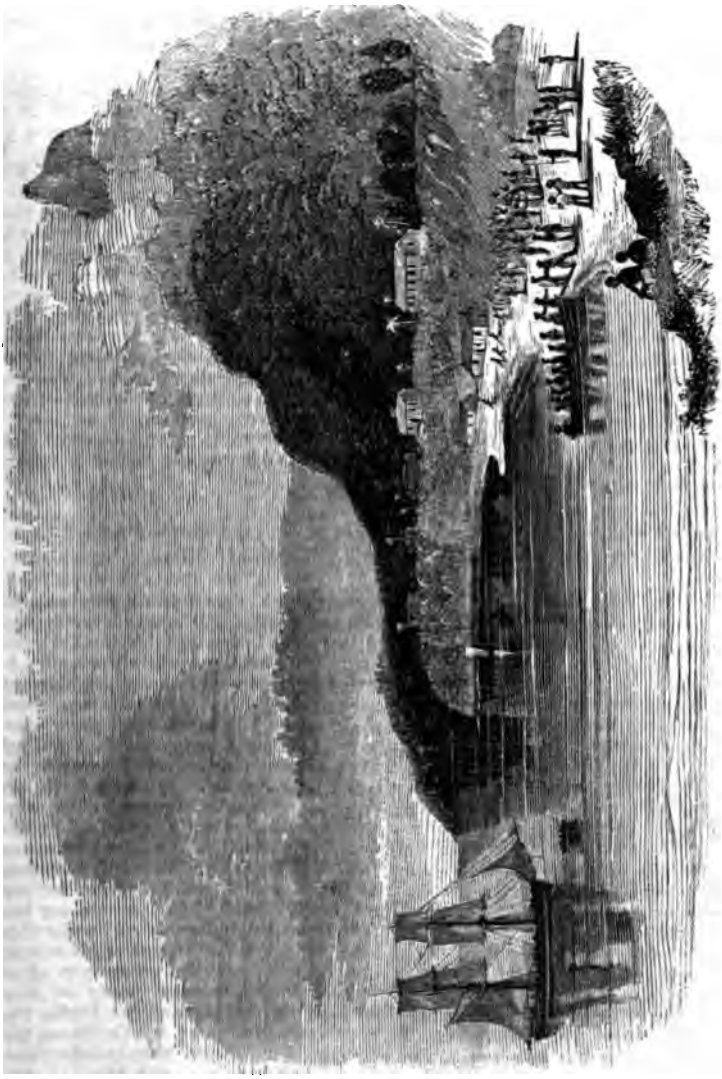
Mr. Cramp and his family arrived at Quebec on the twenty-fifth of May, and hoped to reach Montreal on the twenty-seventh. While crossing the Atlantic, they encountered a succession of contrary winds which hindered their progress and increased the discomfort of the voyage. In the beginning of May they met with a large field of ice, twenty miles broad, and saw many icebergs. A mail was just ready to leave Quebec at the time of their arrival, to which we are indebted for these particulars.

A letter from Mr. Edwards, received too late to be made use of in the proper place, informs us that he has removed from Stratford on Avon, having taken charge of the baptist church in Leeming Street, Preston.

Mr. Katterns of Hammersmith also has relinquished his pastoral engagement, and accepted an invitation to assist Dr. Cox at Hackney. A meeting was held at Hammersmith on the 21st of June, at which he and his friends there exchanged their expressions of cordial regard, and kind wishes in reference to the future.

Our most recent intelligence from Calcutta is contained in a short letter from Mr. George Pearce. He says, April 19, "We are all in pretty good health, with the exception of Mrs. Yates, who has been very poorly for some time past. The present is indeed a very fearful time, for sickness and death are raging around us, and multitudes are being carried off. The small-pox and the cholera are the chief messengers of God's solemn providence. Not less than ten or twelve Europeans have fallen within three or four days past by the cholera. Oh that a salutary effect might follow in the hearts of the people!"

THE MISSIONARY HERALD.



ARRIVAL OF THE CHILMARK AT FERNANDO PO.

AFRICA.

FERNANDO PO.

Through the good providence of God, the Chilmark and its invaluable cargo have arrived at Fernando Po in safety. Mr. and Mrs. Clarke, Mr. and Mrs. Saker, and the friends who accompanied them from Jamaica, landed at Clarence in good health on the 16th of February. It is scarcely necessary to add, that they found a cordial welcome. On the 21st of February Mr. Clarke wrote as follows:—

We have landed at this place in safety and health, and in peace. God has done great things for us, of which we are glad. He has shown to us daily mercy and favour; and, knowing our unworthiness, we daily praise him with wonder and with gratitude.

Last night we had an affecting meeting—thirteen speakers; brethren Sturgeon, Saker, Prince, Wilson, Bundy, Smith, Norman, Philips, Christian, Ennis, Showers, Merrick, and myself. £7 4s. 10¾d. were collected, although a heavy rain had just fallen, preventing some from coming out, and the quarterly subscriptions, now amounting to about £11, had recently been made. Commander Earl is a kind friend to us, and will probably visit England this year, as his time on the African coast is now up. He sails at eight o'clock A. M. to-day, so I hasten to conclude, to give him a bundle of letters for England, and for Jamaica. I hope he will call at the Mission House on his return, and give you his written opinion of matters here. He has just concluded a treaty with King William of Bimbio, who for 4000 dollars is to give up slave-trading. He informed Commander Earl of a slaver in his creek, and last Friday, Commander Earl took her, with the loss of one of his men, a poor black, who had gone over from this place to show the captain the creek where she lay concealed. The slaver's complement was forty-two hands, eight of whom were dead or absent, thirteen sick. The rest, with the captain, desperate fellows, but five boats filled with man-of-war's men soon overcame them. I am sorry to say the sailors are to be left here under guard for a time, until they can find ships to carry them away.

It was not long, however, before the effects of the deleterious climate began to appear among the new comers. On the 11th of March Mr. Merrick wrote thus:—

You will be concerned to hear that our dear brother Clarke was a few days ago dangerously ill, and is still very weak and poorly. I was at Bassipu when he took fever, but hastened down as soon as the intelligence reached me; and was happy on my arrival to find him so much better as to be able to sit up, and converse freely. This was on Tuesday last. On Thursday he was so much better as to be able to write and come down stairs; and all of us entertained pleasing hopes of his speedy recovery; but at two o'clock on Friday his vomiting returned with such violence as so produce in a few hours complete prostration of strength; and so dangerous was his case, that Dr. Prince entertained painful apprehensions of his decease, and recommended us at once to resort to the throne of grace, and make special supplication for his recovery. This was done by brethren Saker and Fuller, the doctor and myself, and our good God heard and answered us. A change for the better was soon manifest, yet Dr. Prince thought it necessary to be present with our brother all the night. Humanly speaking, had it not been for the close attention and medical skill of our beloved physician, we had by this time committed the body of our dear brother to the silent tomb; but "God had mercy on him, and not him only, but on us also, lest we should have sorrow upon sorrow." On Saturday there was a favourable change, and since then Mr. Clarke has gradually been regaining strength, and will I hope soon be convalescent. Oh, pray earnestly, my dear sir, that our brother, whom God has raised up and so eminently qualified for his holy work, may long, long be spared. Dear Mrs. Clarke has also been ill of fever, but was mercifully raised up before her partner was laid down. Thus you see our compassionate God tempers his wind to the shorn lamb, and makes the strength of his servants equal to their day. The greater part of our Jamaica friends are now poorly of fever. Mr. and Mrs. Bundy, and Mr. Duffin, from Mr. Oughton's church; Mr. Gallimore, from Kettering; one of Mr. Norman's daughters, from Spanish Town; and Mr. and Mrs. White, from Bethany, are all on the sick

list. Mr. Fuller's two sons have also been ill, but are, through mercy, getting better. Miss Cooper, from Brown's Town, who stops with brother Clarke, has been very ill, and is still weak, but I hope in a fair way of recovery. But amidst our multiplied trials, our good God has strengthened our minds, and enabled us to cast our cares upon him. How delightful it is to lie passive in the hands of our divine Parent, desiring our wills to be entirely lost in his.

I feel more persuaded every day that God is about to accomplish a mighty work in Africa, and I do hope that the interest of our friends in England, Scotland, and Wales, in behalf of our infant mission, will, instead of cooling down, become more ardent. We need their unceasing prayers, their sympathy and support, and cannot do without them. Oh that the real state of Africa could be portrayed to the Christian world, and they would, I am certain, do more for her than they have yet done. It is one thing, I assure you, to *hear* of Africa, and quite another to *witness* her degradation and woe.

The most recent intelligence in our possession is derived from a letter addressed by Mr. Clarke to Mr. Sherring of Bristol, on the 25th of March :—

I have to-day arrived from a journey to a native town, and finding the "Peruvian" about to sail in a few hours, I hasten to give you a few lines. You may have heard that myself, Mrs. Clarke, and nearly all the mission family here have had fever; and that some of us have been nigh to death: but God still has mercy upon us all, and all yet live and hope to do some good, before death comes, to Africa. I left last Thursday (21st) for Bassipu, in a weak state, accompanied by my friend Christian and two Congoes. The road was up hill and bad; yet I bore the journey well, and in about three hours reached the place. I found much more done than I had expected to see. A large school-room has been erected; another house is in progress. Two tents are erected, and two small huts; and often Dr. Prince, and other friends, pay a visit to Dibelakko, the name of the place we bought in the town of Bassipu. The air is cooler than at Clarence, and about two miles further up the mountain, where Mr. Sturgeon has built a hut, the climate is very delightful.

We have no palanquin bearers here, and only one poor mule, belonging to Dr. Prince; and the roads are only fit for natives with naked feet to walk on; so that to travel is indeed a task of no light nature for a poor, sickly European. After my arrival at Dibelakko, the poor natives gathered around. Some recognized me, and seemed highly pleased, and a few of the young reminded me that they had been my scholars before, and that I had put their names in my book. After having taught them for a time, I opened my treasure of clothes, and every heart seemed to leap for joy. Brethren Prince and Merrick had already dressed a few, and these kept company together—had the consent of the king to wear lue (clothes, sounded looa), and were not prevented from doing so by their parents.

As I dressed one after another the little creatures began to sing their song of joy. The purport of which was, that the white man was good, who had brought such nice clothes for them to wear. The same little chant was kept up, as each said his *abiassa pootoo* (thank you, thank you), and marched off in gladness to show to others the prize. Soon mothers came for lue for their naked infants, and several accepted of aprons and wrappers for themselves. An old man, with a long grey beard, I should think seventy years of age, uncle to our interpreter, walks regardless of the laugh of the companions of his youth, in his close cotton shirt. His nephew promises me that in a few days he will cut off his clay-clotted hair, wash his body, put on clothes, get married to one of his three wives "in English fashion," and go with me, in the steamer, to North-West Bay, or to any other place to which I may like to take him, in order to tell his countrymen the wonderful news which have now reached his ears. His name is Bokotalli; he understands English pretty well, and has diligently learned to read, and to understand the second class book. He stopped yesterday while reading "Thou, God, seest me," &c., and said "This book me love much. It make me feel. Me want to *savy* more of dis word. Me cannot do now as me once do." Then, as if conscious that his naked body and clotted hair gave a sort of negative to his words, he made to me the promise I have given above. It is three years since he took his last wife, but the ceremony of getting her fully out of the hands of her father is but just now near its completion. This alone, he says, keeps him from instantly taking a decided step. One of his other wives had been sent away by a former husband before Bokotalli took her; and on the death of this man, a short time ago, she made great lamentation, which was not pleasing to Bokotalli. The other has offended him; and both these, he thinks, he can easily put away. The last of the three he says he loves, and will keep for life. Fearful, fearful indeed, is the state of the poor heathen! Can we bless God enough? have we ever attempted to thank him as we ought, that WE were not born heathens?

From the time of my arrival until my de-

parture this morning, I was at work in distributing garments to the natives. What a luxury! Oh, that the dear donors could have stood by, and seen me adjusting the tape strings, and tying them in proper order, before and behind. I had four different supplies, and in all clothed more than one hundred persons, great and small. The king at one time sat by, and listened to the a, b, c, of the scholars, and looked at their "strokes," on slates, and, I thought, admired their dresses, until a more fascinating object appeared. This was a small grindstone I had got fitted up, and brought from town for him. His eye brightened. It was *sasi* (good), *sassialle* (very good, or good yes). No longer could the little creatures detain him. He had the grindstone mounted on the head of a native, and trudged after him, and it, to his house. I soon had a stand made for it, to raise it from the ground; and have since been favoured by another visit from this quiet and good natured old man. When I first visited him on the day after my arrival at Bassipu, I found him, with a handful of palm leaves, sweeping the front of his house. He did not leave his work incomplete on account of my presence, but soon finished it, and then had a seat placed for himself, and next for me, and our friendly palaver began. He was glad to see me again, and a present of plantains was brought. He took a part, and the other was given to me. He then gave an account of his late sickness, and the proposal made by Dr. Prince to bleed him, to which he could not accede. Next he told me of the foolish fears of some of the old people in the town, that many white men might one day come, and set a net around the town, and catch the people; but he did not think we meant to injure them. At our next meeting in the school-house he reverted to this again, and said he had asked the people if we had ever yet injured a fowl, or a goat, or a sheep, or disturbed any person in the town; and while they said no, he must remain our friend. Again he visited me yesterday, and said that he was hurt at hearing some people would not allow their children to wear clothes. I had done well to give so many away. I might now leave off for a time, as the people did not value the clothes as they should do. I explained their value, how I had got them, &c., and I am sure Bokotalli understood me well, if the king did not.

Our prospects are cheering, but I must conclude. The captain has called to say he may sail at half-past eight; it is now about seven, and meeting time. Adieu, dear friend.

EXCURSIONS TO VILLAGES.

Mr. Merrick writes thus, March 11th:—

I have lately visited Bassipu, an Abubi village about eight miles from Clarence, where a fine school-room has been erected, chiefly by the exertions of our friend Dr. Prince. Brother Sturgeon and I called on Boidiba, the chief, but found it no very easy matter to enter his house in consequence of the proximity of its roof to the ground; but having encountered that difficulty was soon seated near his majesty, who received us with much kindness, appearing at the same time quite conscious of his royal dignity. After a little conversation I told him I should be happy if he would consent to have all the people in the village clothed, both young and old, and that we would furnish garments. The old man unhesitatingly replied, that it was all nonsense to talk of the old people abandoning the customs and dress they had received from their remote ancestors; that if a child saw his father using a gourd and calabash, and wearing a certain dress, it was natural for him to imitate his parent. I inquired whether if a child was born of poor parents who lived in a mean and wretched hut, that child, if he became wealthy, was to say, My father and mother lived in this hut, and used these things in it, and I won't build a better house, nor use better things? The old man acknowledged that what I said was "very good;" that many improvements had taken place since white men came to the islands: that some time ago if Buby saw a person smoking a cigar, he would be quite alarmed, but now he could not live without tobacco; that the report of a gun used formerly to terrify them, but now they had many guns to kill deer; that in times past they did not possess goats or sheep, but now they had many. From all these improvements the old man inferred that others would take place, yet he could not think of recommending his people to abandon their country practices. Brother Sturgeon reminded his majesty that a covering would keep the flies from biting him. "I like them to bite me, he replied. I love sleep too much, and when I sleep they bite, and awake me." Our palaver was very good he thought, but there were two things which he did not like, and they were the wearing of clothes and the relinquishment of polygamy. He was, however, quite willing that the children should come to school, and wear clothes, and was happy we had erected a house at Bassipu; but hoped we would secure our yams well, that his people's goats might not eat them, and thus bring palaver. I replied, that we came to do him

and his people good, and not to make palavers. On leaving I gave the old man a wrapper (a piece of cloth about two yards long, to be wrapped round the waist), which he at first declined, but was prevailed on to keep for the purpose of brushing away the flies if he were disinclined to wear it. A few leaves of tobacco followed, with which the old man was highly delighted, and expressed his gratitude by wishing I "might never die." How would I rejoice if his wish were realized in himself in the best sense of the phrase. According to previous engagement with Boidiba, I met his people early next morning, being the sabbath, on the play ground. Including children, nearly a hundred assembled. When I spoke to them of the necessity of discarding their charms if they desired to worship the true God, Boidiba replied, that he could not do so; yet he could not help thinking the Abubies would be benefited by our instruction. Before white men came to the island, the people, he said, used to kill one another in the bush, but now they did not do so. He would, however, recommend us to teach the children first, and get them to wear clothes; and not at present disturb the adult people on that subject. But it would be necessary, he continued, if the children came to our house, to hide our property from them, that it might not be stolen, for all children were like dogs. What an estimate of the dear little ones! May the time speedily arrive when instead of regarding them as dogs, they will be considered as among the most precious gifts of heaven. On hearing it was wrong to work on Sunday, Boidiba recommended the people no longer to do so, and at the close of the service told Mr. Cooper (one of my attendants), that if his people did not listen to my advice they would have to answer for themselves, but for his part he was determined never again to work on the sabbath. At the close of the service I called on several of the Botuku, or gentlemen, all of whom seemed pleased with my visit, and as far as I could learn, regarded me as their friend. After breakfast two came to the school-room; one of them, named Bwarimea, a very influential Botaku. I spent much time in conversation with them, and felt thankful that I was honoured to declare unto the heathen the unsearchable riches of Jesus Christ. Bwarimea, in the course of conversation, observed, that if after attending to my instructions, a great deal of rain fell, and their yam fields were very productive, then he would be convinced that all I had advanced was correct. How true that "the natural man understandeth not the things of the Spirit of God; neither can he know them, because they are spiritually discerned." "I am afraid," continued Bwarimea, "that the Inmo men (a sort of priest) do not always speak the truth, for several of them have given me charms with the assurance that my favourite wife (who was with him) would give birth to a child, but it was not so." The old man wound up his story by inquiring whether if he attended to my word his wife would yield him children. I replied, that those who gave their hearts to the true God did not trouble themselves about such things. If God gave them children they were thankful, if he withheld them they were content; that frequently children rendered their parents very unhappy, and that whenever God withheld the fruit of the womb, it was for wise purposes. "All very good," was the reply; "and now that I have heard what you have to say, I will attend to your words." Early next morning Boidiba, with a few of his head men, came to see me, for the purpose of making known his intention of propagating far and wide what I had said on the previous day respecting the observance of the sabbath. He had resolved, he said, to send the news to Banapa, Basilli, and Ribola; that he had listened to all my word, but could not, at once, do all I had told him; that when a child began to walk the mother had to stand near to hold him up, but with care the child in time became strong. So it was with the Bubies; they would not be able to do at once what I recommended, but would gradually improve. That when the white men (meaning Mr. Clarke and Dr. Prince) first came up to Bassipu, and talked of living there, they did not believe them, but now they find that those white men are true people.

In the afternoon I went to Ribola, a native town about a mile and a half from Bassipu, accompanied by Mr. Gallimore, one of the teachers from Jamaica. I called on Bwirubia, the chief, and met many people at his residence, which afforded me an opportunity of declaring the gospel. I had not spoken long before Bwirubia interrupted me, and said he should be very glad if I would tell the people at Clarence not to charge so much for a goat as they were in the habit of doing; that at first they were only required to pay four baskets of palm oil, but now they could not get a goat without paying twenty; that he and his people did not like to pay so much, and hoped a change would soon be effected. I could not get Bwirubia to give a positive answer respecting the reception of a teacher. He was afraid if a white man came to live at Ribola, the devil would kill him; and besides, his people were not certain of remaining at Ribola, and if after a godman came to live with them they deserted the town for another district, we would say they did not like us. Before leaving I gave his majesty a rather handsome wrapper, with which he was pleased beyond measure. His dim eyes and wrinkled face became animated; he turned his new dress one side and then another, and exclaimed, "*Sisi alle, sisi alle, alle, alle;*" very beautiful—very beautiful, beautiful, beautiful.

Indeed, he was so pleased that he was about getting up for me to put on the wrapper, when several of his people objected to his doing so. I hope the prejudices of the Abubies to the wearing of clothes will soon give way when they come under the influence of Christian instruction. They are a mild and inoffensive though a very strange people, and I trust that the great Head of the church will so order matters that our missionary brethren will be permitted to pursue their work among them without molestation. I however rejoice to find that the committee have strictly enjoined us not to expend too much labour on Fernando Po, but to proceed as early as possible to the continent, and there establish as many stations as we can. You are already aware that my scene of labour is to be the continent; the particular locality has not yet been determined on, but God will doubtless direct us in the right way. Oh pray, sir, that our every step may be ordered by infinite wisdom.

I must not forget to mention that I have just passed through the most dangerous illness I have had within my recollection, caused by vitiated biliary secretion. I was confined to my room five days, but am, thank God, quite well again. May our late afflictions make us more holy, and impress on us the necessity of doing with our might whatever our hand findeth to do.

It appears from the foregoing remarks, and from many other passages in the letters received, that the presents of clothing which have been made by friends in different parts of the country have proved valuable, and that a constant supply will for some time be needed. The following suggestions also are the result of Mr. Merrick's experience.

When at Camaroons I strongly recommended you to furnish us with a supply of such articles as are the media of exchange in the different rivers where we shall have to labour, as such articles can only be procured in Africa at about two hundred per cent. (often much higher) above the invoice price. Since brother Clarke's arrival, he and I have talked the matter over, and he is of opinion that the measure would prove highly economical; and had it not been for his illness, he would no doubt have written you on the subject. The articles principally required at Camaroons are salt, which, if supplied, ought to be sent out in barrels, Blue, Baft, or Serampore; an indispensable cloth, chilloe (a sort of handkerchief), and what are called here Romale, and Tom Cuffie (also a sort of handkerchief put up in pieces). The Romale should be of different qualities. We pay here for some 6s. 6d. per piece, while others cost 8s. and 10s. Cutlasses or matchets, and small axes, are also indispensable; a good supply of tobacco should also be furnished, an article which no African traveller can do without.

At Old Calabar River soap is greatly in demand, needles, fish-hooks, large, small, and middle sized, and chest hinges.

At New Calabar white shirts or striped ones (not figured) meet a ready sale. Shirts made of figured prints are only worn by the juju men, and therefore never purchased except by them.

The Society would save a vast amount of money in the support of our infant mission if they could only manage to supply us themselves with stores and the above mentioned articles.

AFRICAN CONTINENT.

The following account of Mr. Merrick's recent tour on the continent will be read with pleasure. He says,

In my last letter, forwarded from Camaroons, by Captain Simpson, of the brig Violet, I intimated that it was my intention to ascend the river, and if favourable opportunities offered, to declare the gospel of salvation to the people. I am happy to inform you that on Wednesday, the 6th December last, I left Bonaku (Aqua's town) in one of King Aqua's canoes, accompanied by one of his sons, and several people, for a settlement about fifteen miles up the river, called Biandung. On our way we called at Dido's town, and the towns of John Aqua, Young King, and Quan, at all of which I met a favourable reception. Being detained at John Aqua's town for two hours in order to obtain the benefit of the ebb tide, I collected as many of the people as I could and preached to them. They listened with much attention, and expressed earnest desires that religious teachers might be settled among them. After a mess of fish, yams, and palm oil, I proceeded on my journey; and, as might be expected, my attention was much taken up with the scenery through which I was passing. The country up the river is in many parts much more elevated than at Bell's and

Aqua's towns. The banks of the river are adorned with a variety of trees, among which the down tree, or ceiba, the palm nut tree, and bambu palm, are the most common. A number of small islands are in the river, many of which have, I learn, only recently been formed, and are generally inundated during the rainy season. When near our journey's end a canoe from a place called Gibbery, which was proceeding up the river, was stopped by several people residing on the settlement to which we were going, for the purpose of plundering the Gibbery people, and had it not been for our interference much blood would perhaps have been shed, and lives lost; for one of the Gibbery men drew a cutlass, which he would have used had the marauding party persisted in their wicked intention.

On my arrival at Biandung I was exceedingly distressed at the ignorance and degradation of the people. I walked over a great part of the town, and was kindly received by its inhabitants, many of whom assembled at seven o'clock in the evening in the open air to listen to the truths of the gospel. The season was to me a solemn one. Most of my auditors had never before heard of Christ and his salvation, of the future state, and of the resurrection and judgment to come, and were of course astonished at what they heard. Though on many accounts it is not so pleasant to declare truth to those who can scarcely apprehend it, and are less willing to obey it, than to those who have felt the power and tasted the sweets of the gospel, I nevertheless always feel some degree of pleasure in preaching to the heathens. I know that what I declare is the divinely appointed method of rescuing them from darkness and death, and though I sometimes think that the salvation of Africa is yet far, far distant, I am at the same time conscious that "the truth is great, and must prevail." This it is that renders my work pleasant, though apparently unsuccessful. As might be expected after my long day's journey under a scorching sun, I retired to rest quite wearied, but was so much disturbed by mosquitoes that I had not an hour's rest. Next morning, after a hasty breakfast of plantain and palm oil, which I enjoyed much, our party left for Yabyang, a Bakuku or Qua Qua town, about five miles higher up the river. From what I have learnt it would seem that the original country of the Qua Qua people is to the south of the Camaroons river, but that large numbers have emigrated to the north-east portion of the river, where they now reside. They are evidently of the same tribe, or family, as the people who reside at Bell's and Aqua's towns, and the other villages in that neighbourhood, for they speak, with trifling variation, the same language. Speaking of the difference between the languages of the Camaroons and Qua Qua people, my interpreter said, "Massa, Camaroons and Qua Qua man speak all the same as Portuguese, and Spanish, and English, and American." On arriving at Yabyang we found several men boiling mimbo* at the bank of the river, and though most of them had never before seen me, they treated me very kindly, and offered me mimbo to drink. After resting for a few minutes we proceeded to the town, which is about a mile and a half up hill from the river, and over a rugged and circuitous tract. My unexpected appearance produced a complete uproar, as very few of the people had before seen a white face. Some of the women made hideous faces, others seemed terrified, while many less fearful ran after and before me clapping their hands, and making a deafening noise. On arriving at the chief's residence, whose name is Deboto, the old man made his appearance, but though he had often seen white men, he appeared stupified with the noise and excitement of his people. Being thoroughly tired on account of my walk, I seated myself under a few trees to obtain rest and air, but the people surrounded and gazed on me with perfect astonishment, watching narrowly my every motion. After resting for a while I entered into conversation with the chief, and presented him with two children's dresses, a tin plate, and some tobacco. His favourite children were brought to me for the purpose of having the dresses put on them, with which they seemed highly delighted. After obtaining permission, I addressed the people by means of an interpreter, and explained the object of my visit; and on asking Deboto whether he would like a white man to live at his town, to teach him and his people about God, he said, "Yes, but he did not think a white man would come and live with him. In the course of my address Deboto interrupted me for the purpose of asking whether a string of beads around the neck of one of my attendants was given him by me; but on hearing that it was not, he seemed quite satisfied, and allowed me to proceed. On my departure Deboto presented me with a chicken, and a bunch of plantains. On my return to Biandung I visited, with my interpreter, a small town connected with the settlement called Bijieia, where several of King Aqua's slaves reside. This town is situated on a beautiful hill, and is delightfully cool. As I walked over it I could hardly help thinking what an excellent station it might make. My soul for a time was delighted when I beheld through futurity the change which the gospel of Christ would yet produce on the unhappy sons and daughters of Africa; but oh! my distress when I looked and reflected on the degradation and misery of the people, many of whom were in a state of perfect nudity.

* Mimbo is a stimulating drink procured from the heart of the bambu palm, and boiled to prevent fermentation.

The people again assembled at Biandung this evening, and listened for a long time to the word of salvation. Early on the following morning I descended the river, and arrived safely, and from what I saw of the people up the river, I have every reason to believe that a missionary would be quite safe among them. During my short stay at Camaroons, I was quite at home, and never on any occasion had cause to indulge the slightest suspicion respecting them. Several adults, and a few children, have learned to read pretty well in the first class book, and the love of God in sending his Son to die for the world was frequently the topic of conversation among themselves.

A short time before I left Camaroons King Bell requested me to call on him *every* morning, and converse with him privately, for the word which I had spoken about the *bad place* had affected his heart very much, and that he sometimes dreamed about it. "I don't wish at all," said Bell, "to go to the bad place when I die. I must therefore give my heart to God." How would I rejoice if he were to do so. But not to render my letter too lengthy, I must at once inform you that I left Camaroons for this place on Thursday evening, the 26th December, in the same boat which took me over, and on our way stopped at Bimbia, where I preached the gospel at Dick Merchant's and King William's towns. I was kindly received, and the people expressed themselves willing to receive Christian teachers. King William said that he would be glad if a white man would come and live with him, to teach him about God; that he would sleep close to the white man, and hear his word better than any man in Africa. Perceiving a grigri, or charm, around King William's neck, I spoke to him of the folly and wickedness of reposing confidence in such things instead of God, when he immediately took off the charm, and put it aside. I arrived safely at Clarence on Saturday evening about seven o'clock, and was happy to find my dear wife well.

I have made a vocabulary of the Camaroon, or Dewalla tongue, and have prepared a first class book in the language, which I purpose printing soon.

Since my return from Camaroons I have been busily engaged attending to the repairs of the mission house, for the reception of brother Clarke, and have, I rejoice to say, managed to get it into a fit state for their reception.

The arrival of dear Mr. Clarke and our Jamaica friends has much strengthened my hands and comforted my heart. I know not how sufficiently to bless our good God for all he has done for them, and do hope that our Jamaica friends will be made real blessings to their father-land.

ASIA.

MONGHIR.

Mr. Lawrence writes to a relative, March 5th—

I had the pleasure of receiving your letter of Dec. 27th, 1843, about the 23rd of last month. Many thanks for the kind sympathy which it expresses for us, and for your prayers on our account. We were truly glad to learn that your own health, and that of dear sister and your family, continued good. Although I cannot say so much of my own dear wife and family, yet I have reason to be thankful that they have been somewhat better during the cold season than they were last autumn, and my own health has been excellent. The warm weather is now coming on, and we much fear it will exceedingly try both our children; but as it is impossible to avoid this, we must leave them in the hands of Him who knows what is good for them and for us better than we do. Whatever afflictions or bereavements may yet overtake us, of this I am conscious, that I deserve them all, and more than all the pain and sorrow they can possibly inflict. I do not regard these afflictions as mysterious; they are a part of the economy of mercy, and I should be ready to suspect myself not included in the covenant of grace were I without them. May the God of all grace, after that we have suffered awhile, make us perfect, "stablish, strengthen, settle us." Since I wrote to you last, I have been from home for about three weeks, visiting a number of villages to the north of this station. Many of these villages had never before been visited by any missionary, and consequently the greater part of the inhabitants were ignorant of the gospel. I was accompanied by Mr. Harter and two of our native preachers. We left home on the 11th of January, taking with us a small tent, just

enough to shelter us from the sun by day and the dews by night, a few clothes, some food, cooking utensils, and a man to cook for us. Our baggage was put upon a bullock hackery, or cart, the driver of which added another to our company. We generally started early in the morning, walked six, eight, or ten miles, until we came to a central village, where we pitched our tent, and remained one, two, or more days, according to the number of villages and opportunities of preaching which we found in the neighbourhood. In our journey we had to cross a tract of country about eighteen miles in breadth, which in the rains is all under water, and is now covered with a very long kind of grass, a fine harbour for jackalls and tigers. Not one of these animals, however, gave us any alarm, although one morning we passed close to a spot where, on the previous night, a tiger had killed a buffaloe; and another day we passed close to a place where an alligator (supposed to have come from a neighbouring lake) had been killed by some villagers a few hours before. In one part of this jungle, or waste land, we beheld innumerable white ant-hills, rising to the height of nine, ten, or twelve feet, having a circumference at the base of ten or twelve paces, and contracting gradually towards the top, like a sugar-loaf. We had the curiosity to examine one or two of them. We found the outside wall so hard that it was with difficulty Mr. Harter cut a hole through it with a hatchet; it was three or four inches thick, and in some places more. There appeared inside a number of hollow passages, three or four inches in diameter, running from the top to the bottom of the hill, and in these passages there was deposited a comb of earth, very much resembling a piece of sponge both in appearance and texture; and these combs were filled with eggs. Some of these hills must have been standing for many years, for trees of the thickness of a man's body had grown out of the tops of some of them, and had become quite decayed with age. At another stage of our journey we passed very extensive mangoe groves, in which we saw herds of fifty or a hundred monkeys, who looked impudent enough to do us much mischief, but withal were cunning enough to keep out of our way. In the mangoe season they devour immense quantities of mangoes, but the natives regard them with superstitious veneration as objects of worship, because one of their gods became a monkey, assumed the name of Hanuman, and became the general of Ram's army when he went to conquer Lunka, or Ceylon as it is now called The image of this monkey god, with an immense long tail, is an object of worship, and is found in Hindu temples throughout the length and breadth of the land. In consequence of this veneration of the monkey, these mischievous brutes have the privilege of roaming about wherever they please without molestation. Our reception in the villages during this tour was often very painful. In several villages they seemed to be greatly afraid of us, forbid our preaching, and tried to get rid of us as fast as they could. The Brahmins (who are very numerous in this district), as though afraid their ancient "craft" was in danger, assembled all their forces, and did all that words and noise could do to oppose us. They not only said all they could say in defence of their own religion, but abused us, and our cause, and denounced some of what the Hindus regard as the most terrible curses upon the people if they continued to listen to us. Such as, "If you stand to listen to these people any longer you shall all be considered as having eaten beef; and your mothers and daughters shall all be defiled." Of the terror with which some of the more superstitious regarded these curses you may form some idea from the fact, that the instant they were pronounced they fled to their houses as though a lion were pursuing them. However, in some of the villages we had more encouragement. Many of the poorer people, and of the lower castes, heard us with attention and gladness; and were it not for the Brahmins, the gospel to all appearances would soon make an impression upon them; but they are so ignorant, so helpless in every thing, and so completely under the power of the Brahmins, that nothing but a strong faith in the power of divine truth can inspire one with any hope of their conversion to Christianity. During this tour I have more than ever felt the utter inefficiency of all human efforts to convert the Hindus, and the imperative call there is for us all to pray more, and to rely more simply and entirely upon divine power. At one of the principal villages which we visited there lives an old mendicant who has acquired a very extensive popularity by his poetic talents and wit. He has composed a volume of several hundred bhujans, or sacred hymns, and many proverbs. He has many hundreds of disciples, even Brahmins, who look upon him as something more than human, and worship him as a god, presenting him with offerings of money, sweetmeats, food, &c., &c. And he has acquired such an influence over them that he can do with them just as he pleases. Yet this man is a base and thorough hypocrite. When alone with Christians he will frankly acknowledge his hypocrisy, and confess that all he does is for the sake of popularity. He is altogether a most extraordinary character, and one of the devils right-hand men.

In the neighbourhood of the above village there lives an indigo planter, with whom we had some acquaintance; we therefore made his house our head-quarters for a few days. The name of this planter is John Christian. His father is a Jew, and he was nothing better until about two or three years ago; but now

he appears to have become a Christian indeed.

We returned from our journey the 2nd of February, having been favoured with health and strength during the whole time of our absence; and though I was obliged to walk several days many hours in the sun, yet I was only troubled with one or two slight headaches, which soon left me. I had great cause for thankfulness that nothing of a painful nature had occurred during our absence, either in the family or in the church. The week following our return brother Parsons went out, accompanied by Mr. Harter and three native brethren, and remained out for three weeks. They returned in safety and health last week, though they had been robbed of all their clothes and other articles, among which was a valuable watch, given to Mr. Parsons by his uncle Dyer. The thieves, however, either out of compassion or fear, brought back all their things, and threw them down near to their tent; so they lost nothing but a few rupees and a brass vessel or two belonging to the native brethren. Our itinerating must cease now for this season, as the weather is becoming too warm.

You inquire which is the best time to arrive in India. Undoubtedly at the commencement of the cold season is the best season, that is, about the close of October or the beginning of November, because it is universally allowed to be the most healthy and the most comfortable season of the year. Any time, however, between the end of October and the beginning of March may be considered favourable, but from June to September, I should say, is a very unfavourable time to arrive in this country, because it is the most sickly season of the year, particularly at Calcutta. This I believe to be the general opinion, and accords with the general practice among the servants of government when they can command their own time. Some, however, are of opinion that it is of little consequence, on the ground that the European constitution can better stand the climate on its first arrival than afterwards. I believe I have given you the information you require about our schools in a former letter. There are two schools, containing together about forty boys. The masters are Christians, members of our church. They teach their scholars to read the gospels. No other books are used in the schools excepting spelling books. They are under my superintendence.

HOME PROCEEDINGS.

BIRMINGHAM.

On Thursday evening, May the 23rd, Mr. Jonathan Makepeace, of Stepney College, was set apart in Bond Street Chapel, to missionary work. Mr. Roe introduced the services by reading the scriptures and prayer. Mr. Saffery delivered the introductory address, in which he described the city of Muttra (to which Mr. Makepeace has been appointed), and gave an account of the labours of Mr. Phillips, who is stationed there. Mr. Swan asked the usual questions, and Dr. Hoby offered up solemn prayer to God. Mr. Morgan (the pastor of Mr. Makepeace) gave the charge from 1 Cor. ii. 2. It was a singularly appropriate and impressive address, and we lament we are not able to present the report of it with which we have been kindly furnished. The service lasted from half-past six till half-past nine o'clock; during which protracted period the attention and interest of a densely crowded congregation was sustained without any abatement.

On Wednesday evening, May the 22nd, a special prayer meeting was held in Bond Street Chapel, on behalf of Mr. and Mrs. Makepeace, both members of the church assembling there. It was a season of deep and solemn interest, nor will it ever be forgotten by those who were then permitted to mingle their affectionate and fervent supplications at the mercy seat.

On the preceding Lord's day evening Mr. Makepeace preached his farewell sermon, addressed chiefly to the young, from Hebrews xii. 17. It was a tender, earnest, and faithful address to his acquaintances, and the friends and associates of his early years. We anticipate from these successive services much and lasting good to those amongst whom they were held, and to the mission.

Mr. Makepeace was married in Bond Street Chapel on Wednesday, May the 15th, to Miss K. Lawden, youngest daughter of the late Mr. Thomas Lawden, of Birmingham. Her

persevering and successful labours in the Sunday-schools, and other departments of Christian effort, have endeared her in an extraordinary degree to her friends and a large circle of religious connexions. Thousands of prayers follow her and her beloved husband to their distant and important sphere of labour. They embarked Saturday, May the 25th, at Gravesend, on board the "Mary Catherine," for Calcutta. Many of their friends from Birmingham, with the fellow-students of Mr. Makepeace, accompanied them to the ship, and commended them to God.

LIVERPOOL.

Some fears were entertained, says a correspondent at Liverpool, as to the success of our meetings this year, in consequence of our having invited no deputation for the Lord's day—each pastor preaching in his own pulpit—and limiting ourselves for the public meetings to your excellent representative in the north, Mr. Saffery, and our beloved neighbour Mr. Tucker, of Manchester. We experienced, however, no diminution of interest, and none of pecuniary contributions; while, as it seemed to many of us, we gained in the quiet and devout tone of our proceedings. We were aided by our brethren of the presbyterian and independent denominations, with whom our congregations are on terms of the greatest cordiality; and by a happy coincidence, similar to what occurred to us at our last meetings, a vessel came into our port from Fernando Po, on Monday, bringing despatches from our dear brethren on that island. Mr. Saffery opened them, although addressed to you, and delighted us at our tea-meeting with their fresh and delightful contents. We have already one "Cameroons' Clothing Society" hard at work, and hope to hear of more in the course of the year, so as to meet Mr. Merrick's demands.

Our Welsh churches are evincing a growing interest in the mission. Their ministers join in our services, but for the sake of their people they are to have a series of meetings next week in their own tongue.

LETTERS RECEIVED FROM MISSIONARIES.

Africa	At Sea	Clarke, J.	Dec. 9 to Jan. 16.
	Clarence	Clarke, J.	Feb. 20 and 21, March 5 and 19 to 25.
		Fuller, A.	Feb. 20.
		Merrick, J.	Feb. 20, March 11.
		Prince, G. K.	Feb. 20.
		Saker, A.	Feb. 20, March 16.
		Sturgeon, T.	Feb. 21.
	Graham's Town	Nelson, T., & anor.	March 29.
America	Brantford	Winterbotham, J.	Feb. 8.
	Fredericton	Smith, J. T.	March 25.
		Spurden, C.	May 9.
	Montreal	Girdwood, J.	May 11.
	Quebec	Cramp, J. M.	May 25.
Asia	Agra	Williams, R.	March 20 and 21.
	Calcutta	Evans, W. W.	Feb. 14.
		Do., & J. Mack	Feb 16.
		Thomas, J.	Feb. 12 and 19, March 13 and 19, April 19.
		Wenger, J.	Feb. 17, March 14.
	Colombo	Daniel, E.	Feb. 15, March 18.
	Dacca	Robinson, W.	March 20.
	Entally	Small, G.	March 18.
		Pearce, G.	March 12.
	Jessore	Parry, J.	Feb. 8.

Asia	Kandy	Birt, M. O. J.	March 22.
		Dawson, C. C.	March 22.
	Madras	Small, G.	Feb. 13.
	Moha	Smylie, H.	Jan. 26.
	Monghir	Lawrence, J.	March 11.
		Parsons, J.	March 2.
	Muttra	Phillips, T.	Feb. 17, March 21, April 20.
	Patna	Beddy, H.	March —.
	Samarang	Brückner, G.	Nov. 1, Dec. 4.
Bahamas	Nassau	Capern, H.	March 5 and 12, May 13.
		Littlewood, W.	Jan. 30, Feb. 13.
		Rycroft, W. K.	April 4, May 13.
	Turk's Island	Littlewood, W.	March 29, April 5.
Brittany	Morlaix	Jenkins, J.	April 5 and 17, May 16 and 20, June 8.
		Jones, J.	June 6.
Hayti	Off Jacmel	Phillippo, J. M.	March 15.
	Port au Plat	Jones, J., & others	Feb. 25.
		Rycroft, W. K.	Feb. 26.
Honduras	Belize	Henderson, A.	One letter, no date (received April 2), April 16.
Jamaica	At Sea	Phillippo, J. M.	March 11.
	Alexandria	Newbegin, W.	March 4, April 20.
	Annotta Bay	Lloyd, W.	Feb. 19.
		Teall, W.	March 20.
	Belle Castle	Kingdon, J.	Feb. 19, May 6.
	Bethany	Dutton, H. J.	Feb. 21.
	Bethtephil	Pickton, T. B.	Feb. 8, May 6.
	Calabar	Tinson, J.	Feb. 20, March 7 & 19, April 2 and 18.
	Clarendon	Reid, J.	March 6.
	Falmouth	Knibb, T. W.	April 5.
		Yarnold, S. R.	March 2.
	Fuller's Field	Hume, W.	March 7.
	Gurney's Mount	Woolley, E.	Feb. 14.
	Jericho	Hewett, E.	April 5, May 6.
	Kettering	Knibb, W.	Feb. 19, March 1, April 2 and 27, May 6.
	Kingston	Evans, G. P.	Feb. 20.
		Graham, R.	March 5.
		Oughton, S.	One letter, no date (received March 25), March 22, One letter, no date (received May 23.)
		Wood, J. H.	Feb. 20, March 6, May 7.
	Lucea	Francies, E. J.	Feb. 21, April 18.
	Montego Bay	Abbott, T. F.	April 29.
		Do., and others	April 29.
		Cornford, P. H.	One letter, no date, received March 25.
	Mount Carey	Burchell, T.	Feb. 20, March 7, April 4 and 19.
	Mount Nebo	Armstrong, C.	Feb. 20.
	Ocho Rios	Millard, B.	Feb. 20.
	Old Harbour	Taylor, H. C.	May 6.
	Port Maria	Day, D.	Feb. 20, March 5, May 6.
		Hands, T.	May 6.
	Providence	May, J.	April 29.
	St. Ann's Bay	Abbott, T. F.	Feb. 19, March 5.

JAMAICA	SALTER'S HILL	Dendy, W.	Feb. 19, May 3.
	SAVANNA-LA-MAR	Hutchins, J.	Feb. 20 and 28.
	SPANISH TOWN	Dowson, T.	Feb. 24, April 7.
		Oughton, S., & ors.	Feb. 25.
		Phillippo, J. M.	April 1 and 20.
	STACEY VILLE	Beckford, H.	April 28.
	STEWART TOWN	Dexter, B. B.	Feb. 11 and 14, May 4.
	VALE LIONEL	Evans, G. P.	March —, May 7.
	WALDENSIA	Henderson, J. E.	Feb. 15, April 30.
TRINIDAD	PORT OF SPAIN	Cowen, G.	Feb. 20, March 7, 20, & 31, April 20, May 6.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following friends—

Miss Julia S. Payne, Chesham, for a box of books, apparel, and haberdashery, for *Rev. E. Daniel, Ceylon;*

Miss Rowe, Brighton, for a parcel of clothing;

Miss Daniel, Bristol, for eight volumes of magazines;

P. M., for one volume of the New Evangelical Magazine;

Mr. S. Young, Ryde, for twenty-two numbers of the Eclectic Review;

Mr. J. M. Ward, Romford, for a parcel of books, for *Rev. C. C. Dawson, Kandy;*

Mrs. Gouldsmith, Hackney, for a parcel of books, to Rev. J. M. Cramp, for the *Montreal College Library;*

Mr. May, Burton Latimer, for a box of clothing, for *Rev. J. May, Bethsalem;*

Anon. Newport, for a parcel of pamphlets;

Mr. John Rogers, Wotton under Edge, for a bale of magazines;

Anon. for a truss of books, &c., for *Rev. J. M. Phillippo's Normal School, Spanish Town;*

Friends, at Halifax, by Rev. S. Whitewood, for a parcel of clothing, for *Africa;*

Female friends, Folkstone, by Rev. D. Parkins, for a box of clothing, &c., for *Rev. J. Clarke, Africa;*

Messrs. Hunt, Burton on Trent, for a box of haberdashery, for *Mrs. Sturgeon;*

Mr. John Clarke, Long Buckby, for a box of clothing, &c., for *Rev. H. Capern, Nassau;*

Mr. Dyde (deceased), for a parcel of books, for the *Jamaica Theological Institution;*

Anon. Berwick, for a box of clothing, and American papers, for *Africa;*

Miss Fisher, Islington, for a box of clothing, for *Rev. P. H. Cornford, Montego Bay;*

Mrs. Allen, Birmingham, for Rachel Howard's Scripture Questions, for *Mount Moriah, Jamaica;*

Mr. Robert Vears, New Park Street, for six volumes of the Baptist Magazine;

The British and Foreign Bible Society, for a grant of Spanish Scriptures, for *Trinidad;*

The British and Foreign School Society, for grants of school materials, for *Revs. T. B. Pickton, J. Tinson, J. M. Phillippo, and J. Kingdon;*

Friends, at Reading, for a box of clothing and haberdashery, for *Rev. J. M. Phillippo;*

Mr. Anstie, Devizes, for a case of globes, maps, and books, for *Rev. J. Kingdon;*

W. B. Gurney, Esq., Denmark Hill, for a timepiece, for the *New Mission House.*

Mr. Sturgeon desires gratefully to acknowledge the receipt of two boxes of useful and fancy articles, and a box of ironmongery, from Rev. J. Hargreaves and friends at Waltham Abbey;

A box of apparel, from Rev. J. New and friends, Salisbury;

A box of apparel and books, from Miss Gould and friends, Loughton;

A parcel of useful and fancy articles, from Mrs. Davies and friends, Tottenham;

A parcel, from Mrs. Young, Addlestone;
A parcel, from Mrs. Gibbs and friends, Potter Street;
Moffat's "Labours and Scenes in South Africa," from a young friend;
"The Nestorians, or the Lost Tribes," from ditto.

ARTICLES FOR AFRICA.

Our friends will see from the Herald of this month that the numerous presents for the use of the African Mission have been duly received at Fernando Po. They have formed the principal medium of exchange, and have thus proved of service to the Society, while they have improved the temporal condition of the people.

Our brethren have asked for fresh supplies of the following articles; and if our friends can forward any of them to the Mission House they will be peculiarly welcome, and will be forwarded in the course of a month.

Romals and pieces of coloured cotton or calico (fast colours), copper rods, axes, cutlasses (for cutting cane, &c.), hatchets, coopers' adzes, grindstones, nails, locks, bolts, knives (of all sorts), Jamaica hoes, fish-hooks, flannel, quicklime in casks.

CONTRIBUTIONS

Received on account of the Baptist Missionary Society, during the month of May, 1844.

	£	s.	d.
Annual Collections in London and its Vicinity.			
Artillery Street	1	1	2
Camberwell	40	8	6
Clapham (in addition to £6 previously acknowledged)	0	7	0
Greenwich, London St.	4	0	0
Highgate	3	0	0
Homerton	7	0	0
Keppel Street	13	3	7
Lambeth, Regent Street	14	0	0
Maze Pond	24	3	0
New Park Street	20	7	1
Poplar, Cotton Street	5	16	0
Salters' Hall	15	17	2
Spencer Place, Goswell Road	5	10	0
Walworth, Horsley St.	4	9	6
Annual Subscriptions.			
Benham, Mr. James	0	10	6
Giles, Edward, Esq.	1	1	0
Hislop, Mrs.	1	1	0
Matravers, Mr.	1	1	0
Watkins, Mrs., by C. B. Robinson, Esq.	1	1	0
Contributions Transferred from Baptist Colonial Society—			
Aldis, Rev. J.	0	10	6
Benham, J. L., Esq.	1	1	0
Blackmore, W., Esq.	2	2	0
Bousfield, J., Esq.	1	1	0
Bousfield, Mrs. W.	1	1	0
Cartwright, Mr. R.	1	1	0
Christopherson, Mr. H	1	1	0
Davies, Rev. J. J.	0	10	0
Gray, Dr. J.	0	10	6
Hanson, J., Esq.	1	1	0
Harwood, J. U., Esq.	1	1	0
Heath, Mr. Job	1	1	0
Jackson, Samuel, Esq.	2	2	0
Jacobson, Miss	0	10	0
Kitson, G., Esq.	2	2	0
Lewis, Rev. B.	0	10	0
Lowe, George, Esq.	1	1	0
May, Mr.	0	10	6
Moore, Mr. M.	0	10	6
Norton, Rev. W.	0	10	6
Oliver, Mr. J.	1	1	0
Penny, John, Esq.	1	1	0
Pewtress, T., Esq.	1	1	0
Saunders, A., Esq.	1	1	0
Shenstone, Rev. J. B.	1	1	0
Shippen, Mrs.	0	5	0
Spurden, Mr.	1	1	0
Tritton, J., Esq.	1	1	0
Vines, C., Esq.	1	0	0
Walkden, Mr.	1	1	0
Waters, Mrs.	1	0	0
Donations.			
A Friend to Missions	5	0	0
Kightley, Mrs., for *India*	8	0	0
Wedgwood, Mrs, for *Canada*	20	0	0
Do., for *Hayti*	20	0	0
Legacy.			
Brookes, Rev. G., late of Bewdley	10	0	0
London and Middlesex Auxiliaries.			
Bow—			
Fuller, Master W., Collected by	3	6	9
Fuller, Masters R. & Pearce, ditto, for *Entally*	0	11	6
Huntley, Miss.....A.S.	1	1	0
John Street	50	0	0
Maze Pond—			
Contributions	18	19	8
Do., Sunday School, elder female class	1	5	0
Do., Ladies' Association, by Mrs. Haighton.....F.E.	7	7	0
Meard's Court	11	11	10
Trinity Chapel, Borough—			
Sunday School	0	7	4
Walworth, Lion Street—			
Female Missionary Society, Collection, for *Africa*	4	19	2
Walworth, Horsley Street—			
Ladies' Association	4	8	4
Juvenile Society—			
For *Ceylon School*	3	0	0
For *Africa*	2	8	2
West Drayton (proportion of £6 4s.)	4	0	0
Bedfordshire.			
Biggleswade—			
Collections	11	8	2
Contributions	22	6	2
Do., for *Entally*	7	10	0
Ditto.....F.E.	2	10	0
Do., Sunday School	0	8	6
Gamlingay—			
Collection	3	12	1
Contributions	24	15	6
Do., Sunday School	0	14	2

	£	s.	d.
Shefford—			
Collection	1	15	8
Contributions	4	15	0

BERKSHIRE.

Newbury, on account	16	0	0

BUCKINGHAMSHIRE.

Olney—			
Collections	10	8	1
Contributions	7	16	9
Do., Sunday School, for *Africa*	1	6	8

CAMBRIDGESHIRE.

Soham—			
Collection (moiety), by Rev. F. R. Moore	1	12	6

CORNWALL.

Penzance—			
Collections	10	13	2
Contributions	4	15	2
St. Austell	15	3	0

DEVONSHIRE.

Bradninch—			
Contributions, by Miss Bowden	3	6	0
Plymouth—			
Legacy of the late Mr. Gibson, by the Rev. S. Nicholson, for *Schools*	17	16	6

ESSEX.

Writtle—			
Challis, Mr. W....A.S.	1	0	0
Dowson, Mr. Jos...do	1	0	0

GLOUCESTERSHIRE.

Woodchester—			
Leonard, Mrs., and friends, for *Ceylon School*	8	0	0

HERTFORDSHIRE.

Berkhampstead—			
Baldwin, Mr. J...A.S.	1	0	0

KENT.

Eynsford—			
Contributions, on account, by Rev. J. H. Whitbread	15	0	0

LANCASHIRE.

Isle of Man—			
Hudson, Miss, Missionary Box by	0	10	6

NOTTINGHAMSHIRE.

Carlton—			
Friends, by Mr. Williams	0	13	4

OXFORDSHIRE.

Banbury—			
Payne, Mr.....A.S.	0	10	0

SOMERSETSHIRE.

Bristol—			
Contributions, balance of last year's account	138	4	9
Do., on account of current year	283	18	8

SURREY.

Kingston—			
Collection	6	3	6
Contributions	4	8	6

WARWICKSHIRE.

Birmingham, Bond Street—			
Contribs., for *Muttra*	8	0	0

WILTSHIRE.

WILTS AND EAST SOMERSET AUXILIARY—			
Beckington—			
Collections & Contributions	5	0	0
Chapmanslade—			
Collection	1	7	2
Contributions	2	0	6
Do., Sun. School	0	14	6
Chippenham—			
Collection	2	11	0
Contributions	6	13	6
Corsham—			
Collections & Subscriptions	13	0	0
Devizes—			
Collections	13	9	5
Contributions	25	9	1
Do., Sun. School, for *Entally*	4	0	0
Laverton—			
Collections & Subscriptions	4	3	0
Melksham—			
Collections	5	0	9
Contributions	37	0	2
Do., Sun. School	2	3	2
Norton St. Philip's—			
Foster, Miss, Missionary Box by	1	8	9
Penknap—			
Collections	3	15	6
Contributions	4	4	6
Westbury—			
Collection	5	5	2
Contributions	3	19	10
	141	6	0
Acknowledged before and expenses	58	4	0
	83	2	0
Trowbridge and Bradley, by Mr. J. E. Evans	74	16	4

NORTH WALES.

ANGLESEA—			
Rhydwyn—			
Collection	3	16	4

SCOTLAND.

Banff—			
Nicol, Mrs., by Mr. D. Macallan, for *Schools in India*	0	14	0
Edinburgh—			
Collection, by Rev. C. Anderson, for *Oriental Translations*	101	15	1
Stewartfield—			
Society for religious purposes in connexion with the Congregational Ch., by Mr. D. Macallan	2	0	0

The particulars of the Liverpool Contributions for 1843 *are as follows—*

	£	s.	d.
Balance brought forward from 1842	2	10	1
Lime Street Chapel, Rev. J. Lister—			
Collections	57	3	2
Ladies' Auxiliary (moiety)	14	11	6
Subscriptions—			
Cooke, Mrs., Everton	0	10	6
Cearns, Mrs.	2	2	0
Cunningham, Miss	0	10	0
Dobson, Mr	1	1	0
Edlington, Mr.	1	1	0
Gibson, Mr.	1	1	0
Godfrey, Mr.	0	10	6
Houghton, Mr.	1	11	6
Johnson, Mr. J.	2	2	0
Lister, Mr. J.	1	1	0
Maynard, Mr.	0	10	6
Pearce, Mr.	0	10	6
Rushton, Mr.	5	5	0
Thompson, Mr.	1	1	0
Pickford, Mr.	1	0	0
Cooke, Mr.	1	1	0
Lister, Rev. J.	0	10	0
Rushton, Miss	1	1	0
Holmes, Messrs	4	2	0
Soho Street Chapel, Rev. R. B. Lancaster—			
Collection	9	14	2
Subscriptions, by Miss Cash	4	6	10
Pembroke Chapel, Rev. C. M. Birrell—			
Collections	64	3	6
Quarterly Contributions	134	8	0
Great Cross-hall Street Chapel, Welsh—			
Collections	5	0	0
Sir Thomas' Buildings Chapel, Welsh...			
Collection	2	11	0
Stanhope Street Chapel, Welsh—			
Collection	4	7	3
Sidney Street Chapel, Scotch Baptist—			
Collection ..... T.	6	1	8
Public Meeting, Collection	26	3	10

	£	s.	d.
Children's Public Meeting, ditto	7	7	9
Tea Meeting, surplus	7	15	0
General Subscriptions, by Mr. Jos. Jones—			
Heyworth, L., Esq.	2	0	0
Heyworth, James, Esq.	1	0	0
Cropper, Edward, Esq.	2	2	0
Cooke, Isaac, Esq.	1	1	0
Ridgway, J., Esq.	1	1	0
Yates, R. V., Esq.	1	1	0
Blackburn, Thos., Esq.	1	1	0
Kaye, Thomas, Esq.	1	1	0
Stealns, Arthur, Esq..	0	10	0
Crosfield, John, Esq.	1	0	0
Wardle, J., Esq., Chester	1	1	0
Hampton, F., Esq.	2	2	0
Waterhouse, Mrs., Rake Lane	5	0	0
By Rev. J. Lister—			
A Friend	0	10	0
Miss B	2	0	0
Wrexham, Collections	13	0	0
	408	5	3

CONTRIBUTIONS TO THE JUBILEE FUND,

From the 1st of March to the 31st of May, 1844.

	£	s.	d.
London—			
Davies, Mrs., Walthamstow, for *Miss. Vessel*	1	0	0
Peto, S. M., Esq.. for *ditto*	50	0	0
Little Wild St., Sunday School, for *ditto*	0	10	0
Bacup, by Rev. P. J. Saffery, for *do.*—			
Carter, Mrs. James	1	0	0
Dawson, Rev. T.	1	0	0
Howorth, Mrs. Susan	1	0	0
Howorth, Miss	1	0	0
Stansfield, Mr. J.	0	10	0
Whitaker, Mrs. and Miss	5	0	0
Whitaker, Mr.	1	0	0
Whitaker, Mr. Edmund	1	0	0
Sums under 10s.	0	12	6
Bildestone—			
Bull, Mr. R.	0	2	6
Blackburn—			
Collected by Miss Ann Burton	1	10	0
Bradford, Yorkshire, by Rev. P. J. Saffery, for *Missionary Vessel*—			
Brogden, John, Esq.	2	2	0
Ellis and Priestman, Messrs.	1	0	0
Illingworth, M., Esq.	5	0	0
Osborne, G., jun., Esq.	1	0	0
Carlisle, by do., for *do.*—			
Dixon, J., Esq.	5	0	0
Ferguson, J., Esq.	1	0	0
Cockermouth, by Miss G. T. Banks, for *do.*	0	5	0
Damerham—			
Rhodes, Rev. W., for *do.*	1	0	0
Exeter, by Mr. W. Davies, for *do.*—			
Dymond, R., Esq.	0	10	0
Sillifant, J., jun., Esq.	2	0	0
Sums under 10s.	0	7	6
Halifax, by Rev. P. J. Saffery, for *do.*—			
Whiteley, Mr. S.	1	0	0
Kendal, by do., for *do.*—			
Braithwaite, I., Esq.	3	0	0
Carter, Mr.	0	10	0
Crewdson, W. D., Esq.	10	0	0
Fisher, Miss	1	0	0
Mand, Mrs.	0	10	0
Marriott, Mrs.	0	10	0
Wakefield, E. Esq.	20	0	0
Whitwell, Mrs.	2	0	0
Whitwell, E., Esq.	2	2	0
Whitwell, W., Esq.	2	0	0
Wilson, Mrs. W.	1	0	0
Sums under 10s.	0	15	6
Leeds, by do., for *do.*—			
Marshall, James G., Esq.	10	0	0
Maryport, by do., for *do.*—			
Anderson, Rev. H.	0	10	0
Cocks, Mr. Robert	1	0	0
Fletcher, Mr. Joseph	1	0	0
Penny, Miss	0	2	6
Rae, Mrs.	0	10	0
Portsea, by Mr. B. H. Hinton, for *do.*—			
Ellyett, Mr.	1	0	0
Hinton, Mr.	0	10	0
Lemmon, Mr.	1	0	0
Redward, Mr.	1	0	0
Young, Miss	0	10	0
Sums under 10s.	1	3	6
Preston, by Rev. P. J. Saffery—			
Blakey, Mr.	1	0	0
Hamilton, Mr.	2	0	0
Harrison, Mr.	1	0	0
Lewis, Mr.	2	0	0
Sheffield, Portmahon—			
Jubilee Tea Meeting	1	8	6
South Zeal, Devon—			
Knapman, Edward	0	6	0
Stockport, by Rev. P. J. Saffery, for *Missionary Vessel*—			
Ashworth, T., Esq.	2	0	0
Adamson, Mr. J.	0	10	0
Carrington, Messrs.	1	0	0
Eakrigge, T., Esq.	2	0	0
Hollins, E., Esq.	1	0	0
Howard, Cephas, Esq.	1	0	0
Howard, Jesse, Esq.	1	0	0
Leech, James, Esq.	1	0	0
Marshall and Sons, Messrs.	1	0	0
Nelstrop, W., Esq	0	10	0
Sums under 10s.	0	15	0
Sunderland, by do., for *do.*—			
Hills, Mr J.	2	0	0
Hills, William Henry	0	10	0
Hills, Emma M.	0	10	0
Hills, Rowland.	0	10	0
Hills, Isabel	0	10	0
Hills, Sarah Anne	0	10	0
Hills, Joseph John	0	10	0
Sutton on Trent, by Rev. J. Edge, for *do.*	1	0	0
Swansea—			
Bliss, Rev. T.	25	0	0
Swimbridge, Collection	0	18	0
Swindon, by Mr. W. B. Wearing, for *Missionary Vessel*—			
Jordan, Mr. J. B., Wanborough	0	10	0
Wearing, Mr.	0	10	0
Sums under 10s.	0	7	6
Torrington, by Mr. Veysey, for *do.*—			
Manning, Mrs.	2	0	0
Veysey, Mr	1	0	0
Warminster—			
Stent, Mr., for *do.*	0	10	0
West Drayton—			
A Teetotaller, for *ditto*	0	10	0
Winchester—			
Whitchurch, J., Esq., by Rev. P. J. Saffery	5	0	0
Wokingham—			
Heelas, J., Esq., for *Missionary Vessel*	2	0	0

In the acknowledgment of the "Legacy" of "Mrs. Dore, late of Walworth," it should have been added, "Duty paid by W. Beddome, Esq., executor."

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by W. B. Gurney, Esq., Treasurer, or the Rev. Joseph Angus, M.A., Secretary, at the Mission House, Moorgate Street, London: in Edinburgh, by the Rev. Christopher Anderson, the Rev. Jonathan Watson, and John Macandrew, Esq.; in Glasgow, by Robert Kettle, Esq.; in Dublin, by John Parkes, Esq., Richmond Street; in Calcutta, by the Rev. James Thomas, Baptist Mission Press; and at New York, United States, by W. Colgate, Esq.

IRISH CHRONICLE.

SHOWERS OF BLESSING.

To be eminently useful, we must be baptized with the Spirit of the Lord. We not only need fire from heaven to kindle the flame, but oil to feed it. Divine truth and elevated piety will awaken the spirit of fervent prayer for "showers of blessing" to come down upon all our churches, and mankind at large.

And would it not be very encouraging to be favoured with "showers of blessing?" We all need a larger measure of the Spirit. What is the church of Christ without it? As decay and corruption immediately appear when our natural life is quenched; so the church becomes dead when the Holy Spirit departs. Our seats of learning, and missionary institutions will fail to regenerate the world, unless animated by the Spirit of God. We may lay the wood upon the altar, but fire must fall from heaven to consume the sacrifice. Let us then wrestle at a throne of grace; for we must be more spiritually minded before we can expect "times of refreshing from the presence of the Lord." But is not the Holy Spirit amongst us? If the Spirit of God had retired, we should not see a solitary individual converted to Jesus. Besides the church of Christ is a spiritual building which can only be sustained or enlarged by the Spirit's influence. Whenever the apostles met with success, they always attributed it to the divine agency. "I have planted; Apollos watered; but God gave the increase. So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase."

Are not "showers of blessing" needed? Our piety and zeal bear no proportion to the example of Jesus, and the wants of mankind. *An increase of personal piety will bring prosperity.* "Showers of blessing" will descend, and cause all iniquity to stop her mouth." Are not "showers of blessing" faithfully *promised*? But we must pray for them. "*Ask, and ye shall receive.*" The promise of the Spirit stands in nearly the same relation to the Christian church, as the promise of the Messiah did to the believing Jews. They were to wait for his coming; and we are to pray for the Holy Spirit. This promise is peculiarly ours. "Behold, I will pour out my Spirit upon you." "And it shall come to pass afterward that I will pour out my Spirit upon all flesh." The rain from heaven and the shining sun are necessary to bring to maturity the seed which the husbandman casts into the soil; equally so are the influences of the Holy Spirit to bring sinners to Jesus. Activity, blended with entire dependence upon the Lord, will be attended with glorious results.

Brethren! let us awake, unite, and pray for a larger measure of the Spirit of God. Without it, piety will languish in our hearts, in our families, in our churches, and eventually die out of the land. Men may admire the excitement of our anniversaries, and the eloquence of the platform; but the church will never be strong for the work she has to perform, until she lives in the element of devo-

tion. "*When the enemy comes in like a flood,*" wealth, eloquence, and learning, will all be insufficient to put him to flight, unless "the Spirit of the Lord lift up a standard against him."

How momentous the inquiry, why are not these "showers of blessing" enjoyed *now?* What is it that prevents their descent? "Behold, your iniquities have separated between you and your God, and your sins have hid his face from you that he will not hear." Therefore, when "we look for judgment there is none; for salvation, but it is far off from us." Let us ask Jehovah why he hides his face from us. Seasons of special revival, have been seasons of special prayer. Let us repair to the closet and the sanctuary, to be purified and revived; and in answer to prayer, "showers of blessing" will be poured upon our labours, and we shall soon realize a great ingathering of immortal souls

J. B.

The following from Mr. BERRY will be read with the deepest interest:—

On the first Lord's day in May, it was announced that we should have a public baptism and open air service. Long before the hour named, the river's banks were lined with people, the majority of whom were romanists. Whilst I was preaching, more than one exclaimed, The preacher is right. Since then, bibles have been borrowed by some of them. One of the candidates was a catholic.

Again, yesterday, according to announcement, we had a similar service. The numbers who attended on the previous occasion were trifling, compared with those who were present on this. The greatest attention was manifested by all. A female, a *nominal* protestant, was baptized. A young lady with whom I was acquainted, and of whose piety I had no doubt, after seeing our order at the Lord's supper, requested baptism. She said to me, "I must return to-morrow, and my father who is visiting about two miles from this, is come for me; I will first go and ask his consent; I think he will not refuse. If he do, I will try to convince him; but if he oppose, I must obey God." She went to him, and he not only gave his consent, but sent her brother with her, and I baptized her yesterday evening, and had *another* interesting service. The baptism of this young lady opens a wide field which I shall immediately occupy. She lives in a district utterly neglected, about fourteen miles distant. Her father has invited me to preach in his house.

We have again announced a public baptism for the first Lord's day in July, when the Lord will, I trust, bless us. Another romanist and a protestant are proposed, and if the church be satisfied respecting them, we intend to have a similar service the first Lord's day in August. These things cheer our hearts, and will encourage our friends in England.

Mr. ECCLES says:—

The cause in Ballymoney is still encouraging, notwithstanding the violent opposition of some parties. We are getting a store fitted up for preaching. I baptized one from this place a few days ago. Dear brother, a scripture reader would render essential service in this place.

Mr. WILSON, of Belfast, June 15th:—

A very interesting field of labour has been opened at Carrickfergus. On my recent visit there I baptized three persons, who bid fair to be useful. The friends there are meeting with much opposition, but they are steadily pursuing their way. They have established prayer meetings, and opened a Sunday-school. A church is formed consisting of five members. I can only go there once a month; and on my next visit, I expect some additions to their number.

The station at Spa Wells flourishes. The attendance last Tuesday was encouraging. As I proposed visiting the families in the neighbourhood on the following day, I gave out preaching for the evening also. I did not expect many, but the number was nearly as large as the *preceding* evening, and a very unusual degree of attention was manifested. In some of the families I had pleasing proofs that previous visits had not been vain; and there is abundant reason to hope, that in a short time fruit will be gathered in this place.

Mr. M'CARTHY writes:—

I recently baptized three persons at Rabue. The meeting was thronged, and deep attention was paid to the word. A considerable crowd attended us to the river side, among whom were many catholics, who behaved with as much seriousness as the candidates themselves. I may mention others who are on their way, and life and health permitting, will cast in their lot among us at our approaching Union meeting.

Mr. MULHERN sends the following pleasing intelligence, dated May 24th:—

The Lord is still giving us tokens for good. I have, since my last, baptized two persons; one of them a Roman Catholic, who although she was brought up a Protestant, had bowed for eighteen years at the shrine of superstition. She was induced to come to our place about two years ago. Ever since she attended pretty regularly; and notwithstanding much opposition from her family, has now publicly professed that her faith and hope are in Christ alone. The other resides eight miles off, and came to our place about six months since. He has generally taken this long journey every other sabbath. He is an intelligent and zealous man, and has given good evidence of having received the truth in the love of it.

I still occupy Crawfordsburn, and have also preached in Banbridge, a populous town, thirty, and in Donaghmore, forty miles distant and have been urgently requested to come again—but the great drawback is the distance. Our day and sabbath schools at Conlig go on well. About forty pupils attend the former, and fifty the latter, who are receiving valuable instruction which will, I trust, be crowned with a blessing.

Mr. GOULD, of Dublin, writes to say:—

That he recently had the pleasure of baptizing Mr. Bentley, who had been studying there with a view to the ministry. He has preached a good deal in Ireland, knows the country and the people; and longs to be devoted to missionary work there.

Mr. BATES has received two parcels of clothing for the Sunday-schools; and the Secretary, one from Pershore, and another from Yarmouth, Isle of Wight. Mr. Thomas wishes to acknowledge £1 from Mr. French, Cheltenham; and 10s. from Mr. Nicholson, Cork, towards Limerick chapel.

POSTSCRIPT.

Notwithstanding the urgent calls for agents, and eligible persons offering, both as readers and missionaries, the Committee are compelled to say nay, in consequence of the embarrassed state of the Society's funds. In the case of Mr. Bentley such a determination was come to, with the deepest pain. They hope the friends of Ireland will read this statement seriously, and resolve to assist the Committee in their endeavours to secure the services of such qualified candidates for the different departments of labour in Ireland. The Secretary, on their behalf implores those brethren to whom he has written for collections to lay this appeal before their people. Surely the facts recorded in this Chronicle, *are* encouraging; and the field, at last, begins to whiten for the harvest.

CONTRIBUTIONS UP TO JUNE 8, 1844.

	£	s.	d.
Collection at Annual Meeting	31	3	6
Swinstead, Mr.	1	1	0
Read, Mr. Thomas, Sevenoaks	0	10	0
Poor Widow, by Mr. Angus	0	10	0
Haddenham Collection, by do.	1	0	0
Priestly, Mrs, Buckingham, by do.	2	2	0
Young, Mr., Ryde, by do.	1	0	0
Wallingford, by Rev. J. Tyso—			
Davies, Mr. C.	0	10	0
Gammon, Mr. Jos.	0	10	0
Palmer, Mrs.	1	1	0
Wills, Edw., Esq., Sladeend.	1	1	0
Collection	2	16	0
			5 18 0

	£	s.	d.
Ball, Miss, Chesham	1	0	0
Francies, Mr. G., London	0	10	6
Nicholson, Mr. W. by Mr. Buries	1	0	0
Watson, Mr. Robert, by Miss Watson	0	10	0
Clarke, Rev. Owen	0	10	0
Watkins, Mrs., Bayswater, by Mr. Robinson	1	1	0
Church Street, Blackfriars, by Mr. Walkden	3	5	0
A Friend, Great Missenden, by Mr. Marsh	1	0	0
Wyke, Rev. Mr., Whitchurch, Salop	0	10	0
Bridgnorth, Collection by Mr. Davis.	7	2	6
Sturge, Joseph, Esq., Birmingham	1	0	0
Walters, Mr., Birmingham	0	2	6
West Drayton, by Mr. Stanger	2	4	0
Banbury, Mr. Payne	0	10	0
Liverpool, Pembroke Ch. by J. Coward, Esq.	15	0	0
Wellingboro', Mr. Underwood	0	5	0
Mr. Curtis	0	5	0
Evesham, The Misses Mann	1	0	0
Berkhampstead, Mr. Baldwin	1	0	0
Ditto (don.)	0	10	0
Kislingbury, collections after Sermons, by Mr. Bates	2	10	0
Bugbrook, Friends at, by ditto	1	10	0
Maidstone, a Friend	1	0	0
Bewdley, Legacy of the late Rev. George Brooks	10	0	0
Watford, Miss King	1	0	0
A Poor Servant, by Mr. Smith	0	0	6
Coventry—			
Booth, Mr. R.	1	1	0
Newsom, Mr. H.	1	1	0
Franklin, The Misses	1	1	0
Newton, Mr. James	0	10	0
Smith, Mr. J.	0	10	0
Atkins, Mr. A.	0	10	0
Franklin, Rev. F.	0	5	0
Collection by Mr. Davis	6	4	6
	12	13	6
Limerick, by Rev. W. Thomas—			
Alexanders, Messrs. Brothers, Schools	0	10	0
Brady, Mrs.	1	0	0
Banatyne, James, Esq.	0	10	0
Morris, James, Esq.	0	10	0
Sykes, Mr. F. C.	0	5	0
Barrett, Mr. John	0	10	0
Burr, Mrs. W.	1	0	0
Burr, Mr. R.	2	0	0
Going, Mrs	0	8	0
Curtis, Miss	0	5	0
Farrell, Mr. R.	0	2	6
Burr, Mr. A. F.	0	2	6
Frith, Dr.	0	2	6
Kitson, Dr.	0	2	6
Small sums	0	16	6
Interest Savings' Bank	0	2	10
	8	7	4
John Street Auxiliary, by Mr. Elsey	20	0	0
Buckingham—			
Collections by Secretary	4	6	4
Do. after Lectures	3	1	8
Proceeds of Tea party	1	12	0
Two Friends	1	0	0
Bennett, Mr. (don.)	5	0	0
Chatham, Collected by S. Davis—			
Collection at Rev. J. Stocks	5	16	0
Acworth, Mr. W.	1	0	0
Acworth, Mr. J.	1	0	0
Stock, Rev. J.	0	5	0
Colnbrook—			
Collection at Rev. W. Coleman's	4	14	7
Ibotson, Mr. P.	0	10	0
Ibotson, Mr. R.	0	10	0
Newbury—			
Collection.	2	3	0
Flint, Mr. H.	0	10	0
Brown, Mr. J.	0	10	6
Davies, Mrs	0	6	0
Carter, Mrs.	0	5	0
Harbert, Mr.	0	10	0
Hedges, Mr.	1	0	0
Elkins, Mr. J.	0	5	0
Turner, Mr.	0	5	0
Keens, Mr. H.	0	5	0
Coxeter, Mrs.	0	3	0
Asprey, Mr	0	10	6
Graham, Mr.	1	0	0
Keens, Mr. W.	0	5	0
Whitchurch, Hants—			
Mr. Scorey, (sub.)	1	0	0
Do. (don.)	0	10	0
Chappell, Mr. W.	0	10	0
Scorey, Miss	0	5	0
Amery, Rev. E.	0	5	0
Collection	0	18	4
Futcher, Mrs. Longparish, by Mr. Scorey	0	10	0
Andover—			
Baker, Mr.	3	0	0
Millard, Mr.	0	7	6
Young, Mr.	0	7	6
Broughton and Wallop—			
Collections.	7	6	4
North Shields, by Rev. J. D. Carrick—			
Brown, Mr. W., for Schools	0	10	0
Proctor, Mr. J. R., do.	0	10	0
Proctor, Mr. J. do.	0	10	0
Spence, Mr. R.	0	10	0

Subscriptions and Donations thankfully received by ROBERT STOCK, Esq., Treasurer, 1, Maddox-street; by the Secretary at the Mission House, Moorgate-street; and by the Rev. S. DAVIS, 92, St. John-street-road, Islington; by the following ministers and gentlemen:—Revs. J. ANGUS, Mission House, London: C. ANDERSON and W. INNES, Edinburgh; C. HARDCASTLE, Waterford; G. N. WATSON, Cork; G. GOULD, 1, Seville Place, Dublin; W. S. ECCLES, Coleraine; R. WILSON, Belfast; by Messrs. J. HOPKINS, Cambridge Crescent, Birmingham; J. SANDERS, 104, Great Russell-street, Bloomsbury; at the Union Bank, Argyle Place, London; and by any Baptist Minister, in any of our principal towns.

J. Haddon, Printer, Castle Street, Finsbury.

BAPTIST MAGAZINE.

AUGUST, 1844.

MEMOIR OF THE REV. JOHN JONES OF BLAKENEY.

BY THE REV. MICAH THOMAS.

When a minister of the gospel is summoned from his sphere of useful labour in the vineyard of Christ to the presence of his divine Master, various thoughts, conflicting in nature and different in tendency, may be awakened, and may crowd around those amongst whom he had faithfully, earnestly, and affectionately dispensed the great truths of Christianity. We could imagine a group here remarking, "The instrument of our conversion to God, introduction into his church, and building up on our most holy faith, is no more. How untiring were his endeavours in promoting our spiritual welfare, and exciting us to activity and usefulness! How liberally he sowed, and we as abundantly reaped: and our fervent prayer is, that he who so sowed, and they who so reaped, may rejoice together!" Another group there may be conceived to remark, "That man of God has been called away, and is gone to his account. To us, who attended his honest and searching, yet encouraging ministry, but refused to yield to the message from God sent us through his medium, his departure is a solemn admonition. We cannot forget the cold indifference with which we treated his heart-melting invitations, soul-stirring appeals, and unwearied toil, to win us to Christ in the obedience of faith. Having so neglected the counsel of God urged on our attention by him, how can we expect to meet him with comfort in the day of final audit and eternal doom! Will not our once devoted friend and faithful monitor be then a swift witness against us?" A third party, widely sundered from both the former in feeling and practice, may secretly rejoice, saying, "The reprover of our vices and disturber of our mental quiet, is taken out of our way. He never prophesied good concerning us, but evil."

Peradventure some such reflections may prevail in the neighbourhood where our late excellent friend so efficiently preached the gospel. Numbers, whilst they deeply regret the loss of his labours amongst them, bless God that he ever was directed to their locality, and made

the instrument of their recovery and salvation. Would that all who heard him, or had opportunity to do so, may finally meet him to their joy; none to their grief.

Mr. John Jones was a native of Abergavenny. On his paternal side he was nearly related to the first Mrs. Isaiah Birt, of Devonport, and the late Mrs. Tanner of Shirwell House, Plymouth, his father, Mr. Theophilus Jones, being their brother. Mr. T. Jones had been dead several years before the writer became a resident of the town; but Mrs. Jones was living, and was a highly respectable and respected member of the independent church in the place. Young Jones was apprenticed to the ironmongery trade, and till about the year 1806 or 1807, it is presumed, was like most other youths, regardless of the things which belonged to his peace. In the winter of the same year, the Rev. W. Harries of Stroud, in Gloucestershire, resigning his pastorate there, became minister of the independent church in Abergavenny, and, during several months prior to the removal of his family, he boarded with Mrs. Jones. At or about this time, it is supposed, our late friend became awakened to a sense of his state, and joined the society of which his mother was a valuable member, and to which many of his near relatives were strongly attached. In the beginning of January, 1807, the writer was invited to undertake the tuition and superintendence of the baptist theological institution then commenced, and for thirty years subsequently known, as the Abergavenny Academy. This event led to the formation of an English baptist church in the town on the 19th of April the same year; when, for the first time, two candidates were, on a profession of faith in Christ, immersed in a branch of the adjacent river Usk, and when throngs went out for to see.

This novel circumstance made a considerable impression, and our infant-sprinkling brethren evidently became uneasy, if not somewhat alarmed. Mr. Jones, with his worthy parent, was then in solemn league and covenant with infant sprinkling, and we doubt not was, in common with his brethren, exceedingly zealous for that practice. The pastor, Mr. Harries, as soon as the water began to be moved, was much stirred, buckled on the armour, and gave public notice that on a given day and hour he would preach a sermon on what he called infant baptism, but what we, thinking that every practice should be described by language true and appropriate, style, infant sprinkling or pouring. As the good man, it seems wittingly for our common benefit, fixed a time for his demonstration that did not clash with that of our public worship, many of us went to hear the discourse. Probably some of his worthy coadjutors imagined that the achievement would be so overwhelming in argument and scripture truth, that by it the little baptist interest then struggling into birth would be for ever submerged! But, strange as it may appear, it experienced no damage whatever. Nay, but the contrary happened to be the result. For the consequence was, that the before unthinking were led to reflect, the dim-sighted to clearly see, and the wavering to decide. It seldom, if ever, fails to serve the cause of truth,—the cause of immersion administered to believers,—when our good brethren begin to preach up infant sprinkling. It was wisely said on this subject by the late excellent Mr. Lowell of Bristol, "Silence is our fort!" Such policy might have been serviceable to the same cause here, thirty-seven years ago. But our friends thought differently, and the effect was, that several of their brethren became determined to be buried with Christ in baptism. Amongst them was the subject of this obituary, who, in company with three

more of his previously infant-sprinkling associates, was, on the 12th day of June, 1808, immersed by the writer, and the same day received into the communion of the church. But not before, it should be observed, being offered to be baptized, and continue their fellowship with the independent church.

This event was the commencement of a sentimental revolution here, in the antecedently tranquil empire of infant-sprinkling. Even Mrs. Jones herself, Mr. Jones's mother, her elder daughter, and her maid-servant,—her whole household with the exception of her younger daughter, about twelve years of age or more,—at length became deeply tainted. With this one exception, not occasioned by inadequate age, the writer had the pleasure of baptizing *Lydia*, for that was Mrs. Jones's name, and her *household*. Here, then, it is in evidence, that a Lydia and her household may be baptized, and yet no unconscious infant being in the family. And who dares affirm, that the Thyatirian Lydia and her household were otherwise circumstanced?

Our impression is, that Mr. Jones, before he united himself to the baptist church in Abergavenny, had occasionally preached the word in some villages or country places in the neighbourhood. But as soon as he had joined the church, he was invited to exercise his gifts with a view to his engaging in the ministry; and, satisfied that he was endowed with gifts for usefulness in the work of the Lord, he was regularly called out to employ himself in that service, and was in due time recommended to the Bristol Academy, then under the presidential management of the venerable Dr. Ryland.

Having passed through the allotted course of study in that seminary, he went forth and dispensed the gospel of Christ in various places before he settled as a pastor. For some time he preached at Torbay in Devonshire. Afterwards he supplied the baptist church at Cheltenham, and the writer has been informed that he was on the point of settling there as the successor of the Rev. H. Williams. Providence, however, directed his course to the town of Sheffield in Yorkshire, where he became pastor of the baptist church in that place. There he was much approved, highly respected, and very comfortable. But, unfortunately, the interest at Sheffield lying beneath the weight of a ponderous debt, and he having an aversion to what is usually but humiliatingly termed begging, resolved to abandon that field of labour: still, not till he had collected considerable sums towards the liquidation of the debt on the chapel. At that time the baptist church at Watford, in Hertfordshire, was without a minister; and, learning that Mr. Jones was about leaving Sheffield, he was invited to supply that congregation, with a view to a pastoral settlement over the church. When, to this effect, negotiations were pending betwixt the parties, the writer happened to be in London, and spent a sabbath at Watford, when the late excellent Mr. J. J. Smith consulted him respecting Mr. Jones, and when a convenient opportunity was afforded to encourage the views of both him and the church.

This incident transpired in the spring of 1820, and, at no great distance of time after, our late brother removed to Watford. One of his esteemed nephews thus writes: "At Watford he formed many friendships which lasted through life, particularly with Mr. Smith of Hamper Mills, and his family. With Mr. Smith he continued to correspond to the time of his decease. But after Mr. Jones's settlement at Watford, he became acquainted with his first wife, Miss Talbot, and about the time of his marriage with that lady, he resigned his stated ministry there; and when she

died, which event occurred about a twelvemonth after, he went for change of scene to the rural village of Lydney in Gloucestershire, and to pay a visit to his brother-in-law, the late Mr. John Trotter, and his own still surviving sister, Mrs. William Trotter. Mr. J. Trotter, native of Coleford, and who had been at an early period received a member into the baptist church in that town, had recently gone to reside at Lydney, and was at the time Mr. Jones arrived there, zealously labouring to originate a baptist interest in that locality, by holding sabbath and week day meetings in a private room, by reading sermons himself, and also by procuring all the assistance which neighbouring ministers could afford him. The visit of Mr. Jones to Lydney at such a crisis, and under such circumstances, appeared somewhat providential; and the sequel, as it respected both Lydney and Blakeney, another large village three miles distant from Lydney, seems to prove that it was so. Mr. Jones consenting to remain in the neighbourhood, the ground in the two villages became well occupied, and considerably productive of good fruit. In process of time, a baptist church was formed at Blakeney, and thither such as had been baptized at Lydney repaired for communion.

Whilst the cause of truth was thus progressing, Mr. Jones again entered into the married state. His second wife was a Miss Sheasby of Lydney, the daughter of T. Sheasby, Esq., of that place. She, with a numerous and comparatively young family, survives to mourn over her own and her children's loss. May the widow's God and husband, and the father of the fatherless, be their refuge and strength! . . . Mr. Jones, by his union with Miss Sheasby, having brought himself into closer connexion with Lydney and Blakeney, took charge of the incipient cause in both places, and alternated his services between them on Lord's days and week-day evenings. God seemed eminently to prosper his work, especially at Blakeney, so much so that it became necessary to erect a spacious and convenient chapel for the accommodation of the worshippers there, in lieu of the very confined and incommodious place previously occupied by them. The meeting-house was opened in 1833; and, in evidence of the good achieved, the whole expenditure of the building was sustained and discharged by the church and congregation, coupled with the generous aid of neighbouring friends. From this period, his ministry on the sabbath became exclusively requisite for, and almost entirely restricted to, Blakeney. On week evenings, however, he preached at Lydney, and the members of the church residing there continued their fellowship with their brethren at Blakeney, and did so until a good chapel was erected and a church organized at Lydney; also, which church has risen, and still thrives, under the affectionate ministry of its worthy pastor, the Rev. E. Elliott.

The interest at Blakeney, realizing the entire services of Mr. Jones, and his unwearied efforts for its success and extension, attended with the divine co-operation, daily acquired strength and vigour by a steady and pleasing increase of the church and congregation. This rendered it soon necessary to enlarge the chapel-room by the addition of an end gallery; and this enlargement was accomplished, as was the erection of the meeting-house, by the church and its friends, without either incurring a debt on the place, or making any appeal to the public for pecuniary aid. And, the cause still extending, the necessity of farther accommodation by the erection of side galleries became apparent. But, whilst the interest was thus cheeringly advancing, it seemed good in the sight of the infinitely wise Disposer of all things, to, at once,

by a painful and melancholy visitation, deprive the flock of the ministerial and pastoral functions of its beloved and devoted shepherd. In the month of October, 1842, he was visited with an apoplectic or paralytic seizure, which was so severe and alarming as to render any prospect of future ministerial services problematical, if not absolutely hopeless, and to place even his life in imminent jeopardy. Yet, to the great joy of his family and friends, he partially recovered; but not so as ever after to occupy his pulpit at all. Happily, however, his mental faculties were not affected or impaired by the stroke, though all mental exertion and excitement were necessarily guarded against and avoided. Thus, at once, his useful and successful labours in his Master's vineyard came to an everlasting close!

Soon after his first attack he resigned his charge; and, on sabbath day, the 18th of February last, in the fifty-third year of his age, a second attack of apoplexy suddenly removed him from time to eternity. No opportunity was afforded him to express one sentiment as it regarded either his experience or future anticipations. Consciousness was instantaneously quenched, the faculty of speech annihilated, and all converse with time and the things of time, and even with the nearest and dearest relatives, absorbed and obliterated!

Thus terminated the course of this estimable minister of Christ. For upwards of twenty years he laboured for God at Lydney and Blakeney, particularly the latter, and with much acceptance and success. During his distressing and tedious affliction, he was placid and resigned, and seemed prepared to meet the solemn crisis that awaited him. He was naturally of a cheerful temperament, of a candid spirit, of a kind and an urbane disposition. He was, moreover, a man of great integrity of character, of uniform consistency, and unblemished conduct. His memory and worth will be long cherished by the church and congregation at Blakeney, by his numerous relatives and friends, and most tenderly by his worthy partner and beloved offspring. His piety was sincere and unaffected, and his ministerial talents were useful and highly respectable. Now his race is run and conflict is over, let those with whom he was once closely connected be followers of him in his imitation of Christ.

Abergavenny, May 2, 1844.

THE PERFECT WORK OF PATIENCE.

NOTES OF A SERMON PREACHED BY THE LATE REV. A. FULLER, OF KETTERING AT MAZE POND, SOUTHWARK, LORD'S DAY MORNING, MAY 23, 1802.

"Let patience have her perfect work, that ye may be perfect and entire, wanting nothing."—JAMES i. 4.

We sometimes speak of the troubles of the present state, and are ready to sink under the complicated afflictions in our lot, but it might be useful to us to recollect the disparity between us and the primitive Christians. Compare your lot, my brethren, with that of people who have been harassed, persecuted from city to city, finding no certain resting place; their lives ever in danger, their dearest friends at variance with them on account of their attachment to Christ, the father set against the son, and the son set against the father, the ten-

derest of natural ties almost dissolved on account of adherence to Christ and the gospel; think of those and then ask, what are my afflictions? The world to me has been a quiet habitation in comparison to that which it has been to them. The persecutions which heretofore raged have been in a great measure laid asleep, and yet we may notice that the apostle admonishes the Christians in those times to take well whatever God should lay upon them; to be patient, yea, to let patience have its perfect work; instead of desponding under present trials, to count it all joy when they fell into divers temptations.

Let me have your attention, my brethren, while I attempt, first, to offer a few explanatory remarks upon the exhortation, "let patience have her perfect work;" and secondly, while we attempt to point out the influence which patience, thus working, has on the Christian character, rendering it "perfect and entire, wanting nothing."

Let us then inquire, first, into *the meaning of the exhortation.* Every term that the apostle makes use of seems to be full of meaning, and it becomes us to endeavour fully to enter into it. Here three or four questions seem to present themselves to us for answer, What is patience? What is the work of patience? What is the perfect work of patience? And what is denoted by our letting patience have its perfect work?

What is patience? we ask. The word so rendered, I believe, signifies rightly to bear up under, as a man that carries a burden, or a cross if you please, and yet makes progress; goes on, notwithstanding the load that lies upon him. In other words, patience is that grace in the exercise of which we quietly endure present ills in hopes of future deliverance. Perhaps we shall form a still clearer and more forcible idea of it by contrasting it with a few things that bear some resemblance to it. There is a species of quietness which arises from mere fatality, or a consideration that things cannot be altered. This was the patience of the ancient heathens, and must be the patience of modern heathens. Men who have nothing better to hope for can draw their sources of submission from no higher principle. Cicero, and several of the great names of antiquity, when they lost their children, are represented as composing and quieting themselves from nothing but merely this, it cannot be altered, we must submit to fate. But this, my brethren, is the patience of despair, whereas the disposition here recommended is the patience of hope. There is a great difference between the patience which heathenism can produce, and the patience which the gospel can produce.

Again, There is a sort of a quietness of mind arising from insensibility; and in any age and in any country, there are people who are not greatly affected with their trials, and who are thought to be very patient under them; but the truth is, it is the mere effect of insensibility or stupidity. This is not gospel patience. Gospel patience does not extinguish the feelings, but governs them; it supposes the consciousness of the soul to be most alive; it comports with the tenderest sensibility, the most refined feelings: all that gospel patience aims at is to govern, to direct, to keep those feelings in submission to God. Thus it is beautifully expressed by our Saviour himself: — "in patience possess ye your souls." The soul sometimes becomes like an ungoverned steed, but patience holds the reins and preserves it in awe, and so subjects all the feelings and sensibilities of the mind to a right direction. This is the patience of the gospel.

But I pass on to inquire, what is the work of patience? It is supposed that patience works, for though it be a pas-

sive grace, or its principal exercise consists in suffering rather than in acting, yet it is connected with activity. Hence the scriptures speak of a patient continuance in well-doing. It is not to lie under a load of ill, and make no movement; it is to follow Christ, though we have a cross to carry; it is that kind of sensation which is connected with a perseverance in all well-doing. Patience is not only represented as operative, but we are informed what it is that it works:—"tribulation worketh patience, and patience experience, and experience hope." If we would look for the work of patience, we must go into the house of mourning, we must go into the variety of difficulties and trials with which God afflicts the children of men—the children of God, there we shall find patience working; we must enter into paths of affliction, persecution, and the like. That tribulation which affords the occasion for patience may be distinguished into three general kinds:—the visitations of God, and there the work of patience consists in bowing in submission; the injurious treatment of men, and there patience consists in not rendering evil for evil, but good for evil; and lastly, the suspension of expected blessings, and there patience consists in quietly waiting for God's mercy. Here then you will find the work of patience. Are you visited by the afflicting hand of God? Does God afflict you in your person? Does he diminish you in your circumstances? Does he bereave you of your children or your dearest friends? Does he inflict wound upon wound, and stroke upon stroke? Here let the work of patience appear. Imitate the example of that godly man who said, in the deepest of his afflictions, "The Lord gave and the Lord hath taken away: blessed be the name of the Lord." Are you exposed to injurious treatment from your fellow-sinners? It is possible, though you are not now exposed to legal persecutions for the gospel's sake, though you cannot be hauled to prison and have your lot in the damp and noisome dungeon, though you cannot be dragged to the stake, nor be called to prove your love to Christ by the loss of life, yet there are many ways in which you may be called to suffer for Christ's sake; ungodly relations, ungodly neighbours, ungodly connexions, may cause you to feel the weight of their resentment and malignity in many ways; and here it is your concern and mine, as Christians, that patience have its perfect work, to beware that we render not evil for evil, to beware that our spirits are not overset by these things, and that we yield not to the temptation of rendering vengeance, which is God's prerogative.

It may be that you have conceived a hope of some desired good, and have been long in expectation of it. It may be that God suspends this expected good, holds it back from you, and, as the wise man saith, "hope deferred maketh the heart sick." It may be your heart is sick with disappointed expectation. Here the work of faith and patience is necessary to preserve you from despondency, to keep your head, as it were, above water, to preserve you from hard thoughts of God. Such was its work or operation in the afflicted church, in her captivity, when she said, "I will bear the indignation of the Lord because I have sinned against him, until he plead my cause and execute judgment for me. He will bring me forth to the light, and I shall behold his righteousness. I will wait patiently for God's mercy." Here is an example.

But a third question presents itself, what is the perfect work of patience? I apprehend this term expresses the degree of it. It expresses that patience not only be strong, but that it be habitual. I think it includes, at least, these two ideas, that patience be not inter-

rupted in its work, and that it hold out to the end.

Patience is often interrupted by the intervention, as I may say, of fits of despondency, seasons of discontent, times in which we are apt to lose the possession of our souls under the afflictive dispensations of God. Job was very patient to a certain degree, but he at length lost his patience. It had not its perfect work. It met with interruptions. We hear the same lips that said, "shall we receive good at the hand of God, and shall we not receive evil also," cursing the day that he was born, and the hour in which he was brought forth. Ah, that was a sad interruption, and affords a melancholy proof of the depravity of the best of men. Under the resentments of our fellow-creatures or fellow Christians, there is great danger lest, after having been very patient and very gentle, after having rendered much good for evil, in some unguarded moment, passion or resentment should take the place of Christian meekness. Yes, some who borne evil nobly, and have seemed almost to reach the goal, have yet experienced times in which the passion and resentment have got the better of their sober judgments. Oh that patience might have her perfect work; that there might be a uniformity; that it may not merely be the case with us at certain periods, but that it may become habitual! And as it denotes the exercise of patience, uninterrupted by whatever is contrary to it, so it denotes a perseverance to the end. Patience cannot have her perfect work unless it last or hold out to the end of our race. Oh, it is desirable, and there is need, to pray for grace—for great grace, that we may, by perseverance in well-doing, go on till we lay hold of immortality; that we may patiently endure to the end. Thus it was, you recollect, by the holy martyrs of Jesus. Their patience lasted to the end. With holy patience and fortitude they expired triumphant in the cause of Jesus. But why do I speak of the martyrs of Jesus, it were enough to look to the Lord Jesus himself. He was the most perfect pattern; he was the most finished model. Behold the Lamb of God; see him meek and lowly, enduring affliction; enduring at once the heavy hand of God, the cruel scourges of his most inveterate enemies, and the promised good still withheld; see him exercising patience. In him it may be truly said, in the completest sense, to have had its perfect work; in him it was wanting in nothing; he never deviated for a moment; he never slackened in the exercise of this grace; not once did he complain; not once did he exercise violent resentment; not once did he despond; but keeping his eye on the joy set before him, he endured the cross, despising the shame. Let us, my brethren, keep in view the example of the Lord Jesus, that we may be more and more conformed to his spirit.

Patience, I would notice further, must have its perfect work in this world, for this is the only world in which it will have to work. There are graces that shall live and operate in the bright world above, but patience does all its work here; there will be no occasion for her in the blessed state towards which we are travelling; there will be no visitations from God to try us; no more shall he frown upon us; no more shall he prove and try us; no more shall he hide his face from us; no more shall he chasten the beloved of his soul. There will be no occasion then for patience in the heavenly world, neither shall men or devils be able to put our patience to the proof. All injuries, all resentments, all persecutions, everything that might try, shall be removed far away. Nor will there be a waiting for expected good; no more sickness of heart on account of hope deferred, for

lo, the crown is in possession! Now, seeing patience must do all her work in this life, let her do her perfect work. Patience is a vessel, the use of which is to bear us over this stormy ocean, and when we shall arrive in this bark at the haven of everlasting rest, she will be of no further value.

Once more, we ask what is denoted by the exhortation to us, "let her have her perfect work?" This is a kind of language which intimates that we are exceedingly apt to make objections; that we are very prone to hinder the operation of patience, and this is the case particularly with those who are unwilling to take a cross, which may lie before them. We are naturally studious to avoid a cross, and indeed we are not called upon to choose affliction for affliction's sake; we are not called upon to choose the path of affliction in preference; we are only called upon to take up the cross when God lays it in our way. We may meet troubles or we may bring troubles upon ourselves by our own folly; this is going out of the way for the cross; all that God requires is, that we should take it up when he lays it in our way; but, alas, we are very apt to go out of the way to miss the cross; to go out of the path of duty in order to shun troubles. Ah, here this exhortation looks us in the face, "Let patience have her perfect work." Do not, then, be so anxious to avoid trouble as to run into sin; the path of sin will surely bring a heavier cross than that you seek to avoid; do not dispute with providence; do not hold a contest in this matter; take those trials and bear them in the strength of the grace God shall afford you.

Again, this exhortation seems vastly in point when we are under any particular trials that exercise our patience, and which we are very solicitous to get rid of. The heart not only wishes to avoid this and that trial, but when it comes we are apt to show the spirit of Ephraim; to shake it off; we cannot bear it; we want to get rid of the difficulty or trial: much more solicitous to get rid of the trouble than of sin; much more desirous to be freed from the trial than that it should be sanctified, and leave a blessing behind it, that is the spirit of Ephraim—of a bullock unaccustomed to the yoke. You may lay your account that if you feel thus, your trouble will be continued till you are tamed. It was with Ephraim till he said, "Turn thou me, and I shall be turned;" till he was more concerned to get rid of his sin than of his trouble. If God should let you have your will and suffer you to shake off your burden before it has produced the proper effect, the loss of it will be your heaviest curse. God may suffer you to get rid of a trouble, and yet give you that which is far worse. "Let him alone," says God, "let him alone; let him take his course; let him get rid of his trial; but withal he shall have a blast on his prosperity; he shall have a curse on his delights." Oh tremble, my brethren, lest you should want to get rid of trials before they have produced their effects, and be more solicitous to get rid of sin than of trial. All this seems to be implied in the exhortation, "Let patience have her perfect work."

I hope the solution of these four questions may have served to throw some light upon this exhortation, and to show, what is patience, what is the work of patience, what is the perfect work of patience, and what it is to let it have its perfect work.

I proceed, secondly, to remark *its influence on the Christian character*. For this is supposed, "Let patience have her perfect worth, that ye may be perfect and entire, wanting nothing." There seems to be a beautiful correspondence formed by the apostle between the perfect work of patience and the perfect character of the Christian. Let it have

its perfect work, and it will perfect you. I think I scarcely need remark that *perfect* here is not to be taken absolutely, but comparatively; there is no absolute perfection in the present world; it is rather a perfection of parts than of degrees. A child that has all its limbs is said to be a perfect child, but there is a perfection in degrees, for there is still room for its perfect growth to a perfect man. In heaven we shall arrive at the perfect stature of the man; there will then be a perfection of degrees. But there is a perfection of character, comparatively speaking, in the present world; and this it is which the perfect work of patience has a tendency to produce. The perfection to which I allude is a uniformity of character. The apostle himself explains what he means,—"entire, wanting nothing." That is the very idea he wishes to hold up. Now where there is a want of uniformity in the Christian character, we cannot be said to be "entire, wanting nothing." Indeed, there is much want in us all, but there is a very great deficiency in many characters in point of uniformity. For example, you shall often see characters that shall be distinguished, perhaps, by their natural generosity, ready on all occasions to come forward in works of mercy and generosity; and in this point of view they are respectable characters; but they shall be wofully deficient in spiritual-mindedness. Ah, my friends, do not rest satisfied here; there is a want of perfection and entireness in your character; there is something lamentably wanting; if you do not find time to retire into your closet, I am afraid there is but little of secret religion; I fear that the walls of your apartments bear witness against you, notwithstanding your amiable deportment.

Again, you will see another of an opposite description, to all appearance full of devotion, ready on all occasions to enter into what appears spiritual and savoury conversation, but wretchedly avaricious, shut up to the feelings of humanity, scarcely possessed of common compassion to fellow-creatures, or sympathy to fellow-christians; full of pity indeed—that pity which consists in expressions, "Be ye warmed and be ye clothed," but not of that which costs any thing. Is this a perfect character in the apostle's sense? Is this a being "perfect and entire, wanting nothing? Alas, the want of compassion to our fellow-creatures is represented as rendering our devotions suspicious, for how dwells the love of God in that man who feels not love to his fellow-creatures. Thus you might go on and find a number of religious characters in the world who resemble the legs of the lame which are not equal; there is not a uniformity of character. They are, perhaps, zealous, but it is a zeal not according to knowledge; or they are very knowing, very much employed in speculation, but without zeal; or they are very faithful in telling every one of his faults, but have scarcely any sympathy or compassion towards those that fall; or they are very compassionate towards those who are guilty of a fault, but have no faithfulness. Here lies the matter, to unite these things; this it is which constitutes the character "perfect and entire, wanting nothing." I think we may, from this, sufficiently understand what the apostle means by the term "wanting nothing," a uniformity in the Christian character. It remains only for me to add, that the perfect work of patience is supposed to promote this, "let her have her perfect work, that ye may be perfect and entire, wanting nothing." Yes; thousands could bear witness to the truth of this. That Christian character that has gone through a series of trials; that has borne afflictions with patience; that has borne injuries; that has borne up under the cross God has laid upon him, and grown

in grace as he has made progress in life; that is a uniform character. Show me the most eminent character amongst all your acquaintance; show me the most uniform character; the man who is the most devout and at the same time the most benevolent; the man who is the most faithful and at the same time the most compassionate; the man who has the most zeal for Christ, and yet accompanied with the greatest degree of knowledge. Show me the man who has the greatest portion of these qualities, and you shall see a man who has gone through a series of trials. It is the perfect work of patience; it is a series of trials and the exercise of patience under them, that fills up the vacancies in Christian character, and hence it is that old age is represented as bearing some of the choicest fruits:—"They shall bring forth fruit in old age." Do not you know some such aged characters of whom, as the body bows under its weight of age, the soul seems almost to bow also under its weight of fruits, like a tree heavy laden, like a shock of corn fully ripe? They seem hardly fit companions for us, but rather to belong to the heavenly society to which they are going. God grant that this may be the object at which we aim; let all our use of every means—prayer, reading, and so on—tend to this. This it is that fits us for usefulness here; this it is that prepares us for the enjoyments of heaven.

MESSIAH SPRINKLING THE NATIONS.

BY DR. BENJAMIN DAVIES.

"So shall he sprinkle many nations."—ISAIAH lii. 15.

A VERY singular use is often made of this passage by those who wish to prove that baptism is not immersion, and especially that the Eunuch was only sprinkled by Philip, when "they went down both into the water," Acts viii. 38. The curious argument proceeds on the assumption, that the ordinance of baptism is foretold in these words, and that, consequently, as the Ethiopian officer of state had been reading this portion of Isaiah, the ceremony must have consisted in sprinkling. But how they make out that the prophet here has reference to baptism does not appear, even if we grant the correctness of the translation. All the eminent writers that approve of the common version, understand sprinkling with *blood* and not with *water*, and consider the language as expressive of *expiation for sin* by the Messiah, and consequently having no reference to the Christian rite. This interpretation certainly agrees well with other passages in the prophet; but yet it does not suit the context, for there is an evident correspondence or parallelism between this and the foregoing verse. What is rendered *sprinkling* here, stands in antithesis to *being astonished* in the preceding member of the parallelism, thus: *as* many were astonished at thee (or him); *so* shall he sprinkle many nations," &c. But what correspondence or opposition can be conceived between astonished and sprinkling? Manifestly none. Hence we naturally suspect some defect in the translation, and seek a more appropriate meaning. And we find, on examination, that another rendering may be adopted; and has actually been adopted by the most learned modern

translators of Isaiah. Gesenius, with whom also De Wette coincides almost word for word, gives a German translation of the whole passage, which may be rendered:—

"Just as now many are shocked at him,
(so marred before men is his visage
and his form before the children of men),
so shall many nations exult on his account,
before him kings shall shut their mouths;
for what was never told to them, shall they see,
and what they never heard, shall they perceive."

In this version the parallelism is plain and natural; for *exulting* stands opposed to *being shocked*. This improvement of the translation cannot fail to commend itself to an intelligent reader of scripture, especially if he is aware that the term in the original warrants the change.

It is worthy of notice, that in the Septuagint, which the Eunuch was most probably reading, and from which the quotation in Acts is made, the clause is rendered: *so shall many nations wonder at him*.

ANECDOTE OF THE LATE REV. ROBERT HALL, M.A.

NOTWITHSTANDING all that has been said and written of this eminent man, there is some danger of posterity looking at him as remarkable for greatness rather than for Christian excellence. The recollection of his ardent piety, unaffected humility, and unostentatious benevolence, is in danger of being lost in the blaze of his genius. Those who best knew him are most fully assured that his eloquence was fed by constant intercourse with God; and those who frequently heard him preach were strongly impressed with the simplicity and fervour which distinguished his pulpit labours. Allow me to illustrate this statement by reference to a public service, not yet to be found in any printed account of him.

In the summer of 1818, a small new chapel was opened a few miles from Cambridge, where Mr. Hall was then on a visit. The good old pastor of the church had formerly been a member of the baptist church in the town just named, when Mr. Hall was its pastor; and feelings of the best kind had ever been cherished between them. It was known that on the day appointed for the opening services, Mr. Hall had been solicited to preach to a large and wealthy congregation on a public occasion, and that his reply was, "I cannot give you an answer yet, sir; the chapel at —— is to be opened on that day; and I have some expectation that I may be asked to preach. If so, my respect for its excellent pastor, and my hope of getting the poor people a few pounds extra, will certainly take me there." He was solicited, promptly acceded to the request, and delivered a sermon, the sentiments and delivery of which seem, even at this distant period, to have been but just impressed on my memory.

The reader will kindly imagine a plain meeting-house in a country village, capable of seating about three hundred persons, into which, however, not less than five hundred were crowded. It was a remarkable assemblage. Professors, clergymen, and dissenting ministers, might almost be counted by scores; while wealthy tradesmen and respectable farmers mingled with labourers in their frocks and old women in their red cloaks. The introductory devotional exercises being concluded, Mr. Hall rose to announce his text: "Let us not sleep as do others; but let us watch and be sober," 1 Thess. v. 6. His feebleness of

voice, and the hesitancy of delivery so often spoken of as disappointing strangers in the commencement of his sermons, soon disappeared; and while the whole congregation were standing, the poor labourers with their mouths wide open and tears streaming down their cheeks, the "eloquent orator" stood pouring out the simplest and most fervent strains of holy persuasion to which I ever listened. With what clearness and force did he represent men as inactive to all that is good and useful, as dreaming of wisdom while they indulged the highest folly, and living and dying under the influence of mistakes; with what earnestness did he remind his hearers that they lived in the full day of evangelical light and privileges,—that in their happiness all the holy beings in the universe were interested,—and that for them to perish would present a scene too awful even for angels to form an adequate idea of. An appeal to professedly Christian parents as to their duty to their children was so affecting that the place was literally "Bochim,"—a place of weeping. The preacher himself was so moved as to be compelled to pause and spend a few moments in composing his agitated feelings. Having done this, he advanced in his own peculiar manner to the front of the pulpit, and with a countenance every feature of which spoke, he said, "My brethren, I make no apology for weeping; that creature must be more or less than a man who can think or speak of these things without emotions too strong for either words or tears to convey to others."—It was a hallowed scene—a sublime spectacle. The rich and the poor wept together, the preacher seemed to be forgotten, as he forgot himself, in the magnitude of his subject.

Oh, for such feeling, such preachers, and such hearers! Let every Christian pastor cultivate these holy sympathies, and, like the "great Master of assemblies" look at their hearers, and weep over them.

Greenwich.

BRIGHT ANTICIPATIONS.

"And there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain."—Rev. xxi. 4.

No sorrow! O how sweetly falls
  This sound on mortal ears;
Dispelling from each troubled heart,
  Distracting doubts and fears:
Awake, my hopes, within the breast,
Of future bliss—a place of rest.

A place of rest! ah, tell me where!
  Can this be found on earth?
Is there some favoured spot below,
  Exempt from sin and death?
'Tis vain to ask, our hearts reply,
All flesh is mortal, all must die.

Then turn, my soul, from earth away,
  'Tis endless rest man craves;
Eternal bliss without allay,
  Shelter from sorrow's waves:
Repose thy trust in Jesus' love,
Secure ne'er ending peace above.

And when the race of life is run,
  When toil and pain are o'er,
Thou'lt mount aloft and join the throng
  Who worship evermore:
With them unite to praise his name,
Who from that realm of glory came.

O happy place! O blest employ!
  Even now my spirit yearns
To taste those sweets for ever new,
  The eye of faith discerns:
And soon (for time fast passes on),
The crown of victory will be won.

But ere that glorious hour arrives,
  Stern tribulation's dart
May form care's image on my brow,
  And anguish rend my heart;
And be it so, if 'tis God's will,
He can support and strengthen still.

M. A. H.

Kilham, May 17, 1844.

REVIEWS.

A Church without a Prelate. The Apostolical and Primitive Church, Popular in its Government, and Simple in its Worship. By LYMAN COLEMAN, *Author of "Antiquities of the Christian Church." With an Introductory Essay, by Dr.* AUGUSTUS NEANDER, *Professor of Theology in the University of Berlin.* London: Ward and Co. 8vo. pp. 120.

IT is not at all with the intention of criticizing that we assign to this work the most prominent place among the publications to be noticed in our present number. The names on the title page are not unknown to our readers, and general consent places them among the most learned investigators of ancient Christian practice. We acknowledged at some length, just two years ago, our obligation to Mr. Coleman for his volume on the Antiquities of the Christian Church, and to the proprietors of Ward's Library of Standard Divinity for presenting it in so cheap and attractive a form to the English reader. We now have to thank both author and publisher for a work which is in every respect a worthy successor to that which we then reviewed, and being uniform in size and appearance, may be advantageously bound with it in one volume. But we give it this place in our pages for two reasons. We wish to make our commendation of it to those purchasers of books who are accustomed to pay respect to our judgment as emphatic as possible; and, at the same time, to present to others, to whom it may not be convenient to purchase, some valuable portions of its instruction.

Nothing can be more seasonable than the appearance of this treatise. The object of the author is, "to commend to the consideration of the reader the admirable simplicity of the government and worship of the primitive church, in opposition to the polity and ceremonials of the higher forms of prelacy." He accordingly distinguishes clearly the apostolic age from the degenerate times that succeeded. In like manner he is careful to distinguish Christianity from Judaism. On this subject also Dr. Neander observes, what has been too commonly overlooked but ought ever to be remembered:—

"It is of the utmost importance to keep ever in view the difference between the economy of the Old Testament and that of the New. The neglect of this has given rise to the grossest errors, and to divisions, by which those who ought to be united together in the bonds of Christian love, have been sundered from each other. In the Old Testament, everything relating to the kingdom of God was estimated by *outward forms*, and promoted by specific *external rites*. In the New, everything is made to depend upon what is *internal* and *spiritual*. Other foundation, as the apostle Paul has said, can no man lay than that is laid. Upon this the Christian church at first was grounded, and upon this alone, in all time to come, must it be reared anew and compacted together. Faith in Jesus of Nazareth, the Saviour of the world, and union with him, a participation in that salvation which cometh through him,—this is that inward principle, that unchangeable foundation, on which the Christian church essentially rests. But whenever, instead of making the existence of the church to depend on this inward principle alone, the necessity of some outward form is asserted as an indispensable means of grace, we readily perceive that the purity of its character is impaired. The spirit of the Old Testament is commingled with that of the New. Neither Christ nor the apostles have given any unchangeable law on the subject. 'Where two or three are gathered together in my name,' says Christ, 'there am I in the midst of them.' This coming together in his name, he assures us, alone renders the assembly well pleasing in his sight, whatever be the different forms of government under which his people meet."—*Introduction, page* v.

From the same erudite pen we have the following sketch of the primitive Christian ministry:—

"The earliest constitution of the church was modelled, for the most part, after that religious community with which it stood in closest connexion, and to which it was most assimilated, the Jewish synagogue. This, however, was so modified as to conform to the nature of the

Christian community, and to the new and peculiar spirit with which it was animated. Like the synagogue, the church was governed by an associated body of men appointed for this purpose.

"The name of *presbyters*, which was appropriated to this body, was derived from the Jewish synagogue. But in the Gentile churches, formed by the apostle Paul, they took the name of ἐπίσκοποι, *bishops*, a term more significant of their office in the language generally spoken by the members of these churches. The name of *presbyters* denoted the dignity of their office. That of *bishop*, on the other hand, was expressive rather of the nature of their office, ἐπισκοπεῖν τὴν ἐκκλησίαν, *to take the oversight of the church*. Most certainly no other distinction originally existed between them. But, in process of time, some one, in the ordinary course of events, would gradually obtain the pre-eminence over his colleagues, and by reason of that peculiar oversight which he exercised over the whole community, might come to be designated by the name ἐπίσκοπος, *bishop*, which was originally applied to them all indiscriminately. The constant tumults from within and from without, which agitated the church in the time of the apostles, may have given to such a one opportunity to exercise his influence the more efficiently; so that, at such a time, the controlling influence of one in this capacity may have been very salutary to the church. This change in the relation of the presbyters to each other was not the same in all the churches, but varied according to their different circumstances. It may have been as early as the latter part of the life of John, when he was sole survivor of the other apostles, that one, as president of this body of presbyters, was distinguished by the name of ἐπίσκοπος, *bishop*. There is, however, no evidence that the apostle himself introduced this change, much less that he authorized it as a perpetual ordinance for the future. Such an ordinance is in direct opposition to the spirit of that apostle."—*Introduction, page* vii.

Mr. Coleman illustrates these views, and treats in successive chapters, on the independence of the primitive churches; —elections by the churches;—discipline by the churches;—equality and identity of bishops and presbyters;—the rise of episcopacy;—the diocesan government; —the metropolitan government;—the patriarchal and papal government;—the prayers of the primitive church;—the psalmody of the primitive church;—homilies in the primitive church;—and the benediction. He shows clearly that the popular government of the primitive churches pervaded their ecclesiastical polity throughout; that their religious services were conducted with corresponding simplicity and freedom; that they came together for the worship of God in the confidence of mutual love, and prayed, and sung, and spoke in the fulness of their hearts; that a liturgy and a prescribed form of prayer were alike unknown, and inconsistent with the spirit of their worship.

"In the following chapter, it will be my object to establish the following propositions:—

"I. That the use of forms of prayer is opposed to the spirit of the Christian dispensation.

"II. That it is opposed to the example of Christ and of his apostles.

"III. That it is unauthorized by the instructions of Christ and the apostles.

"IV. That it is contrary to the simplicity and freedom of primitive worship.

"V. That it was unknown in the primitive church."—*Page* 84.

Respecting what is called the Lord's prayer, after several historical citations, Mr. Coleman says,—

"It appears from the foregoing authorities, that our Lord's prayer was neither in use by the apostles themselves, nor by the churches founded by them, nor by the primitive churches, until the close of the second century and beginning of the third. From this time it began to be used, and in the fifth and sixth centuries was a part of the public liturgies of the churches.

"With reference to the Lord's prayer we subjoin the following remarks:—

"1. *It is questionable whether the words of this prayer were indited by our Lord himself.* If we adopt the theory of many that it is a compend of the customary prayers in the religious service of the Jews, how can it with propriety be affirmed that our Lord gave to his disciples any *form of prayer* whatever as his own?

"2. *This appears not to have been given to the disciples as a form of public prayer;* but as a specimen of that spirituality and simplicity which should appear in their devotions, in opposition to the 'vain repetitions of the heathen,' and the heartless formalities of the Pharisees. It merely enforces a holy importunity, sincerity and simplicity in *private prayer*. It was a prayer to be offered in secret, as the context in both instances indicates, Matt. vi. 3—14; Luke xi. 1—13.

"3. Our Lord expresly enjoined upon his disciples to offer other petitions, of the highest importance, for which no form is given. The gifts of the Holy Spirit are offered to those who

shall ask, while yet no prescribed formula is given, in which to make known our requests for this blessing. Why have we not, therefore, the same authority, even from Christ himself, for extemporaneous prayer, as for a litany? At least we must presume that our Lord had no intention to prescribe an exact model of prayer, while teaching us to pray without any form for the highest blessing which we can receive.

"4. A strict adherence to this form is incompatible with a suitable recognition of Christ as our mediator and intercessor with the Father. 'Hitherto,' said our Lord in his last interview with his disciples before he suffered, 'ye have asked nothing in my name.' But a new and peculiar dispensation was opening to them, by which they might have 'boldness to enter into the holiest by the blood of Jesus.' The petitions of that prayer might, indeed, be suitable to the Christian in every age, and in all stages of his spiritual progress; but they are appropriate rather to those under the law, than to those under grace. They breathe not the peculiar spirit of him who would plead the name of Christ alone, in suing for pardon and acceptance with God.

"5. This prayer belongs rather to the economy of the Old Testament. Christ was not yet glorified. The Spirit was not given; neither was the law of ordinances abolished. However useful or important it may have been in the worship of God under the Old Testament, it is of necessity imposed upon us under that better covenant which God has given; and by which he gives us nearness of access to his throne, without any of the formalities of that ancient Jewish ritual; and only requires us to worship him in spirit and in truth?

"6. The variations of phraseology in the forms given by the evangelists, are so great as to forbid the supposition that it is to be regarded as a specific and prescribed form of prayer. The reader has only to notice the two forms of Matthew and Luke, to see that the variations are too numerous and important to justify an adherence to one invariable form of speech. The only form of prayer that can be found in the scriptures, is recorded on two occasions, with such variations as to exclude the possibility of deriving from either any authorized and unchangeable form of prayer. Both have the same general resemblance, united with circumstantial variations, which might be expected of one who was careful only to utter the *same sentiments*, without any studied phraseology or set form of words. They are as various as two extemporaneous prayers might be expected to be, if uttered upon two similar occasions with reference to the same subject."—*Pp.* 86, 87.

After showing that in the second and third centuries, Christian worship continued to be conducted in primitive simplicity, without agenda, liturgy, or forms of prayer, and tracing the origin of liturgies in times when the clergy had become notoriously ignorant and corrupt, unable suitably to guide the devotions of public worship, Mr. Coleman objects specially to the English liturgy, on account of its popish origin and tendencies.

"We object to the popish origin and tendencies of the English liturgy.

"It is a translation and compend of the popish ritual, and savours too strongly still of its origin. We hear, indeed, so much of this 'excellent,' 'this noble and pathetic' liturgy, that it seems almost like sacrilege to touch that holy thing with other sentiments than those of profound veneration. But we dislike its origin, and the character which it inherits; must we, in this nineteenth century, go back to the dark ages of popery, and learn from her traditions, her superstitions, how we may best worship God in spirit and in truth? But this 'pathetic litany,' 'this noble liturgy,' it is said,—'is it not admirable?' To which we must still reply,—

'Timeo Danaos et dona ferentes!'

"Let us examine a little. What change has the liturgy undergone, in passing over from the Romish to the English church, and what is the difference between the two religions? The chief points of distinction, according to Hallam, are the following:—

"1. The liturgy was translated into the vernacular language of the people. Formerly it had been in an unknown tongue.

"2. Its acts of idolatrous worship to saints and images were expunged.

"3. Auricular confession was done away; or rather it was left to every man's discretion, and went into neglect.

"4. The doctrine of transubstantiation, or the change, at the moment of consecration, of the substances of bread and wine into those of Christ's body and blood,' was discarded.

"5. The celibacy of the clergy was done away.

"With these modifications the religion of Rome became that of the church of England. And to this day, her ritual, crudely formed in the infancy of protestantism, which Milton denominates 'an extract of the mass translated,' continues with little variation to be the liturgy of the whole episcopal church in England and America. Like the ancient liturgies, it was prepared for a priesthood who were too ignorant

to conduct religious worship with decency without it. Even the book of homilies was drawn up at the same time, 'to supply the defect of preaching, which few of the clergy at that time were capable of performing.'

"Multitudes in the kingdom were strongly attached still to the Roman Catholic religion. It was a politic measure to conciliate these as much as possible. For various reasons, the reformers sought to make a *gradual*, rather than an abrupt departure from popery. The liturgy accordingly had then, and still retains many popish affinities. These are seen in the canonizing of saints, and celebration of saint's-days; in the absolutions of the priests, modified so as to unite the protestant idea of forgiveness of sin by God alone, with the popish absolution by the priest; in the endless reiterations of the Lord's prayer; in the inordinate prominence that is given to liturgical forms; in the qualified and cautious phraseology of the communion service, and the special care that *all the consecrated bread* and wine shall be eaten and drank, so that none of it shall be carried out of the church;—a point upon which the papists are ridiculously superstitious. These popish tenets are seen particularly in the baptismal regeneration of the liturgy, by which the child becomes 'regenerate, and grafted into the body of Christ's church. . . . We yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate this infant by thy Holy Spirit, to receive him for thine own child by adoption.' The order of confirmation is so conducted as to confirm one in the delusion, that he has become 'regenerate by water, and the Holy Ghost,' *through the instrumentality of this rite*, rather than by that grace which is the gift of God. The burial service, also, is exceedingly objectionable. 'Forasmuch as it hath pleased Almighty God, of his great mercy, to take *unto himself* the soul of our deceased brother here departed, we therefore commit his body to the ground; earth to earth, ashes to ashes, dust to dust, *in sure and certain hope of the resurrection to eternal life* through our Lord Jesus Christ.' This is said of every one alike, however profligate his life, however hopeless his death. In the American service, instead of this, at the grave it is said or sung, 'I heard a voice from heaven, saying unto me 'Write, from henceforth blessed are the dead who die in the Lord; even so, saith the Spirit, for they rest from their labours,' Rev. xiv. 13. The practical influence of this service is apparent from the following remark of archbishop Whately:—'I have known a person, in speaking of a deceased neighbour, whose character had been irreligious and profligate, remark, how great a comfort it was to hear the words of the funeral service read over her, 'because, poor woman, she had been such a bad liver.' "—*Page* 95.

We must not proceed further: these specimens will suffice to enforce the recommendation contained in our opening paragraph.

BRIEF NOTICES.

Relievo Map of Arabia Petræa and Idumæa, illustrating the Prophetical Scriptures, Wanderings of the Israelites, &c. Arranged from Official Sources and the Accounts of Modern Travellers. London: Dobbs, Bailey, and Co.

Beauty and usefulness are combined, in an extraordinary degree, in this picturesque representation of the scenes where some of the most memorable transactions recorded in sacred history took place. Availing themselves of the information furnished by the recent survey of the East India Company's officers, and of the application of the art of embossing to the representation of the varieties of mountain, valley, and plain, the publishers have furnished a map of Arabia and adjacent districts, which will be at once more instructive and more interesting to biblical students of every class than any that they previously possessed. The illustration of the scriptural narrative has been the first object in its construction; while the overland route to India is also displayed. The size of the map is eighteen inches by twenty-three, allowing the use of a scale of one inch to fifteen miles: it is sold in frames of various prices, and we are happy to learn that it is to be followed by one of Palestine, of the same size and style of engraving.

The Biblical Student's Assistant; containing references to Works on Doctrinal and Practical Theology, with occasional Notes. Together with an Index to Four Thousand Texts of Sermons by Eminent Divines. By Clericus. Edinburgh: 8vo. pp. 122. Price 5s. 6d.

A catalogue of books, arranged under different heads, with occasional notices of their contents and value, is furnished in this volume, for the use of theological students and other readers.

A considerable acquaintance with good books is evinced, and aid may be derived from it; though we have been surprised at the omission of some works of acknowledged excellence, and should take an exception to the estimate of those which relate to baptism, presbyterianism, and some other subjects. The intention of the compiler was, however, to deal fairly; and many works of Christians of every denomination have passed under his review.

Memoirs of the Seventy-five Eminent Divines whose Discourses form The Morning Exercises, at Cripplegate, St. Giles in the Fields, and in Southwark. With an Outline of a Sermon from each Author. By SAMUEL DUNN. London: Snow 8vo. pp. 231.

It was a happy thought, to include in one volume brief memoirs of so many enlightened and conscientious men with such an idea of the pulpit exercises of each as can be furnished by the outline of one sermon. Among them were the most eminent nonconformist ministers of the seventeenth century, with whose biography the Christians of these easier, if not safer times, should be familiar. The compiler long since established his reputation as a useful writer, and this work will not diminish it.

The People's Family Bible. Containing the Authorized Version of the Old and New Testaments printed at the Cambridge University Press. Embellished with Historical Designs from the Old Masters, and Landscapes from Drawings on the spot. London: Fisher, Son, and Co. Quarto. Parts I.—V.

The type and ink are remarkably legible. Everything corresponds with the professions of the title page. Two steel engravings, and two sheets of letter-press constitute a Part; and a Part is to be published on the first and the fifteenth of every month.

The People's Gallery of Engravings after Original Pictures and Drawings by Lawrence, Turner, Stanfield, Prout, D. Roberts, Allom, Chalons, Hayter, Parris, Maclise, Stephanoff, Pickersgill, Cattermole, Bartlett, Leitch, &c. Edited by the Rev. G. N. WRIGHT, *M.A.* London: Fisher, Son, and Co. Quarto. Parts I.—IX.

The lovers of pictorial excellence, in its varieties of landscapes, portraits, architectural views, and fancy-pieces, will find here a rich and diversified treat. Four beautiful engravings on steel are contained in every Part, and in connexion with them are pieces in prose and verse, by popular writers, a continuance of whose contributions is confidently anticipated.

Felix: or, The Conviction of Sin. By J. J. DAVIES, *Tottenham.* London: Ward and Co. 48mo. pp. 110.

A very suitable little book for the perusal of inquirers, as it cautions them against false hopes, shows the desert of their past courses, and directs them to the only refuge.

Abijah: or, The Excellence of Early Piety. By J. J. DAVIES. London: Ward and Co. 48mo. pp. 108.

Adapted for the senior classes in Sunday schools and young readers generally.

Youthful Piety: or, Brief Hints to Young Christians on Various Duties. By WILLIAM SISSONS. Sheffield: 24mo. pp. 116.

A book for the junior teachers and elder pupils in Sunday schools, by a zealous superintendent.

RECENT PUBLICATIONS

Approved.

The Bible Reader's Hand Book. Combining many of the advantages of a Dictionary, Index, Concordance, Natural History, Geography, and Commentary. Explaining the Terms and Phrases and elucidating some of the most difficult passages of the Holy Bible. Chiefly arranged in alphabetical order By the Rev. INGRAM COBBIN, A.M. *London: Arnold.* 24mo. *pp.* 380.

The Bible entirely Self-illustrated by Select Marginal References to the Authorized English Version. With appropriate Questions. Peculiarly designed to assist in the Attainment of Pure Scriptural Truth. By the Author of "Visits of Familiar Instructions." Part I. Containing the Book of Genesis. *Bath:* 12mo. *pp.* 71. *Price* 1*s.* 6*d.*

Dissent, its Character, its Causes, its Reasons, and the way to effect its Extinction. Likewise an Appendix. Containing Records and Papers not Generally Known. *London: Jackson and Walford.* 12mo. *pp.* 153.

Proceedings of the First Anti-State Church Conference, held in London, April 30, May 1, and 2, 1844. *London:* 8vo. *pp.* 164.

The Pastor's Daughter. A Memoir of Susan Amelia W——, who died Jan. 20, 1843, aged 19 years. Written by her Father. With an Introduction by the author of "The Anxious Inquirer." *London:* [*Tract Society*] 32mo. *pp.* 128. *Price* 3*d.*

The Heavenly State: a Sermon preached in Wesley Chapel, Halifax, on Sunday, May 12, 1844, on occasion of the death of the Rev. Henry Moore. By SAMUEL DUNN. *London:* 12mo. *pp.* 28. *Price* 6*d.*

Seven Blessings for Little Children. By Mrs. GILBERT, Author of "Hymns for Infant Minds," "The Convalescent," &c. *London: Jackson and Walford.* 24mo. *pp.* 14.

Joy in Sorrow: or, The Four Folded Lambs. Second Thousand. *London: Nisbet and Co.* 18mo. *pp.* 131.

The Missionary Ship "John Williams." Her History, Valedictory Services, Voyage down the River, &c., &c. *London:* 18mo. *pp.* 72. *Price* 6*d.*

The Eclectic Review. July, 1844. *London: Ward and Co.*

The Pictorial Sunday Book. Part VII. *London:* 8vo. *Price* 1*s.* 6*d.*

The Garment that never Wears out. Third Thousand. *London:* 32mo. *pp.* 15. *Price* 1*d.*

INTELLIGENCE

AMERICA.

AMERICAN AND FOREIGN BIBLE SOCIETY.

The following is the "Preamble to the Constitution," adopted by the society at the annual meeting, Philadelphia, April the 26th, 1844.

"Whereas the inspired scriptures, the Hebrew of the Old Testament and the Greek of the New Testament, are the only authoritative divine standard containing the revelation of God for the whole human family: and whereas the Council of Trent, in 1563, declared that a Latin translation, called the Vulgate, was 'authentic, and to be refused of none,' which decree was confirmed by Pope Pius IV. in solemn consistory the following year; and the Rheimish Testament was translated from the Vulgate into English in 1582, 'the translators declaring that the Vulgate' is not only better than all other translations, but than the Greek text itself in those places where they disagree;' which assumptions have been generally repudiated by all enlightened Christians, not in the Romish church:—

"And whereas, The American Bible Society, in 1836, approved of the following resolution, viz.:

'Resolved,' That in appropriating money for the translating, printing, or distributing of the sacred scriptures in foreign languages, the managers feel at liberty to encourage only such versions as conform in the principle of their translation to the Common English Version; at least so far as that all the religious denominations represented in the society can consistently use and circulate said versions in their several schools and communities:'

"The remonstrants against this resolution believing it to be a virtual abandonment of the great principle of protestantism, and the adoption of that of the Council of Trent, as well as a departure from the basis of the original compact of the society, which states their object to be 'the dissemination of the scriptures in the received versions where they exist, and in the most faithful where they are required;' and having in vain taken every Christian measure to prevent its passage and enforcement, were constrained to form provisionally in 1836, and fully organize in 1837, 'The American and Foreign Bible Society; 'founded upon the principle, that the originals in Hebrew and Greek are the only authentic standards of the sacred scriptures, and that aid for the translating, printing, or distributing of them in foreign languages, should be afforded to such versions only as are conformed as nearly as possible to the original text, it being understood that no words are to be transferred which are susceptible of being literally translated."

In his opening address, the president, in urging the importance of prompt and united action, adverted to a painful fact:—

"It is proper to inform you, that for want of a charter we have lost several thousand dollars bequeathed by baptists, and several thousand more are now in jeopardy; and it grieves me to add, that our applications to the legislature for an act of incorporation have been defeated, again and again, by the friends of the American Bible Society. What advantage to their own institution they hope to obtain by this bitter and persevering hostility to ours, it is difficult to imagine; and it is my fervent prayer that the spirit of intolerant exclusiveness which seems to have originated it, may be speedily overcome by Christian love."

THE SCRIPTURES IN BURMAH.

At the annual meeting of the American and Foreign Bible Society, the Rev. Eugenio Kincaid mentioned the following interesting facts:—

"When brother Mason and I reached Burmah in 1830, we found four brethren there, Judson, Wade, Boardman, and Bennett. In a few weeks Boardman died. Up to this year there were only two Burman churches, and only one Karen had savingly heard the word of God. Previous to this, portions of the New Testament had been printed and circulated in Maulmein, Tavoy, Rangoon, and Prome, and with these exceptions, no rays of revealed light had fallen upon the Burman empire. This year we had the whole New Testament in one volume. It was distributed sparingly in various directions. In 1833, with a large number of books and tracts, mostly portions of the New Testament, I went up the Irriwadi, intending to go as far as Ava, and there make a stand. I had with me two native preachers; it was our custom to visit every town and village, preach the gospel to all, and distribute sparingly portions of the word of God. One evening, a little before night, we came to the city of Thayiet—I sat down on the outside of the boat and began reading a tract, and commenting on it to a few people on the shore. In a little time a

large assembly had come together. We pushed a little off, so as to prevent the crowd from coming on board and upsetting or sinking our boat; a few tracts were distributed, and the reading and exposition continued;—a tall and sedate looking young man came pushing his way eagerly through the assembly, came into the water near the boat, and in an under tone said, 'Teacher, have you the Acts of the Apostles?' I gave him a copy. He then inquired, 'Teacher, have you the gospel of John?' I looked at the young man with astonishment. Here we are in an idolatrous city, more than three hundred miles from Rangoon, and this young man is eagerly inquiring for the Acts of the Apostles and John's gospel. I said, 'How do you know any thing about these books?' He replied, 'A long time since there was a foreign teacher, Judson, in the city of Prome, and he gave my grandfather these books—he could not see, but he had them read to him a great deal, and was always talking about them; but some time since there was a great fire in our city, and my grandfather's house was burned, and the books were then burned.' Having received the books the young man rolled them up in his shawl, and soon disappeared in the crowd. I regretted not having made more inquiries about the aged blind man. The sun was now down, and a severe storm of wind rising, and being in an exposed situation, we moved about two miles to a secure place at the upper end of the town. It was now after dark, and I sat on the outside of the boat pondering over the events of the day, and wondering if it was possible to find the old man who had sent for the 'Acts of the Apostles and the gospel of John.' I said to Ko Shoon and Ko Sanlone, 'We must try in the morning and find the old man.' While thus conversing the young man came on board the boat, said his grandfather was greatly pleased to get the books, and blamed him for not inviting the teacher to come to his house—that he returned and found the boat was gone, and that he had followed on, inquiring for the foreign teacher. We followed the young man, threading our way through various streets, till, near the centre of the town, we came to the house. In the verandah, lighted by only one dim lamp, sat a venerable old man, surrounded by a few members of his family and a few neighbours—the books lay by his side—he turned his sightless eyeballs towards me, and spoke feelingly of the benefit he had received from the books, and thanked the former and the present teacher who had brought them; he pointed to his white locks, and in eastern style called them 'the flag of death.' He said, though the eyes of his body were dark, yet the eyes of his understanding were opened, and he praised God for it. We preached to him, and all that were in his house, the things of the kingdom of God.

About eighteen months after this, brother Brown came up to Ava and preached the word to the inhabitants of this city, and baptized a member of this family. One day in Ava a retired nobleman came along where Ko Sanlone was reading in the street the sacred scriptures. He listened some time, and was deeply affected with the grandeur of the sentiment and the sublimity of the style. He invited Ko Sanlone to his house. He went, and was treated with great hospitality and kindness, and preached the word to him and to all that were in his house; and the result was, he and all his were baptized and became members of the church in Ava. Subsequently this venerable old man was chosen and ordained deacon of the church. He set apart every Wednesday afternoon for reading the scriptures and prayer, at which meeting all the members of the church regularly attended.

"Brother Comstock, in one of his numerous preaching excursions, gave a New Testament to an intelligent Burman who resided in Goa, a town on the coast, far to the south of Ramree. Sometime after this, a Karen, who was chief of a village, came with a party of his people to Goa to sell their ivory, beeswax, and honey, and to procure salt, dried fish, and other articles, to take back. They put up in the house of this Burman who had the Testament. The Karen chief could read Burman, and receiving the Testament, he began reading it during his leisure hours—the Burman informed him that a white foreigner who was a teacher of religion gave it to him. The Karen had heard, by various reports, that white men who were teachers of religion had been among his countrymen west of the Yoma mountains; had given them books in their own language; and that this religion was spreading among them—calling to mind these facts, he began to suspect this must be the religion. He read eagerly and became interested. When the day came for him to leave, he was anxious to obtain the book. The Burman refused to part with it; the Karen offered a rupee; this was refused: he offered two rupees, and this was too much for the cupidity of the Burman. He thought perhaps he could get another of the foreign teacher when he should see him. However this may be, he took the two rupees. The Karen with his book went to his distant home on the hills. There, in his retired village, he read to his people and explained in Karen, evening after evening. All became interested, and finally they resolved to worship the God of this book. Brother Abbott, in one of his distant excursions, came upon them, and there grew up a Christian church. What can we do in that heathen world without the bible? We are at work among the Chinese, the Siamese, the Karens, the Burmans, the Shans, the Assamese; and other nations are uttering the cry, 'Come over and

help us.' To help them effectually we must give them in their own language the word of God. The bible is the only book God has given to mankind, and dare we keep it from the millions who are in darkness? Dare we mutilate God's only book to a perishing world? Dare we keep any part of it concealed under barbarous terms? Dare we assume the fearful responsibility of determining what part of the revealed will of God may be translated and what part may be concealed? We have between fifty and sixty who have been counted faithful and put into the ministry. Into the hands of these Burman and Karen preachers we put the bible. Many of them for months together do not see a missionary, and with an unfaithful translation what can they do? The God of the bible will not hold us guiltless if we do not give them unmutilated and honest versions of his revealed will. These disciples love the word of God. With many of them I have been personally acquainted. Ko Shoon and Ko Sanlone, who were with me in Ava, were accustomed to rise early and read over deliberately two or three chapters, then pray, and each with a New Testament in his hand, go through the city preaching the things of the kingdom. Ko Bike, who was with me in Arracan, was often heard reading the word of God till midnight. Witness the young Karen chief, of whom brother Abbott speaks. He came all the way to Rangoon to learn to read, and to carry back the precious book to his distant villages. You know how he hazarded his life to get away from Rangoon with these books. The chains, and the prison, and the uplifted sword had no terrors that could turn him from his purpose; the books he must have, and the books he carried away, and the desolate land was made a fruitful field. What grandeur of soul! and how is it? How! the word God dwelt in him richly. You have heard of Ko Sanlone—he was a lovely man and an eloquent preacher. Let us enter the city of Rangoon. We pass along the great street that leads from the principal landing till we come to a massy brick wall on the left. Through a huge gate we come before the frowning walls of a prison; we enter by a heavy strong door. Who is that man, with a countenance so mild and placid, sitting on the ground loaded with irons and amidst felons? That is Ko Sanlone. See, the sword of the haughty idolatrous governor touches his neck —an idol is placed before him, and the governor says, 'Bow to that idol or you must die.' Ko Sanlone, putting his two hands together and raising them to his head, replied, 'My lord, I worship the eternal God.' He weeps not—he does not even tremble. Ask him from what source he derives consolation. He plucks from his bosom a little book with choice passages selected from the Old and New Testament. He puts it back again and smiles. Ask Ko Sanlone how much he values the word of God. He points you to his chains; to the gloomy walls of his prison; to his desolate house where sit his weeping wife and children. He points you to his worn out and emaciated frame. Ask him why he is in this wretched prison, and again he plucks from his bosom the word of God. Generations yet unborn shall bless the memory of that man. I would not dare, and I do think there is not a single missionary who would dare to put into the hands of such men, any but pure versions of the word of God. If bible societies would afford us no helps unless we transferred words instead of translating them, then we would abandon such societies and employ native copyists. It is not a small thing to leave one's home and country, and live apart from civilized and Christian society, and toil amidst ignorance and idolatry. Men who bid adieu to home and shun no danger to carry the gospel over idolatrous empires, and plant churches where Satan's seat is, will not consent to cover up, under barbarous terms, the positive commands of the King of kings. They act under the great commission, 'Go ye therefore into all the world and disciple all nations, baptizing *them;* that is, *the disciples;* in the name of the Father, of the Son, and of the Holy Ghost.' They remember that he who gave this commission, said, 'All power is given unto me in heaven and in earth.' I do not think I hazard any thing in saying that our translations of the New Testament into the Burman and Karen languages are probably as faithful and honest as any that have ever been made. All such words as Episcopos, Ecclesia, Metanoia, and Baptizo, are translated. In reference to baptism, there is no word in the Burman language that signifies *any thing* or *nothing;* it must have some meaning. There is *ya hanake*, to sink; *ya thareet*, to dip; *ya laung*, to pour; and *ya peon*, to sprinkle: these words cannot be used the one for the other. By one of these words baptizo must be translated. Brother Mason informed me that this was the case in the Karen language; all words have some fixed and definite meaning. The brethren in Calcutta informed me that this was the fact also in reference to the Bengali and Hindustani languages; no word can be found that signifies *any thing* or *nothing*, and probably this is the case with all languages in the world. The American and Foreign Bible Society takes its stand on the lofty heights of Zion, above the foggy atmosphere of the world; no part of the word of God is to be concealed. Its design is to give to all nations on the earth, in their own language, the precious bible. Already the work is begun; distant heathen nations now feel its influence. Look along the eastern and northern shores of the bay of Bengal, from Mergui on the south to Akyab

on the north, and you behold more than fifty churches built up on the foundation of the apostles and prophets, Jesus Christ being the chief corner stone. Those who receive the word of God gladly are baptized, and no others. There is no 'half-way' covenant—no Judaizing system there; there are no faint lines shading off between the church and the world. Between fifty and sixty native preachers are becoming every year more and more efficient ministers of Jesus Christ. The word of God is running swiftly among the Karens, and they are a great nation, found in all the hill country of Burmah, and on the east, through the Shan countries. Four hundred miles north of Ava I found them more numerous than on the shores of Bengal. In a few years more, Karen apostles will carry the gospel over all the mountains of Burmah; they will unroll the banners of the Christian faith along the western borders of China, and at the foot of the Himmalehan mountains. The Karen bible will soon be read on all the mountains of Burmah, and the Burman bible will be read in hundreds of cities along the great valley of the Irriwadi: Assam, Siam, and China will follow. Here is work for the head, the heart, and the hand. Who will come to the help of the missionaries, and give to these teeming millions, in their own language, the word of God? The British and Foreign Bible Society refuse: the American Bible Society frowns. Who will come to our help? is a cry borne on by the winds of heaven in tones deep and earnest as the wants and woes of millions. Then the American and Foreign Bible Society came forward like the good Samaritan, after the priest and Levite had passed by."

EUROPE.

DENMARK.

We learn from a gentleman in Denmark who corresponds with a friend in London, that the persecution of our baptist brethren continues without mitigation. Besides Mr. Mönster, there are two other brethren thrown into prison. Mr. Mönster has been incarcerated more than two months, during which time he has had no opportunity of defending himself, or in any way explaining his conduct. He is permitted to correspond with no one, and his wife, daughter, and professional adviser are the only persons allowed to see him. It was hoped that his case would be carried through the courts with some degree of dispatch, and thus his confinement be abridged, but the prosecution does not seem to advance one step. He may be detained in prison for months, yea, years, without being brought to trial, or in any way allowed to explain or speak for himself. And this the law in Denmark warrants; so that he is left to the caprice, or malice, or indolence of irresponsible authorities. There is some reason to fear that his privations are likely to be increased, and that all access to him may be denied. Even his wife and daughter have had the hint that they will not be permitted to visit him. In the meantime, the church at Copenhagen, which now consists of nearly 300 members, remained faithful to the truth, although sadly harassed and annoyed. If they try to assemble at the former place of meeting they are always driven away by the police. They have, for sometime, congregated on the commons in the vicinity of Copenhagen, and till recently unmolested, but now they are pursued thither by the police.

"And e'en the bare worn common is denied."

"Thus hunted from one place to another like a flock of sheep by a wolf, it appears to me," says an eye witness, "that these Christians display Christian moderation and meekness as well as firmness and perseverance, and also patience and cheerfulness in an equal degree. I have spoken to several of them after they have been thus harassed, and I have not heard them utter a word of murmur or complaint, or express an unkind feeling to their persecutors. On the contrary, they praise the police for their humanity in the execution of the orders of their superiors. Nay, some policemen, though a class of men not of the tenderest feelings, have been seen to shed tears while performing their barbarous task." Forcible abduction of children to the state church baptismal font still continues, and as some of the children are about a year old, instances have occurred of their being frightened by their seeing themselves in the hands of strangers, which has brought on fits. One child, at least, died in consequence. The medical man expressed such an opinion, but when he was informed of the circumstance of its being a baptist's child, he wished to back out, lest he should offend the authorities. Their case is exciting a great deal of sympathy among all classes of the community, the men in power being the only exception to this remark. The last time the brethren met on the common, the populace showed a disposition to sympathize with them, and even manifested a strong propensity to attack the police. While the civil authorities appear as the oppressors of the baptists, it is the clergy of the state church which is the mainspring of the whole movement. Let them withdraw their influence and our brethren are free. But of this there is no hope. Our hope is in God. Let our dear persecuted brethren be remembered in our prayers, that the Lord would comfort them in their sorrows, and after they have suffered awhile, establish, strengthen, and settle them."

ASSOCIATIONS.

BUCKINGHAMSHIRE.

The following is a list of the churches and pastors in this association :—

Amersham	J. Cocks.
Aston Clinton	J. Avery.
Buckingham	W. H. Carryer.
Chenies	B. Bartlett.
Chesham	W. Payne.
Long Crendon	W. Hopcraft.
Cuddington	T. Timberlake.
Fenny Stratford	T. Carter.
Gold Hill	D. Ives.
Haddenham	P. Tyler.
Ickford	C. Dodwell.
Missenden	D. Marsh.
Mursley	J. Symonds.
Quainton	D. Walker.
Princes Risborough	J. Dawson.
Speen	E Bedding.
Swanbourne	J. Dumbledon.
Waddesdon Hill	H. G. Grainger.
Seer Green	
Harefield	W. Lake.

The annual meeting was held at Speen, May the 7th and 8th. Mr. Bedding presided. Mr. Marsh was re-appointed secretary. The association sermons were preached by Messrs. Marsh and Tyler. The following resolutions were adopted :—

"I. That this association regarding the connexion of religion with the state as derogatory to Christ, opposed to scripture, a violation of the rights of conscience, and the source of innumerable evils, approves the general objects of the recent anti-state-church conference.

"II. That the time is now come when popular education is demanded as the safe-guard of our country alike against destructive errors, and insidious attempts on our civil and religious liberties ; and that on many accounts it behoves Christians generally to be forward in the great work, exhibiting therein the power and efficiency of the voluntary principle, unfettered by state control.

"III. That this association regards with abhorrence the prevalence of slavery, especially as upheld in some of the American states by many who profess the Christian name ; and also hails with peculiar joy the progress of abolition principles in that country."

The circular letter, drawn up by Mr. Tyler, is "A Brief History of the Churches constituting the Bucks Association."

Statistics.

Number of churches in the association		20
Baptized during the year	89	
Received by letter	12	
Restored	7	
		108
Removed by death	32	
Dismissed to other churches	28	
Separated	37	
		97
Clear increase		11
Number of members		1874
Sunday scholars		1987
Teachers		340
Village stations		43

This association is to meet next year at Buckingham on the 6th and 7th of May.

ESSEX.

Many of the churches in Essex belong to other divisions of the county ; and some are not united with any association. Those comprised in this are :—

Ashdon	R. Tubbs.
Braintree	W. Humphries.
Burnham	J. Garrington.
Colchester	R. Langford.
Earls Colne	T. D. Reynolds.
Langley	
Rayleigh	J. Pilkington.
Saffron Walden	J. Wilkinson. N. Haycroft.
Sampford	B. Beddow.
Thorpe	J. Hirons.
Tillingham	

The meeting was held at Colchester, May the 21st and 22nd. Mr. Langford was called to the chair. Mr. Rust was appointed secretary for the ensuing year. Messrs. Garrington and Pilkington preached. The circular letter, written by Mr. Hirons, is on "The Anti-scriptural nature of the doctrine of Baptismal Regeneration."

Statistics.

Number of churches		11
Baptized	61	
Received by experience	3	
Received by letter	3	
Restored	4	
		71
Removed by death	22	
Dismissed	8	
Excluded	10	
		40
Clear increase		31
Number of members		1121
Sunday scholars		861
Village stations		29

The next meeeting is to be at Thorpe, on the third Tuesday and Wednesday in May, 1845.

GLOUCESTERSHIRE.

This association contains the following churches :—

Tewkesbury	J. Berg.
Naunton and Guiting	
Gloucester	G. W. Rodway.
Cubberley	T. Davis.
Winchcomb	T. Dunn.
Stroud	W. Yates.
Chalford	J. Deane.
Hillsley	R. White.
Painswick	
Tetbury	J. O. Mitchell.
Uley	J. Eyres.
Cambridge	
King Stanley	
Nuppend	
Slimbridge	W. Rose.
Thornbury	W. J. Cross.
Woodchester	J. Chapman.
Chepstow	T. Jones.
Coleford	
Cinderford	

On the 28th and 29th of May the annual meeting took place at Stroud; when Mr.

Yates was chosen moderator, Mr. Jones preached, and a circular letter, written by Mr. Berg, on the Importance of Individual Effort on the part of Christians for the Conversion of Sinners, was adopted.

Statistics.

Number of churches		20
Baptized	173	
Received by letter	16	
Restored	2	
		191
Removed by death	23	
Dismissed	25	
Excluded	9	
		57
Clear increase		134
Number of members		1604
Sunday scholars		2190
Teachers		365
Village stations		26

It was determined that the association should in future meet on Wednesday and Thursday in Whitsun week, instead of Tuesday and Wednesday; and that the whole of the first day, from eleven till five o'clock, should be devoted to business. The next meeting is to be at Chepstow.

SUFFOLK AND NORFOLK.

The following churches are comprised in this association :—

Ipswich	James Webb.
Bury	C. Elven.
Otley	
Stoke Ash	
Sutton	S. Squirrell.
Clare	D. Jennings.
Charsfield	J. Runnacles.
Stradbrook	R. Bayne.
Walsham	J. Seaman.
Wortwell	
Diss	J. P. Lewis.
Eye	M. W. Flanders.
Sudbury	S. Higgs.
Bradford	T. Ridley.

The annual meeting was held at Sudbury on the 4th and 5th of June, Mr. Higgs presiding. Sermons were preached by Messrs. Collins and Peachey. The letter prepared by Mr. Webb, on the Qualifications and Claims of the Christian Ministry, was adopted.

"It was resolved, That, deeming the state church to be flagrantly unjust and unchristian in its principles, and most pernicious in its influence upon the civil and spiritual interests of mankind, the ministers and messengers of the churches in this association hail with delight the assembly of the recent convention, in London, to promote the separation of the church from the state; and earnestly recommend the churches of the baptist denomination throughout the county to further the objects of the convention, by forming associations for that purpose.

"The following brethren were appointed a committee for 'The Suffolk Auxiliary to the Baptist Foreign Mission,'—viz., brethren Pollard, Lacy, Cowell, Neve, Alfred Catt, Joshua Catt, and Thomas Ridley. All the ministers of the association being members of the committee, ex officio; which committee is to co-operate with that which will be appointed by the New Association. And it is recommended to the joint committee to arrange for the visit of the deputation for sermons and public meetings, before harvest.

"Brethren Jennings and Hale, Higgs and Burton, Elven and Ridley, were appointed a committee to take such steps as may seem most desirable for introducing the preaching of the gospel, in connexion with the baptist denomination at Melford—it being considered there is an extensive field of labour in that place and neighbourhood, without interfering with, or in any way reflecting upon, any other section of the christian church.

"Brother Cowell then read the treasurer's account of the Home Missionary Society; and as ground is already purchased, and a substantial chapel about to be immediately erected at Botesdale, the centre of our Home Missionary station, it is hoped the churches will make the earliest possible arrangements for receiving Mr. Richardson, our home missionary, to collect for that very urgent and important object."

Statistics.

Number of churches		14
Baptized	123	
Received by letter	35	
Restored	6	
		164
Removed by death	35	
Dismissed	42	
Separated	32	
		119
Clear increase		45
Number of members		1829
Sunday scholars		1561
Village stations		41

The meeting in 1845 is to be at Otley, on the first Tuesday and Wednesday in June.

SOUTH WESTERN.

The following are the churches which compose this association :—

Falmouth	I. Watts.
Grampound	C. Baker.
Helston	C. Wilson.
Penzance	C. New.
Redruth	J. Spasshatt.
St. Austell	I. H. Osborne.
Truro	

The annual meeting was held, May the 22nd and 23rd, at St. Austell. Mr. Bond presided, and Mr. Spasshatt was chosen secretary. The circular letter, written by Mr. Spasshatt, is on Christian Zeal.

Statistics.

Number of churches		7
Baptized	22	
Received by letter, &c.	6	
		28
Removed by death	7	
Dismissed	2	
Separated	1	
		10
Clear increase		18

The returns are imperfect, the annual letter of the church at Grampound not having been received. The next annual meeting is to be at Truro, "on the Wednesday and Thursday after Whitsunweek, 1845.

NORTHERN ASSOCIATION.

The annual meeting of this association took place at Walsingham, Durham, on the 27th and 28th of May. The pastors of the churches, with the exception of two, were all present and well. The principal resolutions adopted were,—

"1. That the pastors and members generally endeavour, in the course of the year, to disseminate as widely as possible, the reasons of dissent

"2. That owing to a division in opinion among the churches on the subject as expressed in the association letters, the consideration of our approbation of the steps of the anti-state church conference be deferred till the following year.

"3. That the lately collected church at Sunderland, under the care of Mr. Kneebone, and the church at New Court, Newcastle, under the pastorate of Mr. Sample, be received into the association.

"4. That the church in North Shields be encouraged in the erection of their newly proposed chapel.

"5. That the next association be held at Stockton at Whitsuntide, 1845."

The whole of the services were spiritual, animating, and interesting.

Statistics.

Number of churches		10
Baptized	112	
Received by letter	25	
Restored	7	
		144
Removed by death	9	
Removed by letter	9	
Withdrawn	2	
Excluded	3	
		23
Clear increase		121
Number of members		771
Village stations		64
Sabbath scholars		990
Teachers		187

Two additional churches were added.

NEW CHAPELS.

NEWPORT, MONMOUTHSHIRE.

On the 25th and 26th of June, 1844, the "Baptist Temple," in Commercial Road, was opened for divine worship, and was literally crammed on each service. Eleven brethren in the ministry officiated on the interesting occasion. On the former evening a church was organized of eighty-four members, and Mr. T. Morris, late of Pontypool, was recognized as their pastor. On the Wednesday services were held at seven, ten, two, and six o'clock. The foundation stone had been laid on the 7th of August last. The chapel measures fifty-one feet by forty-one within the walls, with extensive galleries and a large Sunday school-room underneath, forty feet by fifteen; and the whole have been invested in trust, according to the rules of the London Baptist Building Board. The expence incurred by this undertaking amounts to £1000.

BISHAMPTON, NEAR PERSHORE.

June the 12th, a small neat baptist chapel, capable of seating 150 persons, was opened at Bishampton for divine worship, on which occasion the Rev. B. Wheeler of Bampton, Oxon, preached in the afternoon, and the Rev. A. M. Stalker of Blockley in the evening. The congregations were numerous and very respectable. The ground on which the chapel is built was generously given by a respectable farmer and freeholder of the village, by whose exertions and example a liberal subscription was made, so that the remaining debt on the chapel is under £20.

MINETY, GLOUCESTERSHIRE.

In this village about twenty years ago a little chapel was erected in the baptist denomination. A few persons were baptized when a small church was formed, but the members became corrupted by sentiments of a licentious tendency, which soon destroyed all usefulness, and rent the cause in pieces. The hearers forsook the chapel, consequently it was soon shut up; the members disgraced themselves, quarrelled, and dissolved. Mr. Brown, a pious farmer in the village, has taken this dilapidated chapel in hand and repaired it at his own expence, and it was reopened on Tuesday, July the 9th, 1844; Mr. Martin of Malmsbury preached in the morning, and Mr. Heath, independent minister of Lea, Wilts, in the evening. There were many to hear, and we hope not in vain. May the Lord prosper this second attempt to open blind eyes and unstop deaf ears at Minety, and turn poor thoughtless sinners from the power of sin and Satan to God.

NEW CHURCH.

BLAKENEY, NORFOLK.

On Tuesday, July the 16th, a church was formed at this place on open communion principles, deacons chosen, and Mr. J. Cragg unanimously elected as their pastor. Brethren Brock of Norwich, and Gouch of Fakenham, took the prominent parts of the service; the former delivering a discourse on the Constitution of a New Testament Church; the latter On the Scriptural Duties of Members, Deacons, and Bishops of Christian churches; both presiding at the formation of the church, and administration of the Lord's supper. The congregations were good, and the day, we sincerely hope and pray, will be long remembered by the inhabitants of this sea-port and its locality. The number of members associated in Christian fellowship in this infant church are twenty-two. May the Lord continue to bless and increase them a hundred fold, by the outpouring of his gracious Spirit according to promise!

ORDINATIONS.

HAY, BRECKNOCKSHIRE.

On Wednesday, June 17th, Mr. Ethelidge was ordained pastor of the baptist church in this town. The morning service commenced with reading the scriptures and prayer by brother Griffith, late of Madagascar. Brother Owens of Langviangle explained the nature of a Christian church; brother Stanley of Peterchurch asked the usual questions, and received satisfactory answers; brother Thomas of Hereford offered the ordination prayer; and brother Denham of Cheltenham gave the young pastor an affectionate charge. In the afternoon brother Thomas of Hereford appropriately addressed the young people assembled. And in the evening brother Blackmore of Kington preached an evangelical discourse to the church and congregation. The attendance throughout the day was numerous, and the enjoyment of it will not be soon forgotten.

CHESTERTON, NEAR CAMBRIDGE.

On Wednesday morning, June the 26th, after an introductory discourse by the Rev. Charles Stovel, a baptist church was formed in this place. It contains fourteen members, most of whom were dismissed from the church in Cambridge under the pastoral care of the Rev. R. Roff. The ordination of Mr. J. Roberts, late of Horton College, as pastor of the newly formed church, took place in the afternoon. The Rev. E. L. Forster of Stony Stratford proposed the usual questions, and received the confession of faith; the Rev. J. H. Brooks of Ridgmount offered the ordination prayer, and the Rev. J. Acworth, A.M., president of Horton College, Bradford, delivered the charge. In the evening the Rev. R. Roff addressed the members of the church in a discourse founded upon 1 Thess. v. 12, 13. The Rev. Messrs. Flood of Melbourne, Cantlow of Shelford, Thodey, independent, of Cambridge, and other ministers in the neighbourhood, took part in the interesting solemnities of the day. On the preceding evening the New British School Rooms and vestry, attached to the chapel, were opened: they are so arranged as to afford accommodation for the sabbath school children at public worship on the Lord's day, and it is hoped that the schools to be conducted in them by two of the members of the new church, who have been trained in the Borough Road Institution, will prove eminently conducive to the prosperity of this infant cause.

WHITE'S ROW, PORTSEA.

The Rev. Henry Williams, late pastor of the English baptist church, Brecon, having accepted the unanimous invitation of the church and congregation at White's Row, Portsea, entered upon his labours the 30th of June, 1844.

NAUNTON, GLOUCESTERSHIRE.

The Rev. Edward Neale of Headington, near Oxford, has accepted a unanimous invitation of the church at Naunton, Gloucestershire, to become their pastor, and purposes (D.V.) to enter upon his office in September.

RECENT DEATHS.

MR. PETER SWINTON.

This excellent man was born Dec. 12, 1755, in the neighbourhood of Hill Cliff, near Warrington. His childhood and youth passed away without any remarkable occurrence. He was brought to the knowledge of himself as a sinner, and to the reception of Christ as his Saviour, when about thirty years of age, through the instrumentality of the late John Thompson, who was a remarkably zealous and useful preacher of the gospel. He had been in connexion with the Wesleyan Methodists, but from reading the word of God, without an acquaintance with any baptists, he was led to doubt the truth of some sentiments he held, and following the convictions of his mind, he was immersed on a profession of his faith in Jesus Christ. As he gained his livelihood by teaching a day school at Latchford, a place in the immediate vicinity of the town of Warrington, his schoolroom was appropriated to the spread of the light of life. Here he preached the word with great success. Numbers were attracted to hear the word from his lips, and the power of the Spirit being manifested, he had the pleasure of administering the sacred ordinance to many individuals at different times.

Amongst some of the earliest was our deceased friend. He was baptized in the night; so great was the public feeling at that time against the ordinance, that it was judged improper to attend to it at any other time. A trustee of the Hill Cliff Chapel, which had been closed for many years, but where there is reason to believe there had been a baptist church as early as the year 1600, hearing of what was going on at Latchford, came to hear the word in the school-room; and being satisfied with the minister and character of the people, gave up the premises into their hands for the payment of the small sum of £13 13s. A church was formed, and our friend was chosen one of the deacons. This was in the year 1792.

This office he sustained to the end of his life, a period of more than fifty years; and all who knew him can bear testimony that he used the office of a deacon well. He was

stedfast in his adherence to the cause, regular in his attendance on the means of grace, and ever exhibited a peaceful and conciliatory disposition. The prosperity of the church lay near his heart. Through life this was exhibited in the whole of his conduct. The prayer meeting was seldom held without seeing his face, and hearing his voice; if ever absent the conviction was, that something serious had occurred. When eighty-eight years of age he regularly attended four services in the house of God on the sabbath day: the early prayer meeting, besides three times on the ministry of the word. In every church there are difficulties, and they who sustain office have to feel them most. But our friend never swerved; he stood by the church when the floods of opposition were most violent, and many deserted it. His prayers were heard, his labours blessed, and he saw Zion prosper ere he was called to his reward. His brother John, for some years before his death, was pastor of the church, and he has left a son who at present is one of the pastors of the baptist church at Little Leigh.

His last affliction was short. In it he was greatly supported. Christ was his hope and confidence when sinking in the arms of death. His prospects rested on the blood and righteousness of Christ. He murmured not: the will of the Lord, he said, was best, and to that will he patiently bowed. A few hours before his death, whilst sitting up in bed, his breathing being difficult, and the tear rolling down his furrowed cheek, in answer to a question as to the state of his mind, in broken accents, he said, "I am quite comfortable. 'God shall wipe away all tears from our eyes.'" Soon after he was called away in the possession of the cheering hope of the promised rest.

REV. WILLIAM GRETREIX.

Died at Hetton, January the 16th, 1844, Mr. W. Gretreix, aged 72, formerly pastor of the baptist church, Sans Street, Sunderland. He lived a life of faith, characterized with the fruits of holiness, and thus in a good old age died in peace, when he was removed from this scene of trial to those mansions Jesus hath prepared.

REV. THOMAS WILLIAMS.

Died, June the 27th, 1844, at Penlan, near Mydrim, aged 74, the Rev. Thomas Williams, the minister of the baptist church assembling at Salem and Enon, in the county of Carmarthen. He was received a member at Salem above fifty years ago, and has been its faithful and indefatigable minister for forty-three years. On the Tuesday after his death a great number collected to attend his remains to his long home. The Rev. D. Williams prayed at Penlan, and Rev. T. Williams, Lanstephan, preached from Heb. xiii. 7. In Salem Chapel the Rev. Benjamin Thomas, Narberth, preached from 2 Tim. iv. 7, 8; and the Rev. H. W. Jones, Carmarthen, delivered an address at the grave, in which he delineated the most distinguishing features of his character, as pure in his deportment, affectionate as a parent and husband, unwearied as a pastor, and ready to administer relief to the sick and the afflicted, which failed not to gain for him great and universal esteem.

MR. W. KNIGHT.

Died at Bishampton, May the 27th, Mr. William Knight, in the nineteenth year of his age; a consistent member of the baptist church, Pershore. As a Christian his profession and conduct bore a pleasing testimony to the reality of his faith, and as his life had been calm and tranquil, so his death was serene and peaceful; he spoke of the event with all calmness imaginable, knowing in whom he had believed; and as he lived in the fear and service of God, so he died in the exercise of that faith which, realizing the divine presence, makes the chamber of death the gate of heaven.

MRS. T. D. KNIGHT.

On sabbath morning, the 30th day of June, at 26, Aldergate Street, London, at the age of sixty-seven years, Mary, the beloved wife of Mr. Thomas D. Knight, was suddenly removed by apoplexy from this world to that abode where the sabbath never ends. It was the privilege and happiness of Mrs. Knight, in very early life, to choose the better part which can never be taken away. About the year 1791 she openly professed her attachment to Christ, and became a member of the church in South Street, Exeter, then under the pastoral care of the Rev. William Clarke, formerly of Unicorn Yard, London; but in the year 1799, removing to Battersea, she joined the church over which the late Rev. Joseph Hughes was pastor, and of which she continued a consistent member until her decease.

GEORGE DEANE, ESQ.

July the 25th, at his house, Clapton Square, Hackney, George Deane, Esq., in his seventy-second year. About fifty years ago he was baptized by the late Rev. Joseph Swain at Walworth; and was, for a considerable period, one of the deacons of the baptist church there, during the pastorate of the Rev. John Chin. His end was exceedingly tranquil, and his faith and hope in the precious gospel unwavering.

REV. T. WATTS,

The late pastor of the baptist church at Streatham, in the Isle of Ely, was born at Cottenham, September the 22nd, 1777. In early life he was gay and thoughtless. About the age of twenty-six, his mind became deeply impressed under a sermon preached by Mr. Stephen of London. From that period he became a man of prayer, a devout Christian. He was eminent for piety, had a singularly pleasing gift in prayer, and lived much under the influence of divine grace. He entered the ministry about 1820 at Waterbeach, where he laboured about three years. He then removed to Oakington, where he became the pastor of the church, and continued with them about twelve years. Not seeing his labours blessed as he desired, he complied with an invitation from the church at Streatham, where he continued till his last illness. He bore his affliction with great patience and resignation. He died at Cottenham, June the 5th, 1844, in the sixty-seventh year of his age, leaving a widow and five children to lament his loss.

MR. WILLIAM BALLARD, SENIOR.

A member of the church assembling in the Lower chapel, Ock Street, Abingdon, departed this life on Friday morning, July the 19th, 1844. He had been for upwards of forty years a member of the above church, and during a great part of that period he held the office of deacon. He was in his sixty-fourth year. During his last painful illness he enjoyed abundantly the consolations of religion, and his end was peace. A short time before his death he forwarded to his fellow Christians a kind message, exhorting them to continue in the grace of God, and to avoid worldly alliances. He died, looking for the mercy of our Lord Jesus Christ unto eternal life.

MISCELLANEA.

PROFITS OF THE MAGAZINE.

The half-yearly distribution of the profits took place on the fifth of July, when the following sums were voted :—

	Recommended by	
E. A.	W. H. Murch	£4
E. L. H.	John Fowler	4
M. C.	Thomas Winter	4
S. W.	I. M. Soule	4
M. V.	J. Simmons	4
J. F.	Hugh Jones	3
M E.	Timothy Thomas	3
A. D.	Timothy Thomas	3
H. B.	C. Elven	4
E. H.	John Fry	4
H. W.	Timothy Thomas	3
J. C.	Thomas Middleditch	4
M. N.	Shem Evans	£4
J. A.	John Boulter	4
E. G.	Joseph Pruse	4
P. T.	Samuel Kent	4
R. H.	John Jones	3
E. G.	Samuel Nicholson	4
M. T.	Benjamin Thomas	3
M. G. S.	W. H. Murch, D.D.	4
V. D.	John James	3
M. E.	Thomas Morgan	4
R. P.	William Thomas	3
H. C.	J. H. Frost	4
S. C.	George Jayne	4
M. D.	Benjamin Thomas	3
J. W.	Daniel Davies	3

BAPTIST THEOLOGICAL EDUCATION SOCIETY.

At a meeting of the committee of this society, held at the Mission House, July 11, 1844, it was resolved to commence operations by placing out three students as soon as the necessary arrangements can be made. The committee feel encouraged to proceed by the pecuniary assistance already rendered them, and still more by the numerous testimonies of approbation of their plan, and promises of support which they have received: they confidently hope, when once the work is begun, that the society will receive such support as shall enable them continually to increase the number of the students.

Subscriptions and donations will be thankfully received by the treasurer, Joseph Fletcher, Esq., Union Dock, Limehouse; or at Messrs. Barclay, Bevan, Tritton and Co. Bankers, Lombard Street. All other communications to be addressed to the secretaries, the Rev. J. Cox of Woolwich, or Rev. John Statham of Reading, Berks.

The following are the regulations respecting candidates for admission :

"That every candidate for the Christian ministry, who shall be desirous of enjoying the benefits of this society, shall be recommended by the church to which he belongs 'as having a good moral character, and as possessed of real piety;' and also by two baptist ministers, one of them being the pastor of the church, if the church has a pastor at the time, 'as fitted by natural endowments and spiritual qualifications, to receive instruction with a view to the ministry of the gospel.'

"That every candidate shall submit to such examinations, or trial of gifts, as the committee shall think proper.

"That the candidate, when approved by the committee, shall be placed under the care of a baptist minister (such minister not being the pastor of the church to which the candidate belongs) for three months on probation; and if, at the expiration of that term, the tutor report favourably, he shall be continued under his care as long as the committee shall direct; but that, except in special cases, the term of study shall not exceed two years.

"That every candidate shall promise to submit to such regulations as may be made for the preserva-

tion of order in the family by the tutor under whose care he shall be placed; and to undertake such engagements as may be allotted to him by the tutor, in preaching or otherwise, in order to the improvement and useful application of his gifts.

"That the instruction given by the tutors shall comprise the principles of biblical interpretation, theology, ecclesiastical history, the composition of sermons, pastoral duties, and such other branches of knowledge as may be deemed most useful.

"That whenever practicable, the candidate or his friends shall be expected to furnish a proportion of the expense of his board and education."

BAPTIST FUND.

At a meeting of the managers of the Baptist Fund, held at the Mission House, Moorgate Street, 9th of July, 1844, the Rev. James Smith in the chair, it was unanimously resolved:—

"That the fundees have, with deep regret, received the report of the decease of Joseph Gutteridge, Esq., of Denmark Hill, which took place on the 5th of May, 1844, and in the ninety-second year of his age. Although his devotion to the cause of Christ in general, and particularly to the interest of the baptist denomination—the continuance of his faith and hope through a public profession, maintained without blemish for sixty-seven years, through many trials and to an advanced age—and the peace with which his long and useful life was terminated, demand from believers gratitude to God, and encourage them to be faithful and stedfast in every department of Christian duty and privilege; this act of divine providence has subjected his relatives and friends to a painful bereavement, and withdrawn from the operations of this society one of its most active and efficient supporters.

"Mr. Gutteridge became a manager of this fund in 1794, and was chosen one of its treasurers in 1798. Its annual income from funded property was then about £500. From that time until his death, a period of forty-six years, he continued to take the greatest interest in its proceedings and welfare. He deeply sympathized in its objects, rejoiced over the relief it afforded to poor but faithful ministers, he attended to its business with unwearying constancy, and principally through his own influence and management saw its annual income from funded property raised to upwards of £2,000. The remembrance of his prudence, candour, and persevering activity in the conduct of their business, will endear his memory to all the fundees who were associated with him in this labour, and nothing could reconcile them to his departure but the reverence they owe to the divine will, and the confident hope they entertain of his increased happiness. In recording those feelings so justly due to the memory of their departed friend, the fundees hereby request their secretary to give the strongest assurance of their sympathy to his bereaved relatives.

MELKSHAM.

On Thursday, June the 14th, about seventy persons took tea together in the Forest Chapel, near Melksham; after which several ministers expressed in short and suitable addresses, their respect and regard for, and regret at, Mr. Russell's intended removal. J. L. Phillips, Esq., who took the chair, assured Mr. Russell of an interest in the prayers of his people, and Mr. Russell very affectionately exhorted all present to love one another, and remember him in their supplications at a throne of grace, promising to bear them in mind when he sought God's blessing.

On Thursday, June the 21st, Mr. Russell met nearly all the members in our large school-room, and took tea with them. After tea, a few friends made some observations on the peace and harmony which the church here has enjoyed since the pastor just about to leave us had settled over us; and the importance of Christian charity in our intercourse with each other; and especially in the selection of another minister. All present seemed deeply affected.

On Lord's day, June the 23rd, the farewell sermons were preached at Forest in the afternoon, and in the large chapel in the evening. The following hymn was sung on the occasion:—

Servant of Christ, farewell!
May God thy course prolong!
Go, and to sinners tell
What claims to God belong:
And may his grace attend the sound,
To quicken many souls around.

Servant of Christ, farewell!
May grace attend thy way
To snatch mankind from hell—
To teach God's saints to pray:
To build a house to Jesus's praise,
That fair shall stand to distant days.

Servant of Christ, farewell!
Nor may thy labours cease
Till thou hast seen full well
The Saviour's church increase;
Fixed on a rock that never moves,
But like a bulwark ever proves.

Servant of Christ, farewell!
Our prayers thy course attend;
Our love unchangeable
Shall with our wishes blend:
Believing this, although we part,
We yet shall still be joined in heart.
Once more, dear friend, farewell!
May we who here remain,
Not live insensible,
Nor show past labour vain;
But prove when Christ himself comes down,
Thy great reward, thy joy, thy crown!

HENLEY-IN-ARDEN.

Mr. J. Clarke, who had been in connexion with the primitive methodists as a travelling preacher for eleven years, was baptized by the Rev. W. C. Bottomley on Lord's day, July the 30th, and received into the baptist

church at Henley-in-Arden. In the evening he preached from Isaiah viii. 20, "To the law and to the testimony."

SUNDAY SCHOOL SUGGESTIONS.

The committee of the West London Auxiliary Sunday School Union, has issued a circular from which we cheerfully give the following extract:—

"The committee wish to draw the attention of ministers, deacons, and members of churches, as well as superintendents, secretaries, and teachers of Sunday schools, to the following subjects.

"1st, The necessity of establishing efficient and well conducted bible classes for young persons, in connexion with every sabbath school.

"2nd. The formation of suitable lending libraries for young people and scholars of Sunday schools.

"3rd. The establishment of classes for the youngest scholars in the school, upon the collective system.

"It is well known that there is a feeling very generally entertained by senior scholars, that they are too old for the usual classes of the sunday school; this feeling, for the want of proper oversight and direction, too frequently estranges the affections of the youth, first from the school and then from the teachers; and for the want of a suitable class in which to place these young people, they are led to seek employment and pleasure in forbidden, degrading, and sinful objects; and thus the youth, once the joy and hope of the pious teacher, is lost to the school and the church, and too often found sunk in depths of crime, degradation, and misery. The bible class for senior scholars does appear to be the great desideratum for checking the increase of vice in some of its varied forms, by retaining the youth of our sabbath schools, by transferring them from a lower to a more matured nursery of the church, where their minds are brought into close contact with the truth, and therefore more likely to become impressed with the importance of seeking redemption through the blood of the Lamb; and when thus prepared, they have become fit candidates for admission to the church of Christ.

"In order to command the serious attention, due respect, and filial affection, of the members of the bible class, it requires a teacher of a superior mind, and more than common attainments; 'apt to teach,' and devoted to the work; with the mind imbued with love to God, and an undying zeal for the salvation of the soul. In the hand of such a person what would not the bible class become? It would emphatically be the nursery of the church; a source from whence would flow our future well trained teachers for the succeeding generation; it would supply arduous self-denying members for the Christian church; it would be the means of raising up a faithful band of labourers, to carry forth the glad tidings of salvation, not only through our own metropolis, nor happy island merely, but over the entire globe.

"In connexion with the bible classes, it is desired to draw your attention to the necessity of providing suitable works for the perusal of these young people, and also for the youths in the reading classes of the school. These books will greatly tend to form the taste for intellectual, moral, and religious reading; and will take the place of works of a light and doubtful, if not of a decidedly irreligious character.

"The committee of the Sunday School Union, having considered the great benefits resulting to the children, from a well-selected lending library, have in consequence been induced to make a selection of such books as are most likely to be of the greatest use in such libraries, and in order to assist schools in needy circumstances in purchasing a library, have resolved to let such schools, upon suitable recommendation, have

A LIBRARY OF THE VALUE OF

£	s.	d.		£	s.	d.
8	0	0	for	3	0	0
7	0	0	"	2	12	6
6	0	0	"	2	5	0
5	0	0	"	1	17	6
4	0	0	"	1	10	0
3	0	0	"	1	2	6
2	0	0	"	0	15	0

"It is therefore in the power of every Sunday school to possess a library of choice and valuable works for the home use of the scholars.

"Before closing these brief observations, it may be necessary to say, that in several sabbath schools in this auxiliary, an experiment has been tried to teach the children of the lowest classes upon the collective system, similar to that adopted in infant day schools. The plan has succeeded admirably, and exceeded the sanguine expectations of its warmest promoters."

RESIGNATIONS.

Mr. J. P. Briscoe, pastor of the second baptist church, Boston, Lincolnshire, and author of an essay on the Sacrifice of Christ, has resolved on the resignation of his present pastoral charge, and is open to an invitation from any destitute church.

We understand that Mr. John Bass, author of Reciprocal Duties, &c., &c., has resigned his pastorate over the baptist church in Aylsham, Norfolk.

MARRIAGES.

At the baptist chapel, Waltham Abbey, by the Rev. James Hargreaves, July the 10th, Mr. JOSEPH FREEMAN of Stratford, to Miss ELLEN HERSEE of Waltham Abbey.

At the baptist chapel, Guilsborough, Northamptonshire, by the Rev. William Cherry, June the 20th, Mr. JOB WILFORD of Naseby, to Miss CAROLINE EVERARD, only daughter of Mr. John Everard of Naseby Lodge.

At the baptist chapel, Rawden, by the Rev. W. Liddell, July the 16th, Mr. THOMAS STEAD of Bradford, to HANNAH, youngest daughter of Mr. Michael BILLINGSBY of Bowling Iron Works.

At the baptist chapel, Chesterton, by the Rev J. Roberts, June the 22nd, Mr. ALFRED IBBERSON, to Miss E. THRIFT, both of Chesterton.

At the baptist chapel, Mill Bay, Folkstone, by the Rev. D. Parkins, June the 25th, 1844, Mr. JOHN VINCENT ALLEN of Dover, to Miss ELIZABETH FORREST of Folkstone.

CORRESPONDENCE.

PROFITS OF THE SELECTION.

To the Editor of the Baptist Magazine.

MY DEAR SIR,—I have very great pleasure in informing you that the trustees of the Selection Hymn Book have just voted upwards of £180 from the profits arising from its sale during the year 1843, to the widows and orphans of ministers and missionaries of the baptist denomination, a list of which we hope you will oblige us by publishing in the September magazine.

The late Mr. Ivimey once said to me, "If the Baptist Magazine was only brown paper, every one in the denomination should take it for the sake of the widows." The remark would equally apply to the Selection Hymn Book; but I congratulate you that your book and ours are both so well worth their cost that every purchaser may rejoice that he is not only helping the widow, but that he has obtained the most ample value for his money. Upon looking at the progress of the Selection among our churches, I am exceedingly glad to see its sale is constantly increasing as it becomes known, and the result is, that the trustees can increase their grants to the widows. During the first fourteen years of its publication we distributed upwards of £1600, and now the fifteenth year has passed, we have exceeded £1800. The trustees from the first felt it their duty to make the largest votes to the widows of those ministers who introduced the book into their congregations; and as those have necessarily increased, so the trustees have been less disposed to listen to the applications of parties who can have no claim upon them; and on the other hand they have been always concerned to let the churches see that by using the Selection they were making some provision for the widows of their pastors, in case they should need it. The expenses of management are under £2 per annum, so that it may be fairly said that the whole of the profits are given away. Some of your readers may feel an interest in knowing that more than one hundred and forty thousand copies have been sold, and upwards of twelve thousand during the past year, so that the book has evidently a strong hold on the affections of the denomination.

I remain, dear sir,
Yours truly,
ALEX. SAUNDERS, *Sec.*
170, *Regent Street, July*, 1844.

AGED AND INFIRM MINISTER'S SOCIETY.

To the Editor of the Baptist Magazine.

MY DEAR SIR,—At the annual meeting of the Society for Aged or Infirm Baptist Ministers, held at Bristol on the 25th of June last, the Rev. Joshua Russell was requested to continue in the office of secretary for another year, with the understanding that all letters and communications should be sent to me at Melksham, to which he has kindly assented. Allow me to state two or three reasons why this society is worthy of greater support from the ministers and laity of our denomination than it has hitherto received:—

1. As to ministers; the beneficiary members have, in accordance with the rules, a legal and vested right to their share of the annual income whenever either by age or infirmity they are entitled to claim, which right is wholly independent of the will of the committee.

2. The number of beneficiary members at present is only one hundred and twenty-six, who each contribute their guinea a year, making £132 6s.; whereas the amount divided this year was £232 11s. 9d, besides an investment of £250 three per cent. consols, showing that it must be an advantageous society for ministers to enter.

3. Our ministers and laity should consider that by the aid of this and similar societies, if well supported, all our infirm and inefficient ministers might be so far provided for as to induce them to relinquish their charge to younger and more efficient men, or to have such associated with them in the service of their Divine Master.

It is well known that many an interest in our denomination languishes and decays, from the worthy minister who has worn out in our service being obliged to continue his pastor-

ate for the maintenance of himself and family. This ought not to be; but we are not justified in condemning a worthy and perhaps once successful minister on this account, till by contributing to this or a similar institution, we provide the means for his support. I shall be happy to forward the report for 1844, which is just printed, with the rules, to any friend who may kindly wish it. If from the lapse of time or change of circumstances any new rule may be required, such new rule, when carried at an annual meeting, must be sent to each beneficiary member for their approval, and if a majority approve, the new rule will become law at the succeeding annual meeting. Your valuable miscellany being essentially a denominational one, has emboldened me to occupy so much space for so truly a denominational object.

I am, dear sir, with much esteem,
Yours faithfully,
J. L. PHILLIPS.

Melksham, July 17, 1844.

EDITORIAL POSTSCRIPT.

The hearts of twenty-seven widows — widows of men who spent their lives in seeking the good of our churches with very inadequate pecuniary recompense—will be gladdened by the half-yearly distribution of the profits of this magazine, the particulars of which a preceding page specifies. Ninety-eight pounds were apportioned by the proprietors, at their meeting in the beginning of July, to these deserving objects of Christian kindness, who were formerly partakers of their husbands' privations, and to whom now even a little help is important. Many of our correspondents have asked a question within the last few months, which we may advantageously take this opportunity to answer. Kind inquiries have been received from many quarters, whether the sale of the magazine has been injured by the competitors for the support of the denomination which have recently arisen. It has not been diminished as much as might have been reasonably expected from their number and diversified claims; but we regret to say that our sale is not now quite as large as it was last year. Till this year, the sale of the series commenced in 1838 had been gradually rising; but now the number sold is rather smaller than it was twelve months ago. The monthly remittance to the proprietors is in consequence decreased; and when the time for the next half-yearly distribution comes, one or two widows will experience disappointment. It does not become us to exhort or moralize on the occasion; the reader, with the fact before him, can draw inferences for himself. The fact, we do not think it right to conceal. Public interests seem to demand the statement, though it is one that it is not pleasing to make; and, as we announced from time to time the increase of the funds at the disposal of the proprietors, candour requires this avowal.

Since the Missionary Herald went to press —in which reference will be found to very shameful proceedings in the Bahamas—the secretary of the Baptist Missionary Society has received from the colonial office an assurance that Lord Stanley feels it incumbent on him to transmit a copy of the statement to the governor of the Bahamas for his report. In the mean time, we trust that throughout the country intercession will be made for our oppressed and injured brethren, especially at the prayer meeting on the first Monday evening in the month, that they may be richly endued with the wisdom which they need, and that the trials they have been called to sustain may be overruled for the furtherance of the gospel.

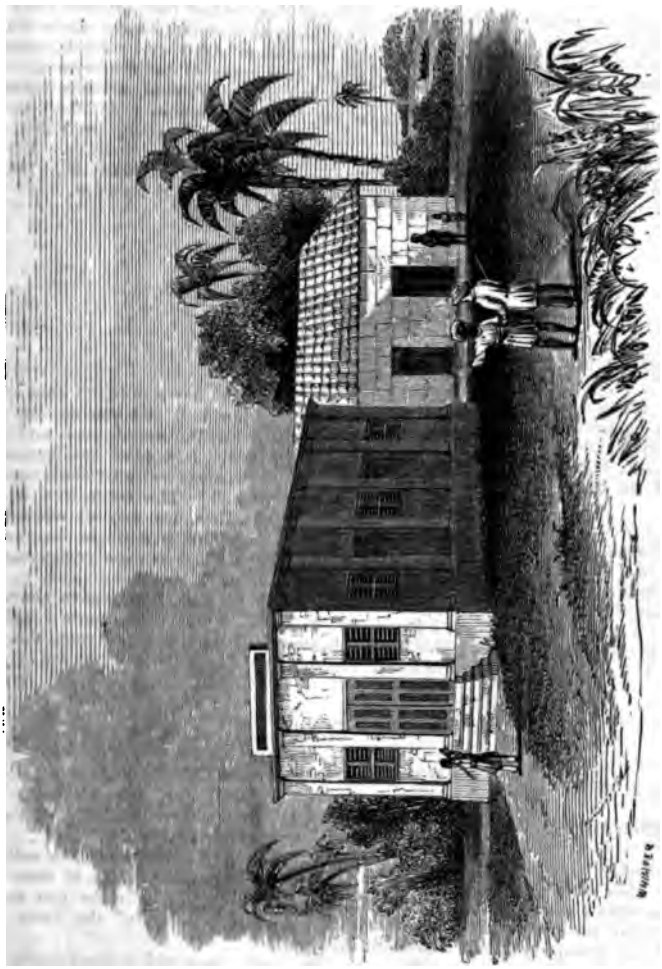
England never suffers materially from dry weather; and we have new cause for gratitude in the abundance of the crops with which the country is now laden. But in Jamaica, the long continued drought, combined with the monetary difficulties under which the colony has been for some time labouring, is producing much distress; this affects severely the classes of whom our churches are composed, and we regret to learn is occasioning such serious inconveniences to some of their pastors, as call for British sympathy.

In a letter from Mr. Johnston of Cupar is the following passage, which was prepared for the printer some months ago, but accidentally omitted:—"It is said that Sir William Sinclair of Heiss, the first Scottish baptist of modern times, was baptized in England. It must have been somewhere about one hundred years ago. Could any of your correspondents let me know from church books, or any other source, where, by whom, and the precise date when, he was baptized, or of what church he was a member? It is most likely to have been in London. I would thank you, Mr. Editor, to insert this query in your valuable magazine, and would be glad if any who know any particulars regarding Sir William would communicate them."

The first volume of the Wycliffe Society's publications, containing select writings of Wycliffe, under the editorship of the Rev. Dr. Vaughan of Lancashire College, is in the press, and will be ready for delivery to subscribers in the ensuing autumn.

As some correspondents are accustomed to forward their letters to the editor's private residence, it is necessary to say that he has removed from the house he has occupied the last three years, and that his address now is, 24, ACTON PLACE, KINGSLAND ROAD.

THE MISSIONARY HERALD.



NEW CHAPEL AT COOLEY BAZAR, CALCUTTA,
Opened for Divine Worship, November 2, 1843.

ASIA.

CALCUTTA.

At the time of our most recent advices from Calcutta, the lives of all our missionaries had been preserved, in the midst of prevailing pestilence. Cholera and small pox had been raging, and great numbers of Europeans, as well as natives, had fallen. The police returns of deaths in Calcutta alone, for February and March, were more than 20,000! Mr. Leslie writes thus, May 14th:—

This has been an awful year for cholera. Blessed be God, however, that all the missionaries have hitherto been preserved. Truly it is not the least part of a missionary's trials to be living in a place where he is perpetually seeing his fellow-creatures smitten down before him in a moment, and where he cannot help fearing that the next dart that flies may strike himself down, or some other that may be near and dear to him. It is believed that not less than between forty and fifty thousand died in Calcutta alone during the months of April and March,—among whom were many of our countrymen. We have lost one or two most valuable members of our baptist community. All the missionaries are pretty well, excepting Dr. Yates, who is at present laid down on his couch. I hope, however, that he is not seriously ill. He has often similar attacks to the present.

HAURAH.

Mr. Morgan writes as follows:—

Since the commencement of the present year, I have baptized three persons, two of whom are natives, and the third a respectable English lad, only fourteen years of age, who has attended the bible class for about two years.

I cannot refrain from mentioning an instance of maternal cruelty that came under my notice: late on a certain evening, while I was going to invite children to school from house to house, I saw something wrapped in a cloth under a tree. Upon inquiry, I found that it was a child about a week old. The mother said, It will die: I am too ill to nurse it, and too poor to buy it milk. I said to the neighbours, How is it that you do not help her? They said, We are all poor, and it is not our business. I supplied the immediate wants of the woman, and afterwards saw the child doing well. The truth is this, the woman is a widow, and they all wished the child to die. This is a single instance of what I am afraid is a common occurrence in this country.

The more I know of the native character and its fearful depravity, the more I feel my obligation to bring within their reach the only effectual remedy for the moral disease of man.

DINAGEPORE.

A letter from Mr. Smylie, dated April 23rd, contains the following observations:—

God is silently but surely working the death of the idols of India. I cannot mention the time when I saw a brahman, pundit, or Hindu of any caste foolhardy enough to step forward and attempt to defend a stock or a stone. So far the victory appears to be our God's; we are nevertheless awfully humbled to see that the Holy Spirit is not yet poured out from on high. We are in the valley of dry bones; but the deliverance of man from the bondage of sin may come just as unexpectedly as did that of the Jews from Babylon.

The Hindus have seldom any thing to say; they receive books, and many of them read them. Several persons, both Hindus and

Musalmans, have called at our house, wishing to be admitted; but as I do not see in them the spirit I could wish, I have advised them to consider what they are doing, and not to deceive themselves. The man that would say India is what it was ten years ago, must either have lost all recollection or all reason.

The Musalmans evidently feel the dying pangs of a sinking cause. They have begun to have meetings in the town of Dinagepore twice a week. I am told at those meetings they are taught some kinds of prayer, and above all to beware of viafar padires. This might be expected, because they have nothing to fear from Hinduism.

They have now begun to print and sell books, several of which I have seen. They are not the kind the people need. They are not calculated to inform the mind in any thing that is good or useful. They are well adapted to irritate and provoke the mind to a contempt for every thing which is really holy. One of them now before me shows their contempt for Christianity and love for their own way. They try to defend themselves in the following manner:—the prophets had more than one woman, so may we. To this I have told them, that the prophets were mere instruments through whom the word of God was handed to us. We do not make saviours of them in any one way; we are not to copy their infirmities, but their good actions. Moses did not choose more than one companion; why not follow him in this thing? But without going to the prophets, your own consciences condemn you in many things, and if you do not find a Saviour before death, God will surely justify that condemnation. In another place they say that the Jews demanded a miracle of our Lord, but as he could not produce one, he answered, "As Jonah was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth." They say this passage proves that Christ could not work a miracle, while it actually contains a revelation of the greatest of all miracles. They go on to say, Christians are as bad as we. They keep women; and if they do not eat opium, they drink. If they have not dancing women, they have a theatre, which is the same thing. They have taken our lands from us, and what more can they do? Go teach them before you come to us. All this has been answered, but the more clear the evidences against them are, the more furious they become. We do teach our own countrymen, and the Saviour we offer to you, we offer to them; and if you will sin together, you must go to hell together. Sin is sin, whether in you or them. Their name will not save them, nor will your being called the followers of the faithful, and true believers, save you. A Saviour and Mediator you must have, and that Saviour and Mediator must be holy in all things. He must be able not only to redeem you from Satan's power and dominion, but to make you holy; not only to make you holy, but to reconcile you to God from whom man has fallen. We are altogether gone from God's likeness, and have chosen the likeness of Satan. But act like men; go to those with whom you find fault; tell them your minds as you tell it me, but do it in a proper spirit, not in wrath and abuse. Ridicule and abuse are no argument; it is no evidence of a thing being true. When I first heard these arguments I was not aware they had appeared in print; I however told the man who used them, they were not his, nor of Musalman origin, but taught by some European.

JESSORE.

The following account of a tour in this populous district, which lies to the east of Calcutta, is from Mr. Parry:—

Through mercy we returned yesterday after an absence of about seven weeks, the greater part of which period we spent in visiting the churches to the south. I went out beyond my usual route to preach the gospel to the heathens at Gopál-ganj, situated about sixty miles to the N. E. of this place. I spent two days in the above named place, and preached there on a market day to a large number of auditors, and distributed with some exertion about three hundred tracts and gospels. I found the people unusually eager to obtain books. I was occupied fully for three hours in supplying the applicants with tracts. With a few exceptions, all who took tracts could read, and I hope some who were incapable of reading, will learn the contents of the tracts they took, by getting their friends to read them, and listening to the instructions which the tracts contain. I was glad to find both Hindus and Muhammadans quiet and attentive to my message. I endeavoured to spread the light of the gospel amongst the inhabitants of the villages near Gopál-ganj. Some of them appeared rather shy, as they had never seen a person of my description traversing through the villages. But when I entered into a familiar conversation with one or two persons, others took courage and approached me, and I had the satisfaction of

instructing a good number. I was addressing a few auditors by the side of a road, and some proposed to me to sit down and they would do the same, but another person invited me to go over to his house. I complied with his polite invitation, and all my hearers followed me. I was conducted to a small house which is used for accommodating visitors. The house was soon filled with young and old men, who all seemed very desirous to hear what I had to say. I spoke for about an hour, and all listened with great attention to my exhortation; and some said that I spoke the truth, and others, that I gave very good instructions. I observed a feeling of approbation pervading all my auditors. After leaving Gopál-ganj I stopped near the village of Suchidaha for a day, and preached for about four hours in the village, and for about two hours in the market on the opposite side of the river. In both places I had the pleasure of teaching a great many poor blind heathens who perhaps had never heard of Jesus Christ before. In itinerating in this village I found the inhabitants, though not shy as those near Gopál-ganj, yet surprised to see me going about the village, and anxious to know the object of my visit. They soon found out, when I commenced conversing with some who approached me, that I had come for the purpose of instructing them. I found the people in general attentive, while I addressed them. Some seemed to think that what I said was very good, while others thought that my instructions were contrary to their own faith, and therefore they could not approve of them. The natives in these parts are all of the Chárál caste, and Muhammadans; and I am sorry to say very ignorant, much more so than the natives of other parts of the district. I found very few who could read. I inquired, and learnt that there was not a single school in these parts. In the market I could not distribute more than forty or fifty tracts. Had the generality of people been able to read, I could have distributed in such a large market as it was, a thousand tracts in a few hours. I met in the market and in the village only about four or five bráhmans. One of them appeared to be intelligent, and pretty free from bigotry: and he seemed to approve sincerely of the divine truths I inculcated. He was quite delighted with a copy of the Pentateuch which I gave him; he prized it so much that when a Chárál (a disciple of his I suppose) wished to have a sight of the precious volume, he was afraid to let him take it into his hands, telling him that he was too ignorant to know the value of such a book. I also met with another intelligent bráhmin, who after listening to my instructions with attention, accepted of a copy of the New Testament.

With respect to the churches in the south, I am happy to say that all the members and native teachers seem to be desirous of maintaining their profession. I wish heartily that the Christians would be more diligent and regular in their attendance on the public means of grace on the week days. Their want of spirituality of mind, great poverty, and old habits, operate to the injury of their spiritual interests, inasmuch as they are hindered from the above causes from feeding daily on the milk of the word, whereby they might be nourished and strengthened to serve and glorify the Lord. Most of the members, however, I am happy to add, maintain family worship every evening. In all the churches the number out of communion is not more than seven or eight. I have every hope of their repenting of their sins. One of the churches, I am happy to state, has had a large increase. Three sabbaths ago I administered the ordinance of baptism to twelve converts. Three of them are the children of the members of the church who were converted some years ago. One was a Muhammadan who forsook his old faith about three years ago. Another is a young lad of about eleven, who was some time ago in the Intally institution. It is delightful to find piety in such tender plants. Another of his schoolfellows has also been baptized, who is about two years older than himself. The rest I need not particularize, but it may suffice to say that they have all been living amongst Christians (not less than about a year, and several for nearly two and three years), and have received sufficient instruction, both in a public and in a private way, from myself and the pastor of the church. Last July, when I spent a month with them, they appeared as candidates. Since then, to the period of my late visit, three months had elapsed, and during this period I was glad to learn that all the candidates had been walking in the fear of God. I have no cause to doubt the sincerity of these believers in Christ. I pray that they may daily grow in grace and in the knowledge of our Lord and Saviour Jesus Christ.

I am sorry to state that John, a native preacher, while proceeding in a small boat with three native Christians to preach the gospel in a large melá, which is annually visited by some of us, was attacked by dacoits who beat one of our poor Christian friends rather severely, and plundered them of all their money, including the five rupees I advanced them for expenses, clothes, and provisions. They returned to me in a destitute state. I immediately informed the magistrate of the accident, and at the same time desired the brethren to proceed to the darogah and represent the case to him. The joint-magistrate happening to be then at Khulná, he very kindly took their depositions himself, and promptly depatched the thanah jemadar to endeavour to trace and seize the offenders.

PATNA.

Mr. Beddy gives the following account of scenes which have recently come before him, and of his itinerant exertions.

Left home on Tuesday Morning, the 13th of February, in order to attend the melá Shrí Játtrí, at Beahtah, about eighteen miles south-west of Patna, having with me four native believers, and a supply of tracts, gospels, &c. Our first day's encampment was in the vicinity of a large and populous village called Munir, which must have been of importance some years ago, as in its suburbs there are some remaining marks of former grandeur, such as costly Muhammadan sepulchres, a splendid and extensive tank, now much fallen to decay, cased with large stones, and a very superb mausoleum, which, notwithstanding its decayed state, bears evident tokens of having been erected at an immense expense and labour. Many inscriptions are cut in the framework of the different entrances in Persian characters. No stones being to be obtained within the distance of several miles, the cost in bringing them either from Chunar or the Rotas Hills must have been considerable. Yet a few more years, and what now remains will be sought in vain. Many mosques and Hindu temples continue to be erected in different places; but of a very different description, and of very different materials, to those formerly erected—a proof of the poverty of the people, or of their supineness in religious matters. Little indeed of an enduring character is to be found about these new erections now.

In the afternoon I went to the village with two of our brethren; but there being no regular bazar, we were not able to obtain a great many visitors as hearers. Yet there were some to whom the glad tidings to sinners were communicated, but alas! there did not appear much of those feelings that appreciate the glad sound.

On the following morning, the 14th, we arrived at Beahtah about ten o'clock, and having selected a desirable spot, sat down to await the arrival of our tent. Close to the spot we had selected for erecting our domicile was a beautiful well, I mean with regard to water; I never drank better. While sitting and viewing two females drawing water, I thought of Abraham's servant and his journey in search of a wife for his master's son; but I looked in vain for any resemblance either in appearance or conduct to Rebecca. There were two women in filthy garments drawing water; wanting to test the extent of their hospitality, I asked one of them if she would give me a drink of water, to which she gave the freezing monosyllable, No! Knowing their prejudices, I then said, well! may I help myself out of the vessel (a common earthen one of the value of the tenth part of a pice)? To this she also replied, No! However, I told her I would pay her for the vessel. When getting payment, she demurred, but subsequently took one pice.

When within about a mile or two of Beahtah, we were joined by two or three natives, with whom we entered into conversation, stating the object of our coming to the melá, and then declared unto them the whole plan of salvation, bringing forward proofs in support of what we advanced, and showing also the inutility, and absurdity, and sinfulness of idolatry, and the assembling of the people from year to year to worship a stone.

As I had intentionally come before the time of the people's assembling, I took the opportunity of visiting a large market held on the 15th, at this village. We had a pleasing opportunity of delivering our message. Afterwards I walked through the village, or rather town, for it is very extensive, and if I may judge from the excitement I caused, no European was ever there before; indeed some of the people said so, and I do not doubt the truth of the assertion. The whole of Thursday afternoon and Friday were spent at the melá, and our opportunity for speaking and giving away tracts and gospels, was as pleasing and extensive as could be desired. I fancy we must have given away nearly 5000 tracts and single gospels, with some copies of the Psalms and gospels in Sanskrit.

Progress of the Orphan Refuge.

We have had an addition of one destitute girl since I last wrote, though our expected increase of five or six orphans (emancipated slaves) has not yet been received.

The girls that have attained some proficiency in needle-work are occasionally employed in plain work sent by some ladies to the Refuge, and although it is but a small sum, yet it is very gratifying to see them thus contributing to their own support, young as they are, and as the institution is. You would, I have no doubt, feel much pleased at hearing some of them read, and at hearing two or three of them *pray!* especially when knowing that it was the effort of the heart and not of the tongue only, as their conduct proves.

CEYLON.

The state of our affairs in this island is sketched by Mr. Daniel, in a letter dated Colombo, May 18th, of which the following is an extract:—

As I have obtained no intelligence of the embarkation of Mr. and Mrs. Davies, I suppose the event had not taken place when the last overland left you. It seems very desirable they should be here as quickly as possible, since brother Dawson's various occupations render missionary aid peculiarly desirable in that part of the world. This is likely in a short time to be still more necessary on two specific and trying accounts. The one is the failing state of the health of sister Birt. Mr. Dawson thus writes me: "Mrs. Birt is very unwell. She continues up, and attends to the school, but her health has been declining for several months. She intends embracing Mrs. Elliott's invitation, and spending the vacation at her house. And in consequence of her ill health, the school will close earlier than otherwise for a month's recess. Mrs. Birt will go down to Colombo about the beginning of the next month. I hope she will derive benefit from Dr. Elliott's skill; if not, I fear she must return to England." If Mrs. Davies should be here by the end of June, she can for a season take her place, and afford her a longer recreation. The other circumstance is, that it is very probable that the member of our church who supplies the Portuguese congregation at Kandy, will be removed to Colombo. It will then be necessary that either Mr. Dawson or Mr. Davies learn that language, to minister to the necessities of that part of the flock. I believe Mr. Dawson has already that acquaintance with it that he would soon, by giving up a large portion of time to it, which Mr. Davies's arrival will enable him to do, be able to preach in it.

Since I have entered on the work of the academy, my labours are much more monotonous than formerly, as I am with my students about six hours in the day. I am generally obliged to limit my direct missionary exertions to Colombo, and the villages contiguous to it, after academical business has closed. But as they all preach on Wednesday afternoons, as well as Lord's days, we have by their exertions, as well as my own, rather more missionary work done around us than before these labours commenced; while a body of, I hope, useful men are training up to spread the knowledge of Christ in every part of the land. I have reason to be satisfied with most of them, but it requires great patience and perseverance to manage them. Not that I have to complain of any thing like insubordination, but there is a want of vigour the native character displays, to wrestle with.

I am obliged to send now some of the ordained missionaries around me to visit the stations I used to inspect myself, and to seize vacation seasons for itinerances. At Christmas I specified I visited Kattar Kandy and Ruaswella, in each of which places a new missionary station is forming. At Easter I went to our Hanwella and Weilgama stations, proceeding at the same time to Dadigama, Dalinatoogewa, and Hewagama. I lately went to the opening of a native place of worship at Gonawella, connected with the Kottigahawatta station, built by the people themselves. Our Tamil mission in Colombo is now got under weigh, and has been two months in operation. I shall send you the journals of the missionary as I have opportunity. He has laborious services to perform, and meets with many difficulties; but I hope fruit will at length appear. Mr. Spaulding, an American missionary, who strongly recommended the labourer to me as the very best fitted for the work that he knew, will probably call on you by the time you receive this. Give my very Christian regards to him. You will be pleased to be informed that the plantation mission near Kandy, among the Tamils, is bringing fruit to the glory of God. Five persons are coming before the church in Kandy this evening, who promise to be the first-fruits of an abundant harvest. Brother Meldor, of Byamwella, writes me that he has lately baptized five Singhalese, and united them to the church in the distant part of his station. At Kottigahawatta brother Nader is labouring much, with great opposition. The Buddhists have issued a tract against Christianity, to which he has prepared a reply. Brother McCarthy has been challenged to a dispute by a popish priest here, which will lead to a discussion that, like the one in Colombo some years ago, will I trust be productive of spiritual good.

AFRICA.

FERNANDO PO.

The native Christians at Clarence, to whom Mr. Sturgeon has ministered from the time of his arrival on the island, having, with the concurrence of the other missionaries, invited him to become their pastor, his acceptance of that office was solemnly recognized on the last Lord's day in March. Messrs. Clarke, Saker, Merrick, and Dr. Prince conducted the service; and during the four hours that it occupied, deep interest pervaded the assembly. Dr. Prince, in giving an account of it, says, "The prayer and fasting which had preceded the observance, had been graciously accepted in heaven, and faith, hope, and peace were multiplied to us." He adds,

To speak my own opinion, and I believe it harmonizes with those held by my brethren, the church and people have been much improved since Clarke and I took leave of them in 1842.

It is very gratifying to witness the self-denying labours of brother Sturgeon; though often indisposed in body he does not at all confer with his flesh, nor spare himself on behalf of those he affectionately tends; and they evince a strong attachment to him.

Brother Merrick is to journey to Bimbia to-morrow, and will pass two to four weeks there. He will explore part of the high lands, and besides giving instruction in letters, and commending the grace of God to the sinful inhabitants on the heights and in the plains, he will busy himself to collate the dialects with those spoken at Camaroons, where he was very diligently employed in acquainting himself with the Diwalla language, and furnished himself with a copious vocabulary. Since then he has so improved upon and systematized his acquirements, that he has purposed putting the printing-press into operation.

Wednesday, April 10th. You will be happy to receive a first specimen of brother Merrick's perseverance with his press. I enclose you one struck off this morning. He is now under weigh for Bimbia. His returns are like those of the foraging bee, he comes laden with spoil.

The Jamaica friends have all sickened, one only (I think) excepted. The sicknesses are commonly of a mild, tractable nature—nothing so alarming as those of the West Indies. One of the new comers, Mr. Bundy, was a dispenser five years to a Kingston doctor, and will therefore be a valuable man at one of the projected continental stations. Brother Clarke distributes with a liberal hand the garments to the Bo-eh-bas, and makes a good calculation that some will be disposed to continue to wear them when kept in countenance by numbers. Some play him tricks, and come for a second suit, having disposed of the first to a settler. *Many* of the garments were destroyed by the ants, which abound here, and will devour so much of a trunk full in one night as to render what they leave of no use. Brother Clarke is busy preparing an improved vocabulary of their language for the press. Two or more of the villages nearest to us are visited every sabbath, and it is evident the people are regarding us with increasing confidence and good will.

It was a good thing that brother Clarke brought some ready framed houses from Jamaica: it is a work of two or three years to get a commodious one wholly prepared and erected here, that is if it is to be situated in the mountains. Would not iron houses answer? The question is answered by Eyamba, at Calabar, who has a large one; but it ought to be double plated, in order to be cool. If there be any invention for splitting shingles, such a machine would be of incalculable service here, for the bamboo leaf is a most worthless covering, and because so very perishable and insecure, it subjects one to that inconvenience which attends a demand for manual labourers.

I had no idea our Jamaica friends would suffer so speedily and generally from the climate. Fuller has married an old friend, that the "Chilmark" brought; and two other individuals will marry as soon as the doctor gives them a bill of health.

Can we not have more frequent communications, or even newspapers, from England? We may say that as yet we have heard but once since the "Marys" sailed in June last.

The readiest way is for friends to pay the eight pence chargeable upon ship letters directed to foreign stations, and then to com-

mit them to the London General Post Office. It seems that information is sent thither from the trading ports of ships about to sail to Africa. No way could, I suppose, be devised for our communications being delivered in England exempt from ship letter duty.

Mrs. Prince and I have suffered as little as any of our missionary company. We are only now convalescent from a febrile attack, but so slight a one is followed by a disproportionate debility and dyspepsia, that a day or two's fever has always heavy consequences. Our afflicted child suffers very much in this climate. If providence presented a conveyance I should probably be called to the self-denial of parting with her, and with Mrs. Prince, as her guardian.

The following, dated Clarence, April 10th, is from Mr. Clarke :—

Mr. Merrick and brother Duckett have sailed for Bimbia and its mountain tribes. The sloop which bears them is still in sight, and lies becalmed off Point William. She left this morning about seven o'clock. It is now five o'clock, P. M., and very little progress has been made. Brother Merrick was up late last night, in order to print a few lesson sheets for the Diwallas. These he has taken, and hopes to use them ere he returns. I send one as a specimen. This is indeed one reason why, tired and weak as I am, I write. The printing is not clear from the want of a spirit level. It was ordered, but has not come. We hope to remedy the great evil a little, but it is difficult to do it without the level. I believe Mr. Merrick has particularly written respecting one.

Our friends are all, I hope, recovering. Miss Cooper alone is in a dangerous state. The day school goes on exceedingly well, and the female school is very encouraging. Clothing is in demand daily: with my own hands I must have put clothing upon the bodies of 400 persons. Many cut off their ornaments of clay before us; and most are clean in their bodies before they ask for clothing. Clothing is breaking down a great barrier, and making us universally known over the island as the friends of the inhabitants.

WEST INDIES.

JAMAICA.

CALABAR.

A member of the committee has recently received a letter from Mr. Tinson containing the following passages :—

Of my late affliction you have heard, and of its merciful termination. I am now in excellent health, for me; I have not been better for years: and though my labours are heavy, they are such as I like, and it is no small matter to be engaged in employment that is agreeable to one's feelings. What continued cause for gratitude should we have, were we sufficiently mindful of God's benefits. I know not how to thank him enough for his manifold mercies to me. It is true I have had personal and relative afflictions during my twenty-two years of missionary life. I have given up children who have, I hope, gone to heaven before us; and I have not been without those anxieties and cares attendant on missionary toil; but strength has been afforded equal to the day, and He who sent the trials stayed his rough wind in the day of the east wind. Could I go back and number all the cloudy days, and compare them with the sunny, how few would the former appear!

It is likely that you hear sad accounts of Jamaica now. Should such be the case, you must take them, as some of the flattering representations ought to have been taken, with limitations and caution. Certainly the pre-

sent aspect of affairs is not the most cheering, but the blame must not be attributed to the peoples' unwillingness to work, as some foolishly assert. The people are not without their faults—and who would be so weak as to expect them to be faultless—but as a whole, I say without fear of contradiction, that they are exceedingly well behaved and industrious people. As for emigration, it is perfectly useless, as far as the planters or the cultivation of the soil is concerned, while it inflicts a heavy expense on the country. The people are willing to work, but many hundreds, if not thousands, can get no employment, though they ask but 1s. 6d. a day; and very many are now working for one shilling. There is still a great deal of bad management, where estates are entrusted to men who take little or no interest in their welfare, and continue to sigh for their former power, which can never return.

The great cause, however, of Jamaica's present depression, is the long and severe drought we have suffered, almost, if not entirely without precedent in the history of the country. Our missionaries are feeling keenly the pecuniary difficulties of the people, embarrassed as many of them are with chapel and other debts. Many of the schools I fear will be given up, or continued with incompetent masters, for want of funds.

Very much has been said about the willingness and ability of the people to raise money, some of which, perhaps, might as well never have been said, as false impressions have been made, from which anticipations have arisen, that are not likely to be realized. Yet there has been much to admire and praise in the people of Jamaica. They have given nobly, and I believe that very many of them would still give willingly if they were able. Some, no doubt, are beginning to feel an increased attachment to money, as a means of gratifying their artificial wants—wants which they have been taught to cherish as a stimulation to industry. Should their proficiency be greater than their teachers desire, we need not be greatly surprised; it is difficult to pursue a good in this world without some admixture of evil. Many thousands, since freedom, have purchased small lots of land, most of whom have either built houses, or are now building them; and this has involved great numbers in pecuniary embarrassment. No question but they anticipated an abundance of labour, the result of which would be means sufficient to accomplish their purposes. In this they have been disappointed. Many have now to work for four or five shillings a week, and where they have no house or ground of their own, they have to pay two shillings a week for rent; and if their provision grounds be in the low lands, during the dry weather they yield nothing. In such cases there can be little money for religious or benevolent objects. In the year 1841-2, when our missionaries declared their independence, the churches did more than they had previously done; and I suppose the brethren anticipated a similar continuation of supply. In this, however, they have been grievously disappointed; and what some of them will do I know not.

You will like to know something about the Institution at this place. I am happy to say that hitherto we have cause to be very thankful. Every thing has gone on well. The conduct of all the students has been very consistent, and given me great satisfaction. They had every thing to learn, and this has rendered my labours heavy, both from the elementary nature of the instruction I have to give and the frequency with which it is necessary to impart it. I usually have the whole of them four times a day, so that it keeps me pretty closely confined. Three of them have commenced Latin, and bid fair to get on. I have a young Englishman, our schoolmaster at Rio Bueno, who comes once a week to teach some of the students arithmetic, as a remuneration for which I am teaching him to read his Greek Testament. Then I have another pupil, a young lad of colour, an inquirer in the congregation, who comes several times a week for Latin; so that with these things, helping my daughter a little with Hebrew, cultivating a garden, and working a little as a mechanic, I have no time for complaint, if I had any thing to complain of, but I really have not. I have not been in better health for years. We are all well and as happy as we ought to be in this world. All that I want is to feel more entire devotion to God, and if I might have a wish, it would be to live to see some able men go hence to Africa and elsewhere, as ambassadors of Christ.

BAHAMAS.

Our brethren in these islands are in deep affliction. During the last two or three years the hostility of some of the official persons of the colony towards them has manifested itself in various ways, and subjected them to many annoyances; but recently, proceedings have been adopted which must be ascribed either to extreme ignorance of the law, or to a persuasion that the poor people in these secluded isles have no friends in Britain to vindicate their rights.

We have had a station in the island of Exuma about ten years; and a chapel was erected there in which our missionaries have preached, and great good has been done. This small island is about 180 miles distant from Nassau, the seat of government; and its twelve hundred inhabitants have not been accustomed to receive any other instruction than that given them by our agents. About four months ago, however, a clergyman, sent by "The Bahama Church Aid Society," landed, and became a resident in the house of the stipendiary magistrate. He has determined to obtain possession of the place of worship; and finding on the first Lord's day in May, that the native teacher appointed by our missionaries to occupy it, and the assembled congregation, were determined to carry on service as usual, he availed himself of the aid of constables brought for the purpose, and committed the coloured preacher to custody. He was, however, released, and the following morning embarked for Nassau; but, in the course of the week, several of the congregation were brought before the magistrate. They were accused of assembling unlawfully to disturb the peace, assaulting the constables, and rescuing themselves from custody! Several men of good character were sentenced to hard labour at rock-cutting, for two months, and one received, as a preparation for this, thirty-nine lashes. Three females were heavily fined; one, a poor widow, was sent to prison.

The same spirit is manifested by functionaries at Nassau. We refrain, however, from publishing at present, occurrences which have taken place there, and many aggravating circumstances connected with the proceedings in Exuma. A narrative has been laid before the Secretary of the Colonial Office; and an investigation will doubtless be instituted. The outrages committed have been so gross, and so manifestly illegal, that we cannot imagine that any British statesman will think it right to pass them over in silence.

HONDURAS.

Mr. Henderson writes thus from Belize, May 9th:—

I trust you have received my letter sent by last packet, wherein I endeavoured to show how necessary a printing press would be to carry out our translation operations. I shall, however, do nothing relative to setting up the press until I hear from you. Should the work which I stated was to be done, be such as to justify you in sending out a printer, I

can only repeat that he will have a neat house to dwell in, and a hearty welcome awaiting him.

Since the date of my last, I have made a journey to Crooked Tree, where John Warner has lately been stationed; some particulars relative to the place, and our prospects of usefulness, I now proceed to give you.

Crooked Tree is the name of an island in the midst of a lagoon, or lake, called Northern Lagoon, between forty and fifty miles from Belize, in a north-westerly direction. In this lagoon a creek takes its rise, called Black Creek, which empties itself into the Belize river about twenty-five miles from the sea.

On the morning of the 29th of April, after providing ourselves with hands and provisions for five days, we set out in the mission craft, a boat made out of the hollowed trunk of a cedar-tree, with awning in the midst to defend us from the scorching rays of the sun, our progress being at the rate of about three miles an hour. About the middle of the day we rested at the bank of a few Wesleyan friends, and had worship. Slept at Baker's, which we reached time enough to give an opportunity for a very pleasing meeting of about thirty persons.

Started early on the morning of the 30th. Before entering Black Creek mouth we had to cross a run of the river called Little Falls, where every year considerable damage is sustained by the overturning of crafts as they pass, sometimes with loss of life. At the very time we were passing, four men, with two dorys, were employed in diving up logwood, the fruits of some previous disaster of this kind.

With an eye to the future prosperity of the station, I took occasion to examine the state of this rapid, and what means were necessary to remove the evil; when it appeared hat all might be removed, and a safe channel opened, at an expense of about £150; but how long generations to come are to go on as those before them, it is not for me to determine. Our passage was, by the good hand of our God, safe both going up and coming down.

Having entered Black Creek, we found the trees to diminish in height, until they entirely disappeared, and left us about ten miles from its mouth in an open country. This was the first time since my arrival I had obtained such a view, for from the sea coast to a considerable distance backwards, this country is distressingly low and swampy, only interspersed with ridges of higher ground, covered with pine or mahogany, according to the quality of the soil. Grateful as was the sight, the pleasure was soon checked by the reflection that it was all but lost to man. The alligator below, and stork, tiel, and wilk-hawk above, had their undisturbed domain. But oh, this must not always be; the increasing population will in due time, like the Dutch and Chinese, turn its swamps and ridges into fruitful fields and open canals, and the glorious summer's sun, with which this climate is favoured, shall draw forth its abundance for the comfort of man and the glory of the great Creator.

To the left our eye caught a view of the island of Crooked Tree, with its lake in front; that is to say, on the east side, and open to the sea breeze. We arrived about five in the evening. It is sufficiently plain that this spot was anciently an Indian settlement; the remains of the pottery and implements of war and husbandry which are continually being dug up are proofs. One was shown me among many others; it was called an Indian chissel, but though small, I am persuaded it had been used by these simple people, amongst whom the use of iron was unknown, as an axe. It is nearly in the shape of the famous American tube. So hard is the stone of which it is made, that when applied to a piece of glass, it cut it. I have preserved it for you as a memorial of the place.

The settlement at this place consists at present of about twenty houses. William Tillett, Esq., brother of our friend at Baker's, resides here, with a family of fifteen children, two of whom were previously married, and two more entered that state on the occasion of my visit. I was requested to lay out a plan of a town, and give it a name; with the sense of Mr. Tillett's kindness, and the numerous inhabitants of that name, you will not be surprised when informed that I named the place "Tilletton."

At Tilletton two of our members already have their residence, two more have houses in which they occasionally reside, and four from Spanish Creek, about ten miles off, speak of removing thither. Two families, the elder branches of whom had been seriously impressed under the means of grace at Bakers, have lately taken up their residence at Tilletton. Things, therefore, carry a prospect of church order being established amongst them.

That I might know the progress the children in the school had made during the period it had been open, I released brother Warner from it for one day, and took charge of it. I found it encouraging; all were beginners, but some gave promise of ability. The number present, about thirty boys and girls. It is kept in the meeting-house. This is of such materials as the place affords, and with the exception of windows and jalousies, was erected at the expense of the people. It is capable of holding about one hundred persons, and was well filled during my stay. It is not expected long to be large enough. The spirit of hearing is good, and being open to settlers, it is expected to increase.

NORTH AMERICA.

CANADA.

Mr. Cramp and his family arrived at Montreal in safety on the 29th of May, and received a cordial welcome. It will be seen by the following extract from a letter written June 12th, that the impressions made by his first view of the scene of his future labours were pleasing.

Mr. Girdwood and Mr. Fyfe left Montreal the day after our arrival, to visit the churches in the upper province, and attend the annual meeting of the Canada Baptist Union. Mr. Bosworth is now on his way to join them. I cannot, therefore, give you by this mail any additional information. I can only say, generally, that the intercourse I have already had with the members of the committee has been very pleasant and satisfactory. They are Christian men of the right sort, and perseveringly active on behalf of the Society.

Mr. Bosworth appears to be a very amiable, excellent man, and well qualified for his post. I have every reason to believe that our co-operation will be entirely harmonious.

The vacation has taken place this year a month earlier than usual. In consequence, I have scarcely seen the students, as they separated the day after my arrival. Two have just finished their studies, and there are two candidates for their vacant places.

I have to supply Mr. Girdwood's pulpit during his absence. The *Register* will also now come under my management.

HOME PROCEEDINGS.

COLCHESTER.

On Monday, July 8th, the Colchester Auxiliary held its thirty-second anniversary meeting, when Mr. Brock, of Norwich, and the Secretary of the Parent Society addressed the assembly. Two sermons were preached by Mr. Angus the day before. The collections were about the same as those of the preceding year, and we are happy to say that the donations and annual subscriptions, as well as the cards and mission-ary boxes, show a considerable increase. It is very desirable that some well organised plan should be adopted in this county to form auxiliary societies in every district, and to unite those that are formed into a county auxiliary. This would not only considerably augment the amount of regular subscriptions, but greatly reduce the expense of collecting them.

A GOOD EXAMPLE.

The church at Counterslip, Bristol, under the pastoral care of the Rev. Thomas Winter, have just engaged to support a native preacher in India, the contributions to this object to be in addition to their usual contributions to the Society.

CORRESPONDENCE.

To the Secretary of the Baptist Missionary Society.

July 13th, 1844.

MY DEAR SIR,

You are aware that I have recently travelled, on behalf of the Mission, through Shortwood, Stroud, and other adjacent parts of Gloucestershire. Will you permit me to publish in the *Herald* a few remarks in relation to that journey, and on some other subjects suggested by it. First of all, warmest thanks are presented to those who entertained the deputation with such cheerful and unbounded hospitality. If the adornments of grace and the beauties of nature have charms for my brethren, they will, when invited to visit this district, not only accept, but seize the opportunity. Honourable mention must next be made of the ready and harmonious co-operation of the ministers, both in sustaining the public meetings and preaching in different places for the society on the sabbath. In the former they avoided the extremes of prolixity and silence, and by the latter they saved expense, gained, at least, as large collections as a stranger could have done, and promoted their own missionary zeal. Lastly, I must not forget the increased liberality exercised towards the cause. In nearly every place the contributions were increased; in Stroud and Kingstanley very considerably, and in Shortwood almost doubled. In the last instance much resulted from the exertions of a lady, nameless here, who has so long stirred up the zeal of others, and cherished her own, as to render perseverance not only easy but inevitable. It would be invidious to name any where all did so well. May God encourage their efforts, and, in a better world, reward them.

The lack of efficient *organization* for missionary purposes is not peculiar to this district. In many places it is perceived and deplored. The aid of the parent society is requested; and perhaps it would be well if some one were appointed to organize and start efficient auxiliary or branch societies. But even this may be overrated and misplaced. The most perfect machinery will stand still if the motive power is deficient or ill applied. On the other hand, *life* is sure to find embodiment and expression. Some good friends seem to imagine that *organization* is every thing. What really is wanted is, that one or two warm-hearted and energetic persons in each congregation, should make the mission the great object of their life. Let such feel that they have a divine vocation to collect, speak, and pray for it, and then neither plans nor success will be long wanting. The cause needs and deserves this consecration, and in prospect of the judgment may not be refused.

Our arrangement for deputations needs some revision. Is it not best for the several auxiliaries to select their own? Thus responsibility is divided, labour diminished, confusion and complaints are prevented; while local prejudices and predilections are provided for. Are not our deputations ordinarily too numerous? The recorded experience of our Liverpool friends is not singular. It would in most cases be found that one is more efficient than two: more than two can never really be required. With a numerous deputation one of two evils must ensue. If the ministers of the district take an active part, some members of the deputation are stinted for time, or speak late, or in the midst of confusion, or not at all. With such uncertainty there is no encouragement to prepare for the meeting, nor possibility of doing justice to it. If, however, local advocacy is silenced, far greater evils are produced. The ministers are deprived of the most certain stimulus of their missionary zeal, are prevented from giving their public pledges of consecration to the cause, and insensibly learn to regard it as a suspicious foreign mendicant, who must be cross-examined or admonished, or even censured. Lastly, economy would be promoted if neighbouring districts were *united* to receive the *continued* services of the same deputation. A little consultation and concession would suffice to accommodate all parties The travelling expenses would be nearly the same for a fortnight as a week. To save expense is at once to augment the funds of the society and to discharge a most sacred duty toward the church and the world.

Yours most truly,

J. ALDIS.

LETTERS RECEIVED FROM MISSIONARIES.

AFRICA	CLARENCE	Clarke, J.	April 8 and 10.
		Saker, A.	April 10.
		Sturgeon, T.	April 10.
AMERICA	MONTREAL	Cramp, J. M.	June 12 and 27.
		Thomson, J.	June 25.
	TUSCARORA VILLAGE	Landon, W. H.	June —.
ASIA	CALCUTTA	Evans, W. W.	May 13.
		Leslie, A.	May 14.
		Thomas, J.	May 14.
		Wenger, J.	May 14.
	COLOMBO	Daniel, E.	May 18.
	ENTALLY	Pearce, G.	April 19.
	KANDY	Dawson, C. C.	May 3.
BAHAMAS	NASSAU	Capern, H.	June 11 and 12.
BRITTANY	MORLAIX	Jenkins, J.	June 18.
	QUIMPER	Jenkins, J.	July 8.
HONDURAS	BELIZE	Henderson, A.	May 9.
JAMAICA	ANNOTTA BAY	Henry, R., & anor.	May 21.
		Lloyd, W.	May 20.
	BARRIFFE HALL	Teall, W.	May 25.
	BETHANY	Dutton, H. J.	May 27.
	BETHTEPHIL	Pickton, T. B.	May 9.
	BROWN'S TOWN	Clark, J.	May 17, June 3.
	CALABAR	Tinson, J.	May 29.
	CLARENDON	Shaw, W., & ors.	May 24.
	FALMOUTH	Knibb, W.	June 3.
	FULLER'S FIELD	Hume, W.	May 13.
	GURNEY'S MOUNT	Woolley, E.	May 20.
	GUY'S HILL	Armstrong, C.	May 18.
	KETTERING	Knibb, W.	April 29, one letter, no dat (received June 24), June 5
	LUCEA	Francies, E. J.	May 31.
	MONTEGO BAY	Cornford, P. H.	May 20.
	MOUNT CAREY	Burchell, T.	May 6 and 20 (two letters and 27, June 5.
	MOUNT HERMON	Hume, J.	May 17.
	OCHO RIOS	Millard, B.	May 14.
	PORT MARIA	Day, D.	May 20.
	PROVIDENCE	May, J.	June 3.
	ST. ANN'S BAY	Abbott, T. F.	May 20.
	SLIGOVILLE	Phillippo, J. M.	May 20.
	SPANISH TOWN	Dowson, T.	May 24.
		Hewett, E.	June 7.
		Knibb, W.	May 26.
	SPRINGFIELD	Merrick, R.	May 23.
	STEWART TOWN	Dexter, B. B.	May 19.
	WALDENSIA	Henderson, J. E.	May 15.
TRINIDAD	PORT OF SPAIN	Cowen, G.	May 21.

ACKNOWLEDGMENTS.

The secretary of the Baptist Missionary Society begs to acknowledge the receipt of the following works (in addition to those previously acknowledged) for the Denominational Library. He will have much pleasure in handing them over to the trustees.

From *R. B. Sherring, Esq.* (through Dr. Steane), busts of Rev. Robert Hall and Rev. John Foster.

Also from *R. B. Sherring, Esq.*, the complete works of John Milton, royal 8vo. and 4to., and two volumes from the library of the late Samuel Coleridge.

From *Mr. Samuel Beddome*, of Camberwell, the complete works of Andrew Fuller, 1 vol. royal 8vo.

From *Mr. John Chandler*, Scott's Commentary on the Holy Scriptures.

From *C. C. Tauchnitz, Esq.*, of Leipzic, a complete set of his Classical and Biblical Publications, 136 vols.

From *Sharon Turner, Esq.*, his History, and Sacred History.

From *John L. Angas, Esq.*, of Newcastle, a package of books and papers in Dutch, French, &c., from the library of the late Rev. W. H. Angas.

From *Miss Wills*, of London, Dr. Gill's Exposition of the Bible, 10 vols. 4to., russia.

He has also received for the Mission Library:

Reports of the Christian Instruction Society.

From the Wesleyan Missionary Society, Hoole's Missions in Madras, Freeman's Visit to Ashantee, and Beecham's Ashantee and the Gold Coast.

Similar contributions will be of great service to the Society. They can be forwarded to 33, Moorgate Street.

The thanks of the Committee are presented to the following friends—

Mrs. E. V. Tennant, Hammersmith, for a box of clothing, &c., for *Africa*;

Mr. R. Collett, Condicote, for a parcel of Magazines;

Miss Hopper, Finsbury Circus, for a piece of flannel, for *Africa*;

M. E., for pieces of printed cotton, for *Africa*;

Friends, at Maidstone, for a box of apparel and haberdashery, for *Africa*;

Friends, at Luton, for a package of Magazines, for *Rev. E. Daniel, Colombo*;

Mr. John Town, Keighley, for fifty reams of foolscap paper.

W. Lloyd, of Annatto Bay, begs to return his sincere thanks to Mrs. Price, and the ladies of Pontypool, for a box of useful and fancy articles.

CONTRIBUTIONS

Received on account of the Baptist Missionary Society, during the month of June, 1844.

Annual Collections in London and its Vicinity.	£	s.	d.
Devonshire Square.....	22	9	8
Shoreditch, Ebenezer Chapel	1	12	0

Annual Subscriptions.	£	s.	d.
Marten, Mrs. R. G.....	1	1	0
Toswill, C. S., Esq., to make his subscription £5 5s.....	0	5	0

Donations.	£	s.	d.
A Friend	10	0	0
A Friend	5	0	0
J. M. D.....	4	10	0
Saunders, Master Howard	1	0	0

	£	s.	d.
Society for Promoting Female Education in the East, for *the Rev. J. Thomas's school*	20	0	0
Wilson, Mrs. Broadley	30	0	0
Young Ladies at Mrs. Mathews's, Camberwell, for *Miss. Vessel*	0	5	0

Legacies.

Dixon, Mr. George, late of Ford Mills, near Berwick, Residue	272	4	3
Lepard, B., Esq., late of Birmingham	50	0	0

LONDON AND MIDDLESEX AUXILIARIES.

Bow—			
Contributions	6	8	6
Little Prescot Street	28	0	0
Walworth Common, South Street, Sunday School	1	4	1

BEDFORDSHIRE.

Luton—			
Harrison, Mr. B., A.S.	1	10	0

BUCKINGHAMSHIRE.

Aston Clinton—			
Collection	0	12	3
Contributions	1	10	0
Gold Hill—			
Collections	3	13	0
Contributions, Sunday School	0	7	6
Great Missenden—			
Collections	5	14	4
Contributions	2	4	10
Haddenham—			
Collections	5	11	1
Contributions	10	10	7
Long Crendon—			
Collection	1	6	6
Princes' Risborough—			
Collections	5	16	7
Contributions	7	8	9
Do., for *Africa*	0	5	6
Do., Sunday School	1	4	8
Speen—			
Collections	3	0	0

DEVONSHIRE.

Exeter—			
Salter, Miss ....A.S.	1	1	0
Friend, by do.....don.	0	10	0

GLOUCESTERSHIRE.

Kingstanley, by Rev. J. Cousins, for *Jubilee Fund*	2	13	0

HAMPSHIRE.

Portsea, Meeting House Alley Sunday School, for *School in Ceylon*	8	0	0

HERTFORDSHIRE.

St. Albans, on account	20	0	0

KENT.

Cranbrook—			
Penny a Week Contributions, &c.	10	0	0
Sheerness—			
A Friend, by Mr. J. E. Dovey	5	0	0
Blessley, Mr.....A.S.	2	0	0
Tenterden—			
Collection	2	12	0
Contributions	5	10	3
Do., Sunday School	0	5	8
Do., do., Biddenden	0	12	1

LANCASHIRE.

Liverpool, on account	77	0	0
Ladies'Negroes'Friend Society, for *Rev. J. Clark's School*	10	0	0
Ditto, for *Rev. W. Knibb's School*	5	0	0
Ditto, for *Rev. J. M. Phillippo's School*	5	0	0

NOTTINGHAMSHIRE.

Retford—			
Bigsby, Miss Mary, A.S.	1	0	0

SOMERSETSHIRE.

Gillingham—			
Collection	1	4	8
Contributions	0	14	9
Do., for *Missionary Vessel*	0	5	0
Semley—			
Collection	1	6	0
Contributions	1	1	3
Wincanton—			
Collections, &c.	9	0	0

SUFFOLK.

SUFFOLK SOCIETY IN AID OF MISSIONS—

Bungay—			
Farrow, Mr. John	1	0	0
Debenham—			
Peck, Mr. John	1	1	0
Ipswich, Tacket Street—			
Goodchild, Mr.	1	0	0
Sudbury, by Rev. W. Wallis	1	0	0

WARWICKSHIRE.

Rugby—			
Fall, Mrs., Collected by	2	0	0
Syred, Mrs., ditto	2	8	0

SOUTH WALES.

Carmarthen, Ebenezer Chapel, balance of Collection	0	10	6

FOREIGN.

Jamaica—			
Yallahs, by Mrs. Nash	3	17	0

ERRATUM IN JUNE HERALD.

The contributions acknowledged as from *Denbigh*, North Wales, should have been from *Ruthin*.

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by W. B. Gurney, Esq., Treasurer, or the Rev. Joseph Angus, M.A., Secretary, at the Mission House, Moorgate Street, LONDON: in EDINBURGH, by the Rev. Christopher Anderson, the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by Robert Kettle, Esq.; in DUBLIN, by John Parkes, Esq., Richmond Street; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at NEW YORK, United States, by W. Colgate, Esq.

IRISH CHRONICLE.

BE MEN.

Some of the supporters of Christian institutions become dispirited from what they deem past want of success; and relax in those persevering efforts which are necessary, not only to maintain our ground, but to achieve greater things. Of course we have special reference to Ireland.

"Want of success" is a comparative term, unless it be *total*. But thousands of immortal spirits have already been the reward of evangelical labour in Ireland; not a *few* of whom were in connexion with the church of Rome. It would be difficult to ascertain what amount of this success belongs to each section of the church of Christ there. But the Baptist Irish Society has not been less favoured of God than any similar institution, while it is unquestionable that, for some time past, it has been more successful than at any former period. There is not space to suggest more than a few thoughts, which our Christian friends are requested to *consider patiently and seriously, as men* of intelligence, and then to act *as men* of principle; only premising, that the want of success (whatever the different estimate of its degree) is always attributed to the difficulties to be surmounted.

1. Success is not the rule of duty, but the encouragement to its full and continued performance. Were it entirely withheld, the obligation would still remain, to go forth sowing the precious seed, in faith and hope, imploring the needful blessing in earnest importunity with God. It is distinctly intimated in scripture, that patience of *many days* may be required to witness the result of the "bread cast upon the waters."

2. Success is not doubtful in the degree in which difficulties are presented. In both the ancient and the modern instances in which the largest amount has been realized, God has taken occasion from their most formidable appearance to glorify himself, and to magnify his word.

3. Difficulties are designed to act on the respective qualities of the Christian mind as stimulants; producing the exercise of fortitude, and perseverance, commensurate with faith in the promises of God, and the convictions arising from an experience of the power of the gospel. Thus the apostle was not discouraged in the prospect of preaching in imperial Rome. "If thou faint in the day of adversity thy strength is small."

4. Continuous effort in the discharge of a divine requirement, when combined with suitable motives, is a moral alliance with infinite wisdom and goodness. Distrust and despair were shamefully dishonourable, like the spirit of the spies who brought up an evil report from the land of Canaan.

5. Effort itself, in circumstances of difficulty, is a part of mental and moral discipline that must be advantageous. Every single act of resistance to the tendency towards discouragement must be valuable, and this in proportion to the goodness of the cause we seek to promote. The adverse influences surrounding all evangelical effort in Ireland, and especially, in some respects, that put forth by voluntaries, is indeed great; but we must either meet them *as men*, or relinquish that effort altogether. Let it be considered whether the latter course can be adopted, consistently with our allegiance to Christ, who has not yet excepted Ireland from the visits of his servants.

6. The amount of apparent difficulties is not to be considered alone. There may be much at work in the interior of a system to be assailed, which, were it known, would encourage the most vigorous operations, as if the face of a fortification *within* had been rapidly crumbling away. There may be events transpiring, or about to transpire, *to us* invisibly connected, that will soon become powerfully auxiliary.

The war with China, for instance, led to the introduction of the gospel there. How important to be prepared to take advantage of such movements!

7. Above all, is it desirable fully to ascertain our duty. Happily for India, the suggestions of the good men who thought the effort to evangelize her inhabitants impracticable, were not regarded. The promise of the Father, and the commission of Christ, were opposed to these, and all similar intimations. What a calamity and dishonour would the recall of Carey or Moffat have been! Next to this, is the feeble support, or relaxing effort with respect to *any* Christian mission. *While continued*, let not the voice of discouragement be heard! No one interested in Ireland's welfare will read the last Chronicle without thanking God and taking courage. Her friends will watch over their own spirits in connexion with all the events which affect her condition. They will stand fast in the faith that she will yet be Christ's, an emerald in his crown. They will quit themselves like men!

C. H.

The following extracts, from the letters of some of the readers, will be read with satisfaction and pleasure.

PATRICK GUNNING writes, June 1:—

At one of my stations recently visited there were about eighteen Romanists among the congregation. I read several portions of the Irish Testament, and spoke to them from the tenth chapter of Hebrews, and showed them the wickedness of keeping the word of God from them. Several of them boldly declared, that liberty of conscience to study his word and to teach it to others was the right of all, and that no man was justified in interfering with it. Such as could read, confessed that there was nothing in the Bible to countenance such interference.

At another place, where I went the following day, many left the fields and their work to listen to the truth. Some of them invited me to their houses, assuring me of a warm reception. They said to me, if the priest would read to us in our own language, we would understand him better than we do now. The man of the house observed, "I remember when priest Sheehee burned the testaments; at that time I thought he was doing God's service; but now the case is altered. I have one, and I would not suffer either priest or bishop to injure it."

JOHN NASH writes under dates of April 2 and June 4. The following are extracts:—

At one of my stations, T——, there was a man whom I had taught to read the scriptures in Irish. The Lord was graciously pleased to show him the truth; he renounced his errors, and, instead of going to mass, he spent his time in improving his knowledge of scripture, burnt the scapulas he wore, and left the town carrying his bible with him, his employer being afraid the priest would prevent people sending work, if he kept him any longer.

Passing through N—— a few days since, I went into the house of a man named B——. The woman and many of her children were there. She said to me, "I believe it is about six years since you taught my husband to read the Irish testament, and we have suffered many troubles in consequence of the priest setting our neighbours against us. I have six children here, two more are with their father. Four are able to read the Irish testament, through the means of a neighbouring farmer, whom my husband taught to read. This farmer, likewise, has given up going to the priest."

ADAM JOHNSON, under date of June 14, gives the following encouraging instances of success:—

I gave a testament to a man named F. a few months ago. I visited him shortly after, to give him some instruction in the Irish language. I found him and his three sons contending about the consecrated wafer. I endeavoured to show them, from the word of God, the impossibility of that wafer being Christ, quoting those passages which assert both the humanity and divinity of our Lord. The old man said he would not believe such an absurd doctrine, and has not gone to mass since. I gave a testament to one of his sons some time after, and I have hope that he will soon become obedient to the faith.

I also read and expounded a few chapters in the house of a man named F—— to himself and family; showing that there is salvation for the chief of sinners through the blood and righteousness of Jesus Christ. A few

days after, the priest came and told him he must quit the preaching and give up his testament. He refused to submit to the priest, because, as he said, he had been directed to the great High Priest above. The priest went off, declaring he would make him an example in the country. I visited this man again, and he says he would not give up his testament for all the priests and bishops in the world.

I have given two Irish testaments to two young men named M' T——, and taught them to read them in their native tongue. They told me they have given up going to mass, and are searching the scriptures daily to see whether these things are so.

JOHN MONAGHAN writes, under date of June 21st:—

In one of the houses where I read the scriptures in S——, I met a man who showed much opposition. After much discussion on various leading points of the popish system, he asked with an air of triumph, which was the oldest religion? I replied, we had first better ascertain what religion meant, and asked him for a definition of it. He replied, to believe every thing taught by the church. I said, we should be sure the church is scriptural, before we attend to her commands. I then brought instances from scripture, Noah and his family, Lot, Moses, Daniel, and, passing on to the New Testament, showed that religion consisted, not in obedience to a church, but to God; not in the performance of ceremonies, but in reliance on Jesus; that *this* was the oldest religion, and the true religion, and was the religion of all sound protestants. An aged man said, "How do we spend our lives! I am now in my declining years, and never knew the right ground of religion before." My opponent added, "No, nor do I think the best informed of us ever did before hear of the right way of a sinner's acceptance with God." A third person exclaimed, "God help us, we are all ignorant, and I am afraid we shall all die in our sins." I endeavoured to set forth the Saviour's invitations to penitent sinners.

I am also happy to inform you (Mr. Bates), that many who heard you when you were here, have expressed an earnest wish that you would come again soon. A romanist who attended, and whom I thought a protestant, from his *assisting in singing the last hymn*, after leaving the preaching-room, went into a shop, and hearing a respectable protestant use profane language, said to him, "Ah, sir, if you had heard the gentlemen that preached there beyond, just now, I think you would not make use of any language so injurious to your own soul, or so dishonourable to your Maker."

PATRICK BRENNAN writes as follows, June 20:—

Since my last I have travelled through large portions of Leitrim, Roscommon, and Sligo. I inspected the schools in my district, and found them getting on well. I read the word of God in every place where I had an opportunity. Several romanists attended, and the people are very attentive. I went to the house of D. D——, and this man's children learned to read the scriptures, and commit portions to memory, in one of our schools. It pleased the Lord to bring the daughter to a knowledge of the truth. When the mother had an opportunity of hearing it, God was pleased to give her a desire to know more. I trust she, too, is growing in knowledge and grace. They are much persecuted by their ungodly neighbours. One of her sons, also, was savingly converted, and was so much persecuted by his own relations that he went to Australia. These are some of the fruits of our schools.

I spent four days, in company with Capt. R——, visiting the poor, and reading the word in their cabins. We had a meeting every day, and spent the remainder in going from house to house.

While writing this, a young man named M'G——, that had an opportunity of hearing me speak to a sick woman in the workhouse, came in. He got a testament, and began to read it. An old man told the priest; and the following Sunday he spoke of him in the chapel. He came to me afterwards, and said he hoped God had brought this about for his good; "for since I began to read, my conscience was not easy; I did not know how to act; but now the Lord hath opened a way. I shall not go to chapel again." He promised to attend our meetings. I read several chapters for him, gave him an Irish testament, and several suitable tracts.

JOHN TALBOT mentions the following interesting fact, under date of June 1.

A romanist, named T. B——, highly esteemed, and inclined to read all the authors he could get, is much resorted to by neighbours from all parts. He did his best to make them believe the Douay testament I read to them was false. I gave him the testament, and asked him to show it to the priest. I do not know whether he has done so, nor will he tell me; but it has had such effect on the people's minds, that they gave 10s. for a Douay bible, and he is continually reading it to them. His house is filled with hearers. I spent the greater part of last sabbath with them, comparing the two versions, and they agree that the difference is, *not in the Bibles, but in the teachers*. You can hardly believe how earnest is the spirit of inquiry among the people.

POSTSCRIPT.

Several intimations have been given to the Secretary that the Chronicle is not sent, where formerly it was. The Committee are glad to learn that there is a growing desire to have it. If our friends will inform the Secretary how it may be sent, every month, free of expense, their wishes shall be carefully attended to.

The correspondence of the past two months, from Ireland, of which a few specimens are given above, is of the most encouraging kind. All our agents speak of an intense spirit of inquiry among the people, which is rapidly extending. Several readers have offered themselves for employment, highly recommended, and duly qualified. It is to be hoped that the Committee will be spared the pain of declining these offers, when every thing invites to increased effort, and openings are presenting themselves on every hand. All our agents call loudly for increased aid. What can the Committee do, unless more funds are placed at their disposal? Brethren, shall this appeal be made in vain!

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	£	s.	d.
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Prescot Street Auxiliary	15	0	0
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J. Haddon, Printer, Castle Street, Finsbury.

THE

BAPTIST MAGAZINE.

SEPTEMBER, 1844.

MEMOIR OF MRS. WALE BYRNE,

FORMERLY OF MONGHYR, BUT LATTERLY OF CALCUTTA.

BY THE REV. ANDREW LESLIE.

With the subject of the following memoir, who died at the comparatively early age of twenty-nine years and a half, I was intimately acquainted for the space of nearly twenty years, she having been, with the exception of a few brief intervals, under my eye during the whole of that period. In proceeding to give some account of her, I wish it to be distinctly understood that I do so simply to make known the grace of God towards her; and this with the desire of giving to him all the praise of what she was and of what she did; and also of exciting others to become imitators of one whose excellencies may be copied by not a few who have equal opportunities of doing good with those with which she was favoured. There is only one thing which somewhat distresses me, and that is, the knowledge that she would not have approved of what I am now doing. She was in herself a most humble minded creature, shrinking much from the eye and approbation of man, and would, no doubt, have been pained in the thought of any thing being publicly made known of her doings. As, however, she is now gone, and as it is now impossible that she can be affected by either our praises or our censures, I venture to send forth the following memoir of her, believing that, in doing so, I shall be performing a work which will redound to the honour and glory of God.

Mrs. Wale Byrne was the second daughter of the late Captain Page of Monghyr, the first member and the first deacon of the baptist church now existing at that place. On my arrival at Monghyr, the subject of this memoir was a little girl of between nine and ten years of age. Of all the members of her family (and they were numerous) she seemed to have the fewest attractions, and to excite the least notice. Though in reality a very affectionate child, yet from a certain reserve which was natural to her, and from a lack of that buoyancy and freedom of manner and speech which were common to her companions around her, she appeared always to great disadvantage.

When about sixteen or seventeen years of age, she applied, in company with some others, to be received into the church at Monghyr by baptism. But although her conduct was irreproachable, and although her constant attention to her bible, her love to the house and the people of God, and other things of a similar nature, afforded room to believe that she was a subject of divine grace, yet she had so little to say for herself as it regarded a religious experience, that I frankly confess I was not so delighted with her as I might otherwise have been. She was, however, admitted to fellowship; and, ere long, entered upon a course such as I have never known to be pursued by any young person on earth.

Very shortly after her reception into the church, the first thing she did was to learn to read the scriptures in the character and language of the natives of the country, a thing which for her was no easy matter. So diligently, however, did she keep at her lesson, and so completely did she conquer all its difficulties, that she was able, in a very moderate space of time, to read the Hindoosthanee scriptures with the greatest ease, fluency, and correctness. This done, she commenced a regular attendance on a service, held every Monday afternoon, for the instruction of the native Christians, male and female; and again, on Friday afternoon, she constantly met with a number of the latter who assembled by themselves for the purposes of prayer, praise, and reading the scriptures, and failed not to take a part with them in conducting their various exercises. In addition to this, she spent not a little of her time weekly in visiting the native Christians at their several houses, in talking with them, in helping them to make garments for themselves and children, in administering medicine to them when sick, and in many other ways endeavouring to do them good. And all this she did, not by fits and starts, but it was her constant business, and that for the period of eight or nine years, or until God in his providence removed her to Calcutta.

Besides this, having in her own family and in attending to others, acquired a considerable knowledge of the practical part of medicine, and compassionating the many sick and diseased among the native population, for whom no hospitals at Monghyr, as at Calcutta, are provided, she spent no small portion of her time in administering to the necessities of such. And so successful was she in her treatment of them, that, after a time, she was almost besieged with patients. This suggested to her the idea of opening a hospital on the premises in which she lived, a thing which she speedily put in practice. Having, through the aid of a few friends, and by the sale of fancy articles made chiefly by herself, been able to lay in a considerable stock of medicine, and to engage the services of one of the best native doctors she could find, she entered upon, and carried forward, the business of her hospital. And whilst with her own hands she compounded and administered medicine, and not unfrequently washed and dressed the most unsightly wounds, she was not inattentive to the spiritual wants of her patients. One poor native man, at least, will, there is every reason to believe, be a gem in her crown of glory to all eternity. Whilst on his way to one of the places of pilgrimage he fell sick in Monghyr, and hearing of Miss Page, he applied to her to take him in. She did so: and with the blessing of God she was made to him not merely the instrument of bodily, but of spiritual healing. On his recovery, she taught him herself to read the word of God, brought him to public worship, and ere long had the happiness of seeing him give evidence of a change of heart. He remained long with her afterwards, was in due time

baptized and added to the church, and has since died leaving a good hope that he is gone to a better world.

Besides all this, the mission at Monghyr requiring pecuniary aid for the support of schools, native preachers, and various other things, she of her own accord put in circulation a subscription book to obtain what was needful: and so successful was she in her applications, some of which were made in person, that she never failed to procure all that was required. Wherever there were persons to be found who were likely to contribute, there either Miss Page, or her book, or both, were sure to be seen. In the same way she, for several years, collected considerable sums in aid of the Tract Society in Calcutta, and materially helped them by getting occasionally large supplies of their various publications and disposing of them at the prices affixed. Not only did she inundate Monghyr with these precious books, but having friends in Patna and Bhangulpore, and other places, she dispatched boxes of them to be sold at the different stations, praying of her correspondents to send the publications to every house. For the building too of a mission chapel at Patna, she, on application from the missionary there, collected; and on one occasion hearing that the Auxiliary Baptist Missionary Society in Calcutta was in more than usual distress, she nobly exerted herself and procured for them some seasonable aid. And all this was done without any suggestions from others, and all without any noise. But it was not merely in such things that she was active. The family of which she was a member being large, the greater part of the domestic matters seemed, some how or other, to fall upon her. Not that the other members of the family were idle, or laid their burdens upon her, but she seemed insensibly to draw upon herself the greatest share of everything that was to be done. The servants went most frequently to her. She of all others knew most accurately where everything was to be found, how everything was to be made, and her hand was the most forward to help in everything that was to be accomplished. Jane, dear Jane, was every body's assistant, and every body's friend.

There being at the station of Monghyr English as well as Hindoosthanee worship, she failed not to be present at the former as well as at the latter. Whoever was absent, she was never absent; and often, often have I known her to be in her place, when it was more befitting for her to be on her couch. Besides attending English worship twice on the sabbath, she was in the constant habit of meeting, for seven months in the year at six o'clock in the morning, and for the remaining five months at nine o'clock in the morning, with a number of the poorer members, in the vestry of the chapel, to pray for a blessing on the services of the day; and with the same poor people she was often found at a prayer meeting held in one of their houses on the Friday evenings. During the cold season, a sabbath school was held for two or three years in the chapel for the benefit of a number of poor children who resided at the place. Our principal female teacher was, of course, Miss Jane Page. In fact, there was nothing of good doing in which she had not a hand. It was no more possible for her to stand by idle, when there was any thing that she could do, than it was for her to live without breathing. And yet there never was any thing like the pushing of herself into work. She fell as naturally into all that was going on, as she did when she sat down at home in the midst of her own family.

With the common literature of the day she troubled not herself, although in education she was not a whit behind any of her equals in rank and in station

of life. Her bible, her hymn book, and a few of the most serious and improving of the Tract Society's publications, were her chosen and constant companions. But though it may be she read less extensively than many, she failed not to read with enjoyment and profit to herself. While they, perhaps, saw more of the force, elegance, and harmony of composition, she saw more of the thoughts. A plain and truthful hymn had greater charms for her than the boldest and loftiest flights of unsanctified poetic genius. The truth is, she delighted more in action than in reading. Give her something to do, and she was in her element. And never did she appear to think any thing of her labours. In her mind they were mere matters of course. She rarely spoke of what she was doing excepting to those who were immediately about her. Glare and glitter there were none. People who were only occasionally in her company never observed any thing in the least uncommon about her. She had little to say that seemed to interest. In her dress she was plain and simple, and in her manners most unpretending. Though by no means uninteresting in countenance, she attracted no attention from the mere passer by. Those, however, who had the pleasure of an intimate acquaintance with her, knew that she had a heart; and that in that heart there were the most solid and fixed religious principles, and the warmest love to God and benevolence to man.

After her removal to Calcutta, which took place between three and four years ago, she, from long continued illness, as well as from other circumstances which might be mentioned, was not so abundant in labours, either at home or abroad, as when at Monghyr, a thing which greatly distressed her. She was not, however, idle; nor did it seem possible that she could be idle. Having been placed, in consequence of her marriage, in the midst of a great many youths at a public school, she, though not directly over them, did not fail, as opportunities were afforded, of trying to do them good by talking to them, and in other ways attempting their benefit. Upon many of the elder youths, as well as upon several, if not all, of the masters, did she obtain such a hold that she was regarded by them with feelings of the strongest attachment. Sure am I, both from what I myself have seen, and particularly from what I have heard, that some at least of these masters and youths will retain, as long as they live, the most pleasing and vivid recollections of her uprightness, her kindness, and her well-doing.

But her days upon earth were numbered. On the morning of the 15th of April of the present year (1844) I, together with Mrs. Leslie, who had been her companion from earliest childhood, was summoned to her bedside to see her die. She had been seized during the night with that awful disease, cholera morbus. As soon as I entered the room, I saw she was near her end. She was, however, perfectly sensible, and able to talk with the utmost freedom and ease. I immediately entered into conversation with her on the great subject of her hopes for eternity. She expressed the most humble sense of her great unworthiness as a sinner, but, at the same time, the most unshaken confidence in the mercy of God through Christ Jesus. She knew she was dying; but, said she, "I know that Christ will not cast me off. I trust to him. We shall meet again." And, after talking somewhat more in this strain, and after giving some directions relative to her two children—the younger being then only twelve days old—and after offering up a short prayer for herself, in which she commended her soul into the hands of Christ, she concluded all by repeating the words,—

"Ere since by faith I saw the stream,
Thy flowing wounds supply,
Redeeming love has been my theme,
And shall be till I die.

And when this lisping, stammering tongue,
Lies silent in the grave,
Then in a nobler, sweeter song,
I 'll sing thy power to save."

All this was said and done with a manner the most solemn, the most cool, and the most collected. Among the many present there was not one who was not melted into tears. Even her medical attendant turned his face to the wall and wept. After this she spoke little. She seemed to consider that she had now done with every person, and with every thing in the world. Though one of the most affectionate wives and mothers, and though remaining quite sensible and able even to talk, she asked to see neither husband nor child, relative nor friend. She lay still, only answering whatever questions were put to her. Her musings were no longer upon earth. They were somewhere else. And after thus passing through a few hours, occasionally suffering severely from spasms, she at last glided gently away, uttering neither sigh nor groan, nor making the smallest struggle.

Thus has passed away one of the most illustrious examples of true religion I have ever known. I will not say that she was faultless; but this I will say, that I have never known a human being on earth who so much resembled Christ in living to do good. Perhaps I cannot conclude this memoir better than by taking the liberty—a liberty not authorized, but a liberty which I have no doubt will be pardoned—of transcribing a few sentences from a letter which contains nothing but truth concerning the character of the dear deceased:—"I thank you now from my heart for telling me all the particulars of my darling's removal to the mansions of her blessed Lord, especially her dying testimony to those blessed truths her heart had long embraced. O my child, my child! I know thou wast one who didst dearly love thy Lord. I know thy faith, thy love, thy humble trust in God, and thy unshaken confidence in thy Redeemer's blood and righteousness. I adore the goodness of God in having permitted me to witness so much of what was lovely in my darling child. Her labours of love, her patience and forbearance under provocations, her grief when she had unwittingly offended any one, and her readiness to acknowledge her fault; and last of all, though not the least of her excellencies, the truly admirable manner in which she was training up her dear offspring, all showed the decided characteristics of a renewed heart. I saw in her all that my fond heart could have wished; all that a follower of the Lamb is allowed to attain to, in a world of sin and misery. Long will her excellencies dwell upon a mother's fond remembrance, though bitter, bitter is the thought that I shall never behold that precious face until I shall have realized, like my darling child, those realities which belong to an eternal world."

Calcutta, May, 1844.

SPECIAL DUTIES OF PROTESTANTS IN THESE TIMES.

BY THE REV. J. M. CRAMP, A.M.

These are times of mercy. There is abundant cause for congratulation, and for thankfulness to almighty God. Peace has been preserved in Europe, with very few and slight interruptions, for more than a quarter of a century. The word of God is circulated by millions, and may be obtained at such low prices, that the poorest

members of the community are without excuse if they remain destitute of the sacred volume. Useful publications in every department of knowledge issue daily from the press, in unprecedented numbers, and so cheap that they are within the reach of all classes. Religious tracts and books, both reprints of the writings of the reformers and puritans, and new works adapted to modern tastes, diffuse scriptural sentiments, and promote the interests of practical piety. Hundreds of thousands of children receive instruction. Places of worship are erected in every part of the land, for the use of all Christian denominations.

The times are times of blessing. Fifty years ago the missionary enterprise was in its infancy. The heathen world, with here and there a trifling exception, was a barren waste. All Asia lay under the power of Satan. Africa was a scene of unmitigated woe. Idolatry and licentiousness ruled in the islands of the Pacific. Slavery poured out the fulness of its curse on the negro race in the West Indies. What a delightful change has taken place! The missionary map of the world, no longer a meagre outline, is thickly dotted with stations. Almost all divisions of the Christian church have engaged in the good work. And all have experienced a delightful reaction, in the enjoyment of "times of refreshing from the presence of the Lord."

But the times are times of trial. We abstain from political references, and shall confine our attention to the symptoms of a revival of error and superstition. Many years ago some sanguine Christians entertained the hope, that antichrist had received a wound from which there would be no recovery. It seems, however, to be healed again. In 1792 there were but thirty popish chapels in Great Britain. There are now five hundred and ninety-one, with nine colleges and twenty-nine monastic institutions. There are in Great Britain fifteen popish bishops, and seven hundred and thirty-three priests, besides four archbishops, twenty-three bishops, and a host of priests in Ireland, and one archbishop, twenty-six bishops, and a large body of missionaries, in our colonies and foreign possessions. The efforts of the professors of the Romish faith are characterized by unwonted zeal and activity. They circulate great numbers of tracts, in many of which the tenets actually held by the apostate church are kept out of sight or disguised, and protestantism is shamefully misrepresented. Their agents are indefatigable in attempts to proselyte. Their missions are annually reinforced by the large accessions of Jesuits and other well qualified representatives of their church, and it is said that popish missionaries will ere long be sent to every station already occupied by protestants, with a view to turn men from paganism to Christianized idolatry.

Puseyism is popery disguised. There is an avowed dislike to Rome, with an adoption of her distinctive principles. It is impossible to take the ground which Puseyites have taken, in reference to the authority of the church of the first four centuries, without committing oneself to the peculiarities of Romish policy. Hence the satisfaction with which this movement is viewed by the Romanists.

There are two considerations of a very serious character. The first is, that the main body of the clergy of the church of England appear to be infected with this poison. The rising generation of the priesthood are almost to a man of this party. The second is, that its advocates maintain that their views are in no respects peculiar, but in harmony with the recorded judgment of standard writers of that church, and with the language of the formularies, and the directions of the rubric. These assertions are by no means

unfounded; they are not correct, it is true, in regard to the reformers, because it is well known that they were anxious to go further in the work, and were more liberal than their successors. But they agree exactly with the doctrines which came into fashion in the reigns of James I. and Charles I., and with the practices which the celebrated Laud sought to introduce and enjoin.

In fact, the clergy are now preaching a crusade in favour of priestcraft, magnifying their office beyond all that is apostolic and Christian, assuming acts of authority much more suited to her of Babylon, than to a reformed church, and openly avowing their determination to crush all opposers. The various classes of dissenters are the doomed victims of the present movement. Papists look on with undisguised delight, hoping soon to share the spoils, as they cannot but see that true protestantism is in a state of eminent peril.

We proceed to point out the special duties of protestants.

1. *All protestants should obtain a thorough acquaintance with the distinguishing principles of protestantism, and the arguments by which they are supported.* These are, in the order in which they were first discovered by the inquiring minds of the reformers—justification by faith, the sufficiency of the scriptures, the right of private judgment, and of public profession and worship, and the supremacy of the Lord Jesus Christ. These important truths are impugned by papists and Puseyites. A right understanding of them, connected with a practical development of their influence and results, is necessary to healthy piety. If they are denied or neglected, religious freedom will inevitably suffer. Every encroachment or perversion should be zealously watched.

2. *An unflinching exposure of the errors, abominations, and mischievous tendencies of popery and its allies, is more than ever incumbent on those who love the truth.* Popery is the great "mystery of iniquity;" so our forefathers regarded it. They called things by their right names, and were not afraid to do so; nor should *we* be afraid. The popish system is a grand conspiracy against the authority of Christ and the rights of men; it tends to universal slavery, crouching meanness of spirit, and impiety of life; wherever it prevails uncontrolled it breathes a withering curse; it cripples man's industry, fetters his mind, and corrupts his morals; it takes away truth, and gives him trash; it robs him of the medicine of the soul, and supplies its place with insidious but fatal poison; he "asks for bread and receives a stone."

In England and in the more civilized parts of Ireland, popery is not seen as it is; for this reason, men have learned to think more favourably of it, and even to imagine that it is altered and improved. But that cannot be. Immutability is an essential attribute of the system. Here it is under the check of protestantism. But it is really what the Council of Trent made it, and what it appears to this day in Portugal, Spain, and Italy. And such as it is in those countries, it would be here, if free scope were given to its energies, and the influence of protestantism were withdrawn.

The errors and abominations of the system, however restrained and modified, must be unsparingly denounced. Whatever tends to its manifestation or encourages the development of its theory, in any form, or in any community, ought to be exposed and rejected with uncompromising firmness. Let it not be said that we dispute about trifles. These trifles, as they are sometimes called, involve great principles. It may seem a light thing to fast on this day or feast on that; to call a table an altar, put candles upon it in broad day, and to mark a child with the sign of the cross.

But the question returns, "Who hath required this at your hand?" The adoption of these rites is unwarranted by scripture, and their imposition is a manifest infraction of the liberties of Christians, and an impious usurpation of the powers of the great King.

3. *Active efforts for the spread of the scriptures and for general education, founded on scriptural principles.* Both papists and Puseyites speak lightly of the scriptures, and discourage the free use of the sacred book, by Christians at large. The aim of both is to bring society into subjection to the priesthood. This at once points out the duty of the true protestant, and should induce him to estimate most highly those efforts by which the word of God is now so widely diffused, and brought within the reach of all classes. Let such efforts be maintained and increased. He that is opposed to the circulation of the bible, or would hinder it, and refuses to render aid, gives reason to suspect that his system, be it what it may, will not abide the scrutiny of the inspired word.

And so as to education. There is a general thirst for knowledge. Let it be gratified. As far as religion is concerned, let the bible, and the bible only, be taught in our schools. In other respects, set no limits to the energies of the young inquirer. Let him learn all that he is capable and desirous of learning. His mind will be enlarged, its powers strengthened, and his whole character improved. The prevalent wish in certain quarters, to confine religious instruction to the beggarly elements of human theology, and to lessen as much as possible the amount of general information communicated, is an ominous sign. It betokens a retrograde movement, an unprotestant state of feeling. Under the influence of such a system, the youth of this country will become dwarfish sectaries, instead of full grown Christians, and fit instruments to serve the purpose of a cunning and ambitious priesthood. These considerations will suffice to convince the friends of knowledge and scriptural piety, that their endeavours must not be relaxed, but rather increased and multiplied.

4. *Advancement of personal religion.* Religion is a personal concern. That is the simple but all-important truth, which it is more than ever necessary to press on the attention of all men, and urge on their consciences. It is not an affair of sacramental efficacy. It is not benefit received from water, or wine, or bread, or the absolving utterances of a priest. It is the subjection of the heart to God. The sinner must repent, he must believe, he must pray, *for himself*. He must not depend on another. He must not look to man, but to God in Christ. His heart must be changed. "If any man have not the Spirit of Christ he is none of his." It is not a question of privilege or birthright, but of spiritual, actual possession. His father and mother may be true Christians, and the community with which he unites may be the purest in the world, but that will not save his soul. He must become a "new creature in Christ Jesus," or he will be lost for ever.

These truths must be proclaimed through the length and breadth of the land, with unremitting ardour and earnestness, that men may be delivered from "refuges of lies." Let the churches of God awake to a proper sense of their obligations. On them devolves the high responsibility. Be it theirs to "cry aloud and spare not," and to say everywhere and to all men, "Behold the Lamb of God, who taketh away the sins of the world." *They* have no reason for reserve. There is no concealment in Christianity. "I determined," said the apostle Paul, "not to know any thing among you, save Jesus Christ and him crucified." "But we preach Christ crucified, unto the Jews a stumbling block,

and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God."

The tone of piety must be raised. It must become more spiritual, more self-denying, and God-honouring: and Christ must be more glorified. The *time* for the exercises of piety must be enlarged. Mammon has gotten the mastery in this kingdom, and swallowed up almost every particle of time and attention, leaving scarcely an atom (in many cases not even that) for the soul and God. This state of things must be amended before any marked revival of religion can be expected to take place. In many instances it might be amended even now by a conscientious regard to the distribution of hours and minutes, and a watchful care to "gather up the fragments, that nothing be lost."

5. *Union of Christians for the above-mentioned purposes.* Christians are divided, and they are taunted for it. There is more division than is necessary. It might have been avoided, in some particulars, had there been more forbearance. Nevertheless, in the existing state of religious opinion, distinct and separate organization is unavoidable. Still there might be, and there should be, more union among those who are agreed on fundamental truths, and can sympathize with one another as joint partakers of grace.

It is an error to think that they cannot unite without compromise. And it is an error to think that being united for any given object, they are therefore precluded from maintaining and defending those particular views which they respectively hold, and which are regarded by them, not as peculiarities, but as part and parcel, in every case, of revealed truth as by them understood. In scriptural union, individuals or bodies join on equal terms, to promote some important purpose, leaving each other at full liberty to act as conscience may dictate in regard to those points in which they differ from one another.

Thus explained and guarded, the union of Christians who commonly stand too much aloof from one another, cannot but produce a powerful effect. Its moral influence is great. The fellowship of the people of God of different persuasions, by gatherings for prayer and exhortation, by joint efforts for the spread of the gospel, by combined attacks on some common foe, and by other means, is imperatively called for in these times, and must have a beneficial tendency.

6. *Watchful regard to Christian temper and consistency.* Let us take heed that we do not indulge a popish spirit in opposing popery, nor, in our zeal for truth, overstep the bounds of moderation and meekness.

And especially let us be careful of our conduct. We profess much. We advocate spiritual, personal Christianity. We declare by our profession that we are "not of the world,"—that we have abandoned "the lust of the flesh, the lust of the eye, and the pride of life"—that we have "risen with Christ," and "set our affections on things above." Many observant eyes are upon us. Let men see that we *are* what we profess to be—that the effects of conversion and sanctification are exemplified in the "fruits of righteousness, which are by Jesus Christ to the praise and glory of God."

7. *Earnest prayer for the outpouring of the Holy Spirit.* The hindrances in the way of spiritual religion are many and great. The delusions by which men are cheated, are well adapted to "beguile unstable souls," and lull the unthinking into death-like slumber. Powerful influences are exerted to disguise error and recommend superstition. The pomp and circumstance of popery, now humbly aped by Puseyism, are pleasing to the carnally-minded. The

assurances of the priesthood that they are the apostolically appointed messengers of God, are calculated to beget a blind confidence, which may plunge the soul in ruin. How shall these formidable obstacles be overcome? How shall men's minds and hearts be reached? How shall they be rescued "from the snare of the devil, who are taken captive by him at his will?" How shall the means—the lawful and scriptural means which we may employ, be rendered effectual? There is but one answer, "Not by might, nor by power, but by my Spirit, saith the Lord of hosts," Zech. iv. 6. Shall we not then press to the throne of grace, with redoubled earnestness, with united, agonizing desire, for this great blessing, first on our own souls, and then *by* us on the souls of others? Oh for more faith, and love, and holy fervour! Let the church "believe in the Lord her God, so shall she be established; let her believe his prophets, so shall she prosper."

The considerations which have been now adduced, are equally forcible in relation to protestant dissenters. All that has been affirmed respecting the importance of maintaining protestantism is equally applicable here. The preservation and progress of true religion in this country are closely connected with the prosperity of dissent. For many years dissent has been the bulwark of godliness in Great Britain. Our separation from the established church is altogether a religious act, to which we are impelled by a just regard to the interests of scriptural piety. The principles of that separation should be carefully studied, and zealously maintained.

The contest with popery must in the issue be chiefly carried on by protestant nonconformists; for the foundations of the church of England are substantially popish, and her friends will find it necessary to adopt arguments which lead to Rome, or leave the fight to others, who are better able to sustain it. But whatever be the conflicts and controversies in which we may be engaged, it should be our concern, that all may be conducted in a religious spirit. The great object must be to publish and defend truth, in such a manner as that souls may be brought to God. To that, everything should be subordinate.

How powerful are the motives by which we may be influenced in pursuing such a course! Think of the peril of souls, allured by the deceitfulness of sin to their own destruction, and seek to "save them from death." Think of your obligations to the grace of God, which has "delivered you from the power of darkness, and translated you into the kingdom of his dear Son." Think of the glory which will redound to the Lord Jesus Christ, from the successful results of his people's labours. Finally, think of the prospects that are before you. Long was the church enthralled; long did she "walk in darkness, and had no light." She is still greatly vexed and overborne in many quarters by unholy influences. Apostolic times have long since passed away. Millennial days are yet very far off. But the time of our pilgrimage is short. Soon, if we are the servants of the Saviour, shall we enter into a pure and perfect state. There, jars, differences, and conflicts, will be unknown. There, the church will be complete in holiness and bliss, and the fellowship of the saints will be purified and perpetuated. Having this hope, let us labour diligently and perseveringly in the cause of truth. Labour in this cause is not lost. It is an honour to take any part, however humble, in building the temple of the Lord. It is a high privilege to work in the heavenly field, though it be only to "plough up the fallow ground," or sow the "seed of the kingdom." The time is coming, when "he that soweth and he that reapeth, will rejoice together." Amen.

THE HEAVEN OF THE REDEEMED.

A FRAGMENT.

Had our restoration to happiness been secured by the death of Christ only in consequence of the decree of his Almighty Father, whereby it was rendered necessary, like the other results of the divine government, even then the final issue as to mankind might have been in substance the same. Heaven might still be what it is, as to the absolute amount of its pleasures, whether considered in relation to what we should escape, or to what we should attain. But how different in its influence upon our hopes and feelings as Christians! How faded would its lustre appear in the eyes of him that exults to look upon himself as indebted for every joy to the compassion of a bleeding Saviour; that sometimes almost forgets the abstract worth of the great Sacrifice, considered simply as the offering of an infinite propitiation, in the melting delight with which he traces in the last act of a brother's affection, the willing sufferings of unparalleled love. Its unrivalled tenderness, its power to touch the heart and to dissolve every feeling in the mingled flow of contrition, humility, and delight; its ravishing sweetness, and that gently stealing, but resistless influence by which it overspreads the soul, subduing all things to itself, and causing us to feel that we are altogether won and captive before we are aware, or ever we have summoned up our powers of opposition —all this would be done away. And who can tell that the effect might not extend also to the very regions of celestial felicity, to modify, though not to destroy, their happiness? Is there not a peculiarity of character given to the enjoyments of heaven by this very sense of their dependence upon the grace and the pity of the Redeemer, such as may contribute to their perfection in a measure we are unable to estimate, as adapted to the constitution of a human spirit, of which the susceptibility to receive impressions of tenderness and gratitude is one of the purest, and, for aught we know, one of the most characteristic.

Perhaps the inhabitants of other regions of being, where want, and sorrow, and mutation, and death, are unknown, may be formed rather for the indulgence of the sublime, than of the softer emotions. As these are the proper results only of our necessities and our liability to suffering, and excited chiefly by them, perhaps they may belong exclusively to that nature which is made subject to such agency—to that nature which combines with the grandeur of a deathless spirit the infirmities and frailties of a mortal body. Yet, as it has been formed originally to perceive their influence, the emotions hence arising may be perpetuated, even in that world, where the immediate causes of them are removed. It may be wholly foreign from the nature of angels to experience the luxury of weeping joy, and that dearest of all pleasures which springs in a human bosom from the meltings of sympathy, or the tears of love. Themselves pure spirits, in a region where all is spiritual, where no griefs are to be assuaged by kindness, no fears to be hushed by the whispers of consolation, no weaknesses to be succoured by the supporting hand of friendship; where, in a word, there is nothing to give scope and operation to this order of feelings, it may perhaps be alien to the perfection of their existence to experience them. While to us it may be equally essential that they should be rendered permanent, and awakened into exercise in such a manner as to render them sources of

the richest and most exquisite delight.

Every creature may be formed to occupy a sphere of perfection and happiness peculiar to itself; and thus the perfection and happiness of an angel may remain for ever wholly distinct and separate from the perfection and happiness of the spirit of man. The other inhabitants of heaven may thus derive their joys from the same causes as ourselves, yet they may be differently modified by the difference of the essential constitution of their being; and thus it may come to pass that the very same work of redemption, which we are assured that they gaze on with interest and eager regard, may exert on their exalted minds its highest influence of pleasure from the contemplation of its wisdom, its justice, its magnificence, and that benignity of their Creator which it so astonishingly developes; in other words, from its glorious and radiant divinity. While to the regenerate spirits of men it may continue, even in the eternal state, to possess its chief attraction in the tender and endearing love which it displays on the part of the Redeemer, and of which themselves are the grateful and exulting objects; in other words, from its connexion with humanity.

This at least seems nearly certain, that the very circumstance of being individually the objects of it, must give to the dying love of Christ a power to interest and enrapture the souls of the redeemed, that cannot, in the same degree, belong to any other order of celestial spirits. And it is highly probable that it may, in the very peculiarity of those emotions it is fitted to excite, be not only the most abundant spring of their felicity, but even necessary from the peculiar constitution of their nature in order to elevate the character, and to extend the amplitude of that felicity itself, to the utmost possible boundary to which they are rendered capable of enjoyment by the original law of their creation.

THE BELIEVER'S PROSPECTS.

I would not be a worldling,
For all the world can give;
Nor lose the high and glorious hopes
That in my bosom live.

Fair prospects of unending day,
In cloudless beauty rise;
While everlasting sunshine throws
Its brightness o'er the skies.

Fair fields of emerald verdure stand,
Adorned with fadeless flowers,
And crystal waters roll their streams
By amaranthine bowers.

Tis far beyond these lower skies—
Beyond earth's mortal shore;
Where neither sin nor sorrow reigns,
And death is known no more.

There cherubim, and seraphim,
And angel spirits dwell;
And earth's once weary pilgrims too,
Their toils and triumphs tell.

And angel songs, and incense sweet,
Fill all the sacred place;
And crowns adorn each shining brow,—
Joy beams in every face.

And robes of immortality
Are the garments that they wear;
They chant the songs of victory,
And palms of triumph bear.

In every hand a golden harp,—
On wings of light they speed,
And traverse height, and depth, and breadth,
But no repose they need!

They weep no tear, they heave no sigh,
No shade of sorrow there;
For sinless holiness adorns
That region bright and fair.

And this is heaven!—But 'tis not all!
What more I cannot tell;
But this I know—and best of all,
'Twill be with Christ to dwell.

And that is heaven! and nothing else,—
For if Jesus were not there,
'Twould no heaven to me at all,
However bright and fair.

July 21, 1844. S. W.

REVIEWS.

An Act for the Regulation of Suits relating to Meeting Houses and other Property held for Religious Purposes by Persons Dissenting from the United Church of England and Ireland, 19th of July, 1844. London: Printed by George E. Eyre and Andrew Spottiswoode, Printers to the Queen's most Excellent Majesty.

There is no other body of Christians, we believe, whose appeal to the scriptures is so direct, and whose care to avoid all extraneous influences in deducing their creed from the inspired volume is so habitual, as that body with which we have the happiness to be connected. Having ourselves imbibed this spirit among the English baptists, we deem it an important part of our duty to cherish it, and recommend it to all to whom our words gain access. Through the infirmity of human nature, however, the most conscientious men occasionally fail in the application of their principles to practical cases, especially when an apprehension is excited that strict adherence to them would be injurious to the interests of truth and piety. Then it is that a good man is in the greatest danger of swerving from principles of extensive application, when it appears likely that their immediate operations will interfere with the progress of religion, or subserve some form of error. And though the body to which we belong is, in our judgment, far in advance of any other in implicit submission to the Christian rule of faith and practice, we have occasionally seen among some who maintain the authority of that rule, symptoms of a disposition to stoop to the use of means for opposing error and defending truth, which are more in accordance with the practice of churchmen and of some other dissenting communities, than with the simple and exclusively spiritual principles on which their own system is founded.

Nothing can be more essential to the triumphs of truth — those triumphs for which all Christians pray—than that its examination should take place under circumstances which occasion the least possible bias. What saith the scripture? should be not only the principal question; it should be a question standing alone before the mind; a question with which no subsidiary thought must interfere. In the examination of this question, not the slightest reference must be made to the dictates of inclination or the fashion of the times, the wishes of friends or the inducements of worldly interest. The mind of the inquirer must not even glance at the articles of Queen Elizabeth's establishment, the confession of the Westminster Assembly, or the catechism that happened to be committed to memory in youth. Scriptural precept or precedent must be inflexibly demanded in reference to rites, and inspired declarations or principles in reference to doctrine. The determination must be formed to follow truth, whithersoever she may lead. Though this should displease the most beloved relatives, grieve the most venerated teachers, or blight the most attractive prospects, it is thus only that the prize is to be gained. "Buy the truth;" whatever may be its price, it is worth the purchase: "sell it not;" whatever may be the inducement offered you to part with the inestimable treasure. And, especially for a religious instructor, how important is it that he should not be required to take either the affirmative or the negative side of a disputed question by worldly interest; but that as a minister of Christ he should be swayed only by spiritual influences and conscientious belief! If £2000 per annum be dependent on the rector's continued conformity, how greatly must it indispose him to give the arguments against church establishments a fair consideration. It is not necessary to suppose him to be a mercenary man; he is a man, and that is enough: he cannot fail to be influenced by his position. If he be a good man, who values his station because of the extensive means of usefulness that it affords him, the conflict in his breast will be the more severe, before he can leave it in obedience to the dictate of newly-discovered truth. How strong must the

love of truth be in the hearts of some popular ministers of wealthy dissenting congregations, accustomed to worship in large and elegant chapels, to induce them to give patient and candid attention to the criticisms of Carson; especially if they happen to be acquainted with the privations endured by the pastors of most baptist churches, and the style of architecture that their places of worship generally exemplify! And should any one of them read and be convinced; should he yield to what we believe to be the evidence of truth, and begin to preach it with his usual sincerity and eloquence, how unfavourably are his people circumstanced for receiving his instructions, if they remember, as they probably may, that pædo-baptism is essentially wrought into the trust-deeds under which their spacious edifice is held! Nothing, we are persuaded, would so much promote the spread of truth as that all congregations should be at full liberty to yield to the force of evidence, and act according to their own conscientious belief. Every church is indeed bound by its allegiance to the Lord Jesus Christ to exert itself for the manifestation of what it believes to be his truth and the support of what it believes to be his ordinances. It is a breach of obligation towards him to submit to be restricted by the state, or by its own deceased members, or by its mistakes in earlier years: the dissemination of its present convictions is its present duty. Any arrangements that impede this are violations of that liberty with which Christ has made his people free, and in which he has commanded them to stand fast; and treasonable interferences with his prerogative, as the sole Ruler in Zion, from whom light, guidance, and direction are to be daily sought.

This liberty is liable to be abused. So is every other blessing. The liberty of the press may be abused by the publication of falsehood, the liberty of preaching by the promulgation of heresy, and the liberty of a church to choose its own pastor by an injudicious selection. Arguments against all liberty, particularly against liberty in religious matters, have been drawn in past ages from the abuses to which it is liable; but it is now generally acknowledged that the evils arising from unauthorized restrictions upon liberty, are greater than those which arise from its misuse, as well as that they are wrong in principle. We say the same in this case. The evils of closing the windows of our meeting-houses against the light of heaven, are greater than those which result from opening them. But especially, as every individual, so every church, is bound to desire growth in divine knowledge, to pray for it, to hold itself open to conviction, and to profess what it believes to be revealed truth. If we attempt to protect divine truth by contrivances of human device, we may expect that God will show that our wisdom is foolishness; but if we work divine institutions in conformity with their original simplicity, we may safely expect that divine power will be exerted to illustrate their efficiency. Though the oxen stumble, the ark will not fall if we refrain from obtruding our officious support. "Truth certainly would do well enough," says Locke, "if she were once left to shift for herself." Remembering that the patron of Christian truth is almighty, we need not fear to adopt the sentiment.

The right of men in former days to adopt measures the tendency of which should be to interfere with the free working of evidence among the men of the present generation may also be fairly questioned. An endowment may be highly prized by its possessors, and may excite the cupidity of by-standers, but it is very doubtful whether its operations are in any case quite innocuous, and whether the principle of endowments is defensible. The property that an individual has received by inheritance, or acquired by trade, he is bound to make use of for the glory of God, and the good of society, and this according to his best judgment, without regard to the opinions of his ancestors. The estate may have descended to him from bishop Bonner; but it will be generally admitted that he is entitled to make use of it for the promotion of that faith which bishop Bonner endeavoured to destroy. Bishop Bonner had no right, we believe, to encumber it with conditions that it should be employed for the extirpation of heresy, or the maintenance of Romish ceremonies; and if such conditions constituted a part of his will, we do not think that they are morally binding on this generation. Had all the estates in England been bequeathed to the court of Star-chamber, for its purposes, the testators would have exceeded their natural rights in making such an assign-

ment, and the men of this generation would have been under no obligation to conform to the mischievous arrangement. No man of the seventeenth century had a right to compel men of the nineteenth century to maintain his opinions, or to determine that if none of us could be found to maintain his opinions his lands should remain uncultivated and barren. Nor do we think that any living man has a right to withdraw from posterity the control of property which now belongs to him, but which, when his breath leaves his body, will be no longer under his stewardship, in order to maintain among them what were, when he dwelt on the earth, his opinions. On this subject, we are quite ready to adopt the language of the editor of the Nonconformist—a journal with which we do not always concur, but which has principles, and maintains them, and in the only article which it put forth on the subject of the Dissenters' Chapels' Bill while it was pending, avowed principles which we should be glad to see universal:—"Christianity is designed to be promoted by the living energy of living disciples. All effort for the diffusion of it must, in order to be consistent with the genius of the system, be merely the external form in which faith, hope, and love, develope themselves. It is the privilege, as it is also to constitute the discipline, of every member of Christ's church, to put forth the strength of his new character in coping with the spiritual ignorance and pravity of the age in which he lives. No man has a right to forestall him the privilege, or to deprive him of the discipline. He who leaves a sum of money for the advancement of religion, in whatever shape, and calls in the state to see to its strict appropriation; sets up, *pro tanto*, a religious establishment; takes from his legitimate heirs the opportunity, to the same extent, of using wealth for God; sets aside for ever, in relation to that property, the obligation of inquiring in what way it may be most advantageously extended, and, as far as in him lies, blots out from the creed of the church the maxim, 'The bible, and the bible alone, is the religion of protestants.' He stereotypes his religious belief for all future ages. He is a pope within the limited sphere of his own bequest. He decides, not for himself alone, but for others. He leaves no room for improvement—none for further thought. He constitutes himself, to the extent of his means, an authority from which there is to be no appeal. Here is a certain amount of means which, in the order of providence, would be at the disposal of other generations. This amount he withdraws from the general fund, and consecrates it to the exclusive maintenance, for ever, of what he happens to regard as truth. We have no hesitation in saying that the whole tenour of Christianity repudiates the deed."

The calling in of the state to see to the strict appropriation of the legacy, is a part of the system of endowments assigned to the maintenance of specified doctrines which deserves very serious attention. For the civil magistrate to intermeddle with any thing pertaining to the worship or teaching of dissenters, is an evil of such magnitude, that nothing but the sternest necessity could induce us to invite it. If in some cases we request a policeman to stand at the door of a place of worship, it should be simply to protect the persons assembled from violence, without any reference to the orthodoxy of their creed, or the acceptableness of their adorations. If in some cases questions relating to the property of our churches come before civil courts, the utmost care should be taken that they should be of such a nature that the decision does not require any spiritual discernment. No part of our proceedings should imply that we gave credit to the judge, either at a civil or ecclesiastical tribunal, for the slightest discrimination in reference to the things of God. If he have to determine the identity of the religious sentiments of one of the parties, with the sentiments of a deceased Christian, or even of an ancient document, he is called to a work for which he is probably quite unfit. Religious sentiments are not so definable to a worldly man as at first sight may appear; there is great danger of his mistaking form for substance, and confounding words with things; and great probability that his own religious or irreligious opinions may unconsciously bias his decision. Do we not hear the most ludicrous mistakes from our senators whenever they open their lips on matters relating to the opinions and practices of dissenters? Do we not perceive with regret that the bulk of them, when they speak of religion, are as much in the dark as Nicodemus was when he went to talk with our Lord

of the affairs of the kingdom of heaven, with the nature of which he was totally unacquainted? In the recent debates on the bill before us, even, how much gross ignorance have many of them displayed!

Believing, then, that every Christian church ought to have the entire control of the property it has acquired, whether by the contributions of its members or by the bequests of those who have sought to promote its welfare;—that it is at once its privilege and its duty to desire the teaching of the Holy Spirit, and to profess those sentiments, whatever they may be, that it believes to be taught in the sacred oracles;—that all endowments, whether consisting of money, lands, or houses, which are attached to the profession of certain sentiments are adapted to restrict the progress of truth, and encourage dissimulation;—that good men who left such endowments for the support of their religious views, however excellent their motives, adopted a mistaken course, exceeded their rights, and violated the rights of posterity;—and that the evils of a litigated inquiry, before either civil or ecclesiastical courts of judicature, into the conformity of the creed of the occupants of endowed chapels with the creed of the first worshippers and supporters, would far exceed any benefit that could arise from it, we abstained, conscientiously and advisedly, from taking any part in the recent opposition to what was called the Dissenters' Chapels' Bill. Though it did not recognize fully those principles which we believe to be founded in equity, and congenial with the kingdom of Christ, it applied some of those principles to certain cases. It was an approximation to what we deemed the right course, and more accordant with religious freedom than the law as it previously stood or was supposed to stand. That strenuous opposition should be made to it by the most intolerant of our legislators; that every man of note in the upper and the lower houses of parliament, who had been habitually distinguished as an enemy to dissenters should be loud in its condemnation; that such long-sighted personages as the bishops of London and Exeter, and such zealots for state-church principles as Earl Roden and Sir Robert Inglis should take the lead in endeavours to impede it, seemed natural and consistent. That separatists from the church who disavow dissenting principles, and timid dissenters who have no great confidence in the principles they acknowledge, should have readily taken alarm at the alleged tendency of the bill to encourage unitarianism, did not surprise us. But Paul could not have been more astonished when he found that even Barnabas was carried away by the dissimulation of the Judaizers at Antioch, than we were when we learned that petitions against the bill were adorned with some names, names which we hope never to mention but with the most sincere respect. It is indeed matter of congratulation to us that the baptists generally were in this movement unusually slow and sluggish: that some of those whose reputation stands highest for practical wisdom and public spirit stood aloof from it altogether; that some of those who had affixed their signatures acknowledged afterwards that they had done so incautiously; and that some who had even got up petitions on the subject, on further consideration refrained from forwarding them for presentation. We believe that others were deceived by incorrect representations of the nature of the bill, and of the effects it would produce. But it was with sincere regret that we saw the congregational ministers of the metropolis, collectively as well as individually, overlooking principles in which we hope that they participate with us, and amidst the plaudits of the Record, the Herald, the Standard, and the Morning Post, lowering their own dignity in the eyes of statesmen, who naturally wondered at what they deemed dissenting inconsistency. We have no doubt that the bill was brought in by the cabinet with the expectation that it would be generally acceptable to the dissenters. Remembering the signal discomfiture of last year in reference to the Factories' Bill, and the alienation at which the unsuccessful attempt to restrict our liberties had caused among some who had supported them at the last election, desiring also, according to their present policy, to conciliate their opponents, the ministers brought in this measure, believing it to be intrinsically just, and expecting it to be popular with a great and influential body, which they may dislike but cannot despise. The recollections of the past, however, predisposed the dissenters to receive with suspicion whatever came from such benefactors; an outcry raised in the first instance by high

churchmen against concession to unitarians excited some who are justly zealous for those truths which unitarians deny; a hankering after endowments which unitarians possess, and in the possession of some of which the measure would confirm them, aroused others; and these causes, co-operating with some which it may be as well not to specify, raised a species of whirlwind, violent while it lasted, but happily not very enduring. The anticipations of a cabinet may easily be baffled, however, when such coalitions take place as this spring has witnessed. If Cicero thought it impossible for the augurs at Rome to meet without laughing in each others faces, we may be pardoned perhaps for supposing that certain gentlemen felt it difficult to maintain their gravity when they found themselves actually seated at the same table deliberating on matters pertaining to dissenting interests, and subscribing their names to the same document; and it does not require much poetic fancy to imagine that one of them, when he quitted the apartment, after such harmonious co-operation, exclaimed with a sigh,

"When shall we three meet again!"

The act is now, however, a part of the law of the land; and we have determined that our readers shall know what it is. It is an act of some importance; it is very short; and they shall have the opportunity, without depending on our representations or those of others, to judge for themselves of its nature and tendencies.

It consists of three paragraphs. The design of the first is to give retrospective force to the repeal of certain persecuting statutes. The act of toleration repealed some; an act passed near the beginning of the reign of George III. repealed others; acts passed near the end of that reign repealed others which had respect exclusively to unitarians; now, by the present act, the repeal of all those persecuting statutes is made retrospective: they are to be treated, if pleaded in a court of justice, as though they had never existed. There are many baptist churches in the kingdom which were formed before the passing of the Toleration Act: if property were bequeathed to them before the Toleration Act, it is vain now for a litigant to seek to deprive them of it on the plea that dissenting worship was not then legal, and that therefore the bequest was void; because the present act makes the toleration act retrospective. In like manner it is vain for a litigant to seek to deprive unitarians of any property on the plea that unitarianism was unlawful before the year 1813; because the present act makes the act of the 53rd of George the Third retrospective. The words of the section are these:

"Whereas an act was passed in the first session of the first year of the reign of King William and Queen Mary, intituled 'An Act for exempting their majesties protestant subjects dissenting from the Church of England from the penalties of certain laws:' and whereas an act was passed in the nineteenth year of the reign of King George the third, intituled An Act for the further relief of protestant dissenting ministers and school-masters and whereas an act was passed in the fifty-third year of the reign of King George the third, intituled An Act to relieve persons who impugn the doctrine of the holy trinity from certain penalties:' and whereas an act was passed by the parliament of Ireland in the sixth year of the reign of his majesty King George the first, intituled An Act for exempting the protestant dissenters of this kingdom from certain penalties to which they are now subject:' and whereas an act was passed in the fifty-seventh year of the reign of King George the third, intituled An Act to relieve persons impugning the doctrine of the holy trinity from certain penalties in Ireland:' and whereas prior to the passing of the said recited acts respectively, as well as subsequently thereto, certain meeting houses for the worship of God, and Sunday or day schools (not being grammar schools), and other charitable foundations, were founded or used in England, and Wales, and Ireland, respectively, for purposes beneficial to persons dissenting from the church of England, and the church of Ireland, and the united church of England and Ireland respectively, which were unlawful prior to the passing of those acts respectively, but which by those acts respectively were made no longer unlawful be it therefore enacted by the queen's most excellent majesty, by and with the advice and consent of the lord's spiritual and temporal, and commons, in this present parliament assembled, and by the authority of the same, That with respect to the meeting houses, schools, and other charitable foundations so founded or used as aforesaid, and the persons holding or enjoying the benefit thereof respectively, such acts, and all deeds or documents relating to such charitable foundations, shall be construed as if the said acts had been in force

respectively at the respective times of founding or using such meeting houses, schools, and other charitable foundations as aforesaid."

The second section relates to endowments, and chapels whose trust deeds do not define the tenets of those who are to enjoy them, or give a definition that is incomplete. If the words of the trust deed describe the doctrines and practices for which the building or endowment was intended, those words are, according to the act, imperatively binding. But, if the trust deed does not describe any doctrines or practices, then a congregation that has been in possession the last quarter of a century is not to be dispossessed on the plea that it has deviated from the faith or practice of its original founders. There is no clause facilitating the ejectment of any congregation;—neither for teaching orthodoxy, as Dr. Blomfield intimated in the house of lords, nor for teaching heresy;—but only to impede the ejectment of those who have long been in possession, on the ground of alleged differences from their predecessors. If the trust deed mentions some peculiarities, those peculiarities are binding, but no others than those which are mentioned. Thus if the trust deed says merely a congregation of dissenters, no congregation of dissenters having held it a quarter of a century can be dispossessed on the plea that they are not dissenters of the right kind. If the trust deed merely says baptists—any class of baptists, having had possession a quarter of a century, may retain it, though none but baptists. If the trust deed specifies six or eight particulars, as the greater part of our trust deeds do, those six or eight particulars are binding: nothing less; nothing more. The principle is the same as that to which the apostle writing to the Galatians adverts, as prevailing in his day: "Though it be but a man's covenant, yet if it be confirmed, no man disannulleth or addeth thereto." As an illustration, we may refer to a case in which our denomination is divided. Some trust deeds prescribe strict communion; some prescribe open communion; the greater part do not mention the subject. Where either form of communion is prescribed in the trust deed, according to this act it is permanently binding; but where it is not mentioned, the congregation is left to its own judgment, and neither open communionists nor strict communionists could be disturbed after a quarter of a century's practice of their views, on the plea that it did not accord with the views of the original founders. Such a plea would probably have been deemed insufficient before; but now it could not be made—this act precludes it. The section is as follows:—

"II. And be it enacted, That so far as no particular religious doctrines, or opinions, or mode of regulating worship, shall, on the face of the will, deed, or other instrument declaring the trusts of any meeting house for the worship of God by persons dissenting as aforesaid, either in express terms, or by reference to some book or other document as containing such doctrines, or opinions, or mode of regulating worship, be required to be taught, or observed, or be forbidden to be taught or observed therein, the usage for twenty-five years immediately preceding any suit relating to such meeting house of the congregation frequenting the same shall be taken as conclusive evidence that such religious doctrines, or opinions, or mode of worship as have for such period been taught or observed in such meeting house may properly be taught or observed in such meeting house, and the right or title of the congregation to hold such meeting house, together with any burial ground, Sunday or day school, or minister's house attached thereto; and any fund for the benefit of such congregation, or of the minister or other officer of such congregation, or of the widow of any such minister, shall not be called in question on account of the doctrines, or opinions, or mode of worship so taught or observed in such meeting house: provided, nevertheless, that where any such minister's house, school, or fund as aforesaid shall be given or created by any will, deed, or other instrument, which shall declare in express terms, or by such reference as aforesaid, the particular religious doctrines or opinions, for the promotion of which such minister's house, school, or fund is intended, then and in every such case such minister's house, school, or fund shall be applied to the promoting of the doctrines or opinions so specified, any usage of the congregation to the contrary notwithstanding."

The third section relates merely to the application of the act to suits pending at the time; but we add it, that our readers may be in possession of the entire document:—

"III. Provided always, and be it enacted, That nothing herein contained shall affect any judgment, order, or decree already pronounced

by any court of law or equity; but that in any suit which shall be a suit by information only and not by bill, and wherein no decree shall have been pronounced, and which may be pending at the time of the passing of this act, it shall be lawful for any defendant or defendants for whom the provisions of this act would have afforded a valid defence if such suit had been commenced after the passing of this act to apply to the court wherein such suit shall be pending; and such court is hereby authorized and required, upon being satisfied by affidavit or otherwise that such suit is so within the operation of this act, to make such order therein as shall give such defendant or defendants the benefit of this act; and in all cases in which any suit now pending shall be stayed or dismissed in consequence of this act, the costs thereof shall be paid by the defendants, or out of the property in question therein, in such manner as the court shall direct."

It is right that we should explain the course which we have adopted in reference to this measure during its passage through parliament. Editorially, we have done nothing, either to obstruct or to promote it. The subject has not been mentioned till now in our pages. Some who have attributed this to supineness, and censured us for indifference to passing events, will now understand the reasons of our silence. It will probably be said, on the other hand, that with views so decided we ought to have declared our sentiments. In his private capacity, the editor has not been backward to avow his opinions. At the meeting of the general body of London ministers of the three denominations very few baptists happened to be present, and he fought the battle alone, speaking against the resolutions which were passed quite as long as some of the independent brethren were willing to hearken. But in the Magazine, he did not think it right to use the power which his office gave him to counteract what he supposed to be the prevalent feeling. It would be an abuse of the power entrusted to him for the public benefit, if he were to avail himself of it to oppose the general consent of the wise and intelligent members of our community. Great confidence has been reposed in him for several years by those who have entrusted the management of the Magazine to his individual discretion, and this binds him more strongly than any regulations could, to make use of the influence of the Magazine for those objects alone which may be presumed to have their general concurrence. At first, he was apprehensive that the denomination, as such, took a different view of the bill from his own; he bowed, therefore, deferentially, in silence. He has subsequently been delighted to find that he was mistaken. During the progress of the bill he was not requested to record resolutions adverse to it by the officers of any society. He did not receive one sentence against it from any correspondent. He has been assured by men of eminence in our denomination that their opinion coincided with his own. It will not, he trusts, be deemed improper by any, that he has expressed his views of the whole general subject so freely in the preceding remarks; if true they are important. Let them be taken as quite unofficial—the views of an individual; but they are views which he has entertained for many years, and of the correctness of which he has a firm persuasion. The whole denomination will, however, he is sure, agree with him in the great principle which is the basis of his argument, that the acquisition of truth is more important than the acquisition of endowments, and that the spiritual interests of the churches are of far greater value than their earthly possessions.

BRIEF NOTICES.

Lectures for These Times. By J. M. CRAMP, *A.M.* London: 12mo. pp. 308. Price 5s.

To this volume we are indebted for an article which appears in the earlier part of the present number, on the Special Duties of Protestants in These Times. Though it is slightly abridged, it contains such seasonable counsels as will suffice, we hope, to excite many of our friends to possess themselves of the entire work. The lectures were delivered at Hastings, the winter before last, to the congregation to which the author was accustomed to minister; and, like everything else that he has published, are distinguished for clearness of thought, perspicuity of diction, and closeness of adherence to the

system of truth revealed in the New Testament. Addressed to an assembly in which were persons of various denominations, some of whom were unaccustomed to dissenting ministrations, the discourses were carefully impregnated with the doctrines of salvation by grace, elucidating first principles, and avoiding every thing recondite: they will therefore be found acceptable to readers who require simplicity of language as well as evangelical sentiment. Anticipating a great conflict with antichrist, in every form, popish and protestant, it is the desire of the author to prepare his fellow countrymen for the struggle that lies before them. "The battle," he says, "will be sharp—probably long—and some painful reverses may be experienced by the advocates of New Testament piety. Nevertheless, let no man's heart fail him. The cause is God's, and victory is sure. The day is coming when the bible shall again be the book of the church—when personal godliness shall be regarded as indispensable to fellowship—when the supremacy of the Lord Jesus shall be acknowledged by all—when the operations of the Spirit shall be unchecked—and when the people of God shall be one—a happy, harmonious family—one fold, under one shepherd. The Lord hasten it in his time!"—Amen, we add; and may the author of this work be divinely assisted in the dissemination of its principles in the region to which he is gone, and in committing them to "faithful men who shall be able to teach others also!"

Lectures on Tractarian Theology. By JOHN STOUGHTON. Jackson and Walford. London: pp. 183.

These lectures also were delivered on successive sabbath evenings in the course of the author's ministry. They are four in number, and embrace the following points in the tractarian controversy:—tradition, apostolic succession, the sacraments, and the holy Catholic church. Although the author professes to give merely a brief outline of the arguments which may be adduced in opposition to the principles of tractarian theology, yet he has been successful in exposing many of its baneful errors. We cordially unite with him in saying, "While others boast of the name, let us cultivate and display the spirit of Catholicity. Happy day, when this feeling shall prevail through the church! And happy world, where this feeling shall be triumphant, and never die or even languish; where all the storms of time shall be succeeded by the calm of perfect peace and love; and where Christians, embracing each other after the perils of their pilgrimage, and finding themselves all at home, shall wonder, and, if tears be shed in heaven, shall weep, that they should have quarrelled with each other by the way."

The Faith once delivered to the Saints; considered in its Distinctive Principles and Sure Results; in Six Discourses. By the Rev. JOSEPH RIDGEWAY, *M.A., Rector of High Roding, Essex.* London: Seeley, Burnside, and Seeley. Pp. 285. Price 5*s*.

The author has not given his readers any preface except what they find in the title page. As we advance into the body of the work, we learn that the chief object of its publication is to expose the pernicious errors propagated by tractarians, who, as the writer asserts, "follow closely in the steps of Rome, and have commenced a new warfare against the doctrines of the cross, by old weapons brought forth from her armouries, and refurbished by modern hands." Mr. Ridgeway comes forward boldly in the defence of the gospel, and shows himself valiant for the truth. But were he to lay aside "Articles" and "Homilies," as David put off Saul's armour when he went forth to meet Goliah, and take the simple weapons which the volume of inspiration supplies, he would appear to much greater advantage as a good soldier of Jesus Christ. As protestant dissenters, and as baptists, we cannot give our assent to some things which he advances in reference to episcopacy and infant baptism; yet we have no doubt the work will be deemed very acceptable and useful by the evangelical section of the church of England, a class to which the writer evidently belongs.

The Gospel before the Age: or, Christ with Nicodemus. Being an Exposition for the Times. By the Rev. R. MONTGOMERY, *M.A., Oxon.* London: 8vo. pp. 436. Price 10*s*.

In a "dedicatory epistle" to the right hon. W. E. Gladstone, M.P., the author says, "I have affixed to this volume, as one title, 'The Gospel before the Age,' not to imply that the word of God has not always been in advance by its infallible wisdom, its regenerative power, its searching anatomy, and faultless purity, of every dogma or science which the invention of man's restless mind has propounded. . . . . But what I mean by the expression, as applied to the Redeemer's language to Nicodemus, is this; that both theoretically and practically, the age in which we live, to a vast extent, treats the gospel of Christ as if it were behind itself; and hence no longer capacitated to grapple with the great problems of the day, and satisfy the rising wants of the world." If the reader understands this *explanation*, we congratulate him; but if Mr. Montgomery preaches as he writes, which we believe to be the case, it is difficult to imagine what kind of beneficial effect can ensue, except on the principle of God's overruling for good even the follies and vanities of those who administer his word. It must then be said that he makes the pompous things, as well as the weak things, of the world, instrumentally efficacious. Half that is written, if spoken, must, we are confident, be unintelligible to a great proportion of the people addressed; even allowing them to be moderately educated. Never have we seen the gospel, which we believe the author holds in its essentials, more confused and concealed in a cloud of verbiage. It is really grievous that such stuff should be addressed to souls perishing for lack of knowledge; and astonishing that the flagellation received by the poet at the hands of the Edinburgh Review, has not somewhat improved the language of the divine. We had marked several monstrous absurdities of language for quotation, but, on second thoughts, we really think the labour of copying them would be useless; first, because Mr. Montgomery probably may never see these pages;

secondly, because if he did, he is not the man to regard them; and thirdly, because the very first sentence in the volume will suffice for the purpose we have in our view, namely, to warn the unwary of losing time by reading, and to check the youthful aspirant for fame in imitating the worst specimens of a bad school. Was ever such an opening to a discourse before as the following?—"On reverting thoughtfully to that period of wonders when incarnate deity lived, and moved, and spake, and acted in the land of Palestine, and thus expressed palpably before the senses of mankind that very idea of a pure and perfect manhood which inhabited the intellect of godhead from everlasting—do we never experience a dim regret that we did not personally gaze on 'God manifest in the flesh?'" Only think of incarnate deity expressing palpably an idea; of perfect manhood inhabiting the intellect of godhead; and of a dim regret! and then judge, reader, whether we should do well to spend any more of our time or yours about the volume.

The Psalmist. A Collection of Psalm and Hymn Tunes, suited to all the Varieties of Metrical Psalmody. Edited by VINCENT NOVELLO, *Esq. With Contributions from the most eminent Professors. The Treble Part, or Air.* London: Foolscap 8vo., bound in embossed roan, and gilt. Price 4s.

The Psalmist. The Bass Part. Roan, gilt. Price 4s.

The Psalmist. The Tenor Part. Roan, gilt. Price 4s.

The Psalmist. The Alto Part. Roan, gilt. Price 4s.

It affords us pleasure to learn that the popularity of the Psalmist increases, and that it is expelling from many of our congregations those boisterous and unscientific compositions, which persons of musical taste who had not been habituated to them from childhood, could not fail to hear with astonishment, if during the performance they happened to pass near a dissenting place of worship. These four volumes, which are in every respect uniform, though independent of each other, will doubtless facilitate the use of the work, as they are cheap, handsome, and portable. One contains the bass of all the tunes in the Psalmist without any of the other parts; another the air alone, another the tenor alone; another the alto alone; and any one may be obtained separately. In the last three cases we observe that all are in the G clef. To those who have occasionally to set tunes at social meetings, the volume containing the air, being so easily carried in the pocket, will be a great acquisition. The aspect of the pages is very pleasing, as they afford fine specimens of the comparatively novel art of printing music with metal types.

The Providence of God Displayed in a Series of Interesting Facts from Sacred and Profane History. By the Rev. JOHN YOUNG, *M.A., Author of "The Record of Providence," &c., &c.* London: 8vo. pp. 520. Price 5s. 6d.

How many anxieties would be allayed, how many false steps prevented, how many obstacles to the performance of duty removed by firm belief in a constantly restraining, guiding, and overruling providence! Its existence is commonly acknowledged, but inadequately realized. Illustrations of this truth then, adapted to affect the imagination and impress the heart, are beneficial in their tendency: they may not be of a nature to convince the judgment, and yet may be useful to him who is already convinced, by influencing his feelings, and rendering his persuasion effective. In this volume, some hundreds of anecdotes are brought together, derived from manuscripts, printed papers, and books of many classes, and ranged under several heads. They are generally well adapted to the compiler's purpose: had some of them been omitted, the book would have been more accordant with our taste; but the removal of these would perhaps be regretted by some readers as the loss of the most high-flavoured portions. The work will be especially acceptable to young persons, containing as it does a large number of hair-breadth escapes from diversified dangers, sudden reverses of prospect, and exciting histories. They will be impelled forward; their curiosity will be abundantly gratified; and the impression left on their minds will be good.

Memoir of the Rev. William Lindsay of Letham, Forfarshire. Second Edition, enlarged. Glasgow: Macklehose. 32mo. pp. 98.

When the present editor of this magazine made a tour through Scotland on behalf of the Baptist Missionary Society, in the year 1834, it was desired that he should visit Forfar, where there were neither baptists, nor place of worship which those who made the arrangements could procure. The subject of this memoir, Mr. Lindsay, an aged independent minister residing several miles from Forfar, being accordingly written to by a friend, walked thither for the purpose, hired a hall which was adapted for the service, walked again from his home on the appointed day to meet the English baptist preacher, procured a drummer to go round the town to announce the sermon, did everything which Christian kindness could do to render the visit agreeable and effective, and by his conversation at the inn, and at the breakfast on the following morning, at the house of a friendly minister of another denomination, produced an impression, which few men could produce at a single interview. This little volume portrays the disinterested, laborious, intelligent, single-minded man of God; it records many remarkable incidents which occurred in his active and long continued course, and furnishes two or three hours reading, almost as interesting as the pleasant meeting at Forfar.

Antichrist Unmasked; or, Popery and Christianity Contrasted, in their Leading Principles, their Spirit, and Practice. By J. G. PIKE, *Author of Persuasives to Early Piety, &c.* London: 32mo. pp. 468. Price 2s.

Cheap, plain, and compendious.

INTELLIGENCE.

ASSOCIATIONS.

SOUTHERN.

The following is a list of the churches comprised in the Southern association, with the names of their respective pastors :—

Andover	T. Applegate.
Beaulieu Rails, 1st ch.	
Ditto, 2nd church	J. B. Burt.
Blackfield Common	R. Bennett.
Downton	G. Woodrow.
Ebenezer	J. Neave, G. Arnot.
Forton	T. Tilly.
Hedge End	J. Oughton.
Landport	C. Cakebread.
Lockerley	N. T. Burnett.
Longparish	J. Chappell.
Lymington	J. Millard.
Ludgershall	
Milford	D. Chegwidden.
Newport	C. W. Vernon.
Niton	J. Smedmore.
Parley	Paul Alcock.
Portsea, 1st church	C. Room.
Ditto, 2nd church	
Poole	S. Bulgin.
Poulner	T. Rutter.
Romsey	J. Farmer.
Salisbury	Isaac New.
Southampton	T. Morris.
Ditto, 2nd church	J. Ford.
Sway	
Wellow and Yarmouth	W. Read.
Whitchurch	E. Amery.
Winchester	

The brethren met at Downton, on the 27th and 28th of May. Mr. Woodrow presided, and Mr. Tilly was re-chosen secretary. Sermons were delivered by Messrs. Tilly and Bulgin. A great number of resolutions were passed, among which were the following :—

"That the new church formed in Portland Chapel, Southampton, be received into the association ; and that the case of their chapel debt be recommended to the sympathy and benevolence of the churches.

"That this association being deeply convinced that there is no security for civil and religious liberty so long as the union of church and state continues, and believing that such a connexion is derogatory to the kingly character and office of Jesus Christ—contrary to the principle of the New Testament, and injurious to the interests of religion, do cordially approve of the objects contemplated, and in the measures adopted by the recent 'Anti-state-church Convention,' held in London, on the subject ; and to recommend the churches they represent to employ all legal and scriptural methods to produce a dissolution of such an unholy alliance.

"That this association once more lifts up its solemn voice against the monstrous and inhuman system of slavery, and especially as existing in the United States of America, and calls upon all the churches to sympathize with, and pray for, the thousands of their coloured Christian brethren who are groaning under the oppression of their tyrannical masters.

"That this association feel convinced that the wretchedness and immorality in which large masses of the population of this country are involved, are, in a considerable degree, to be ascribed to the laws which restrict the operation of commerce and free trade, do rejoice in the growing influence of the 'National Anti-Corn Law League,' and do recommend their friends to afford prompt assistance, by every constitutional means, to obtain the total repeal of all such unscriptural laws.

"That this association, considering war to be inconsistent with the principles and precepts of the gospel of Christ, and detrimental to the true interests of mankind, rejoice in the energetic and successful operations of the 'London Universal Peace Society,' and wish it the most extensive success in promoting peace on earth, and good will among men."

The circular letter, which was written by Mr. Applegate, is on the Means for Promoting a Revival of Religion in the Churches of the Association.

Statistics.

Number of churches		29
Baptized	156	
Received by letter	31	
Restored	8	
	—195	
Removed by death	50	
Dismissed	29	
Separated	24	
	—103	
Clear increase		92
Number of members		3033
Sunday scholars		3500

The next meeting is to be held at Forton, near Gosport, on the Wednesday and Thursday in "Whitsun-week," 1845.

WESTERN.

This association comprises the following churches :—

Appledore	
Ashwater	A. Facy.
Bampton	
Barnstaple	W. Aitchison.
Bideford	W. Gray.
Bradninch	C. Sharp.
Brayford	W. Cutcliffe.
Bridgewater	H. Trend,
Burrowbridge	T. Baker.
Burton	J. Merchant.
Bridport	T. Clarke.
Chagford	W. May.
Chard	R. Edwards.
Collumpton	U. Foot.
Crediton	W. Hewitt.
Creech	G. Medway.
Crewkerne	S. Pearce.
Croyde	J. Hunt.
Culmstock	J. H. May.
Dorchester	S. Sincox.
Exeter, South Street	W. Welch.
Do., Bartholomew Yd.	J. Bigwood.

Hatch .....J. Fry.
Hemyock .....R. Serle.
Highbridge.....G. Hoskins.
Honiton.....J. B. Titherington.
Horsington.....D. Bridgman.
Isle Abbotts.....J. Clift.
Loughwood.....J. Stembridge.
Lyme .....A. Wayland.
Minehead .....C. Elliott.
Montacute.....J. Price.
Newton Abbott.....W. Cross.
Newton St. Petrock....F. Thorne.
North Curry.....W. Perratt.
Shaldon .....
South Molton.....J. Teall.
Stogumber .....J. G. Fuller.
St. Hill.....F. H. Rolestone.
Street .....J. Little.
Taunton .....J. Jackson.
Thorverton.....
Tiverton .....J. Singleton.
Torrington..... .....G. Cosens.
Uffculm .....H. W. Stembridge.
Upottery.....J. Chapman.
Watchet .....S. Sutton.
Wellington.....J. Baynes.
Weymouth.....J. C Butterworth.
Wincanton.....G. Day.
Yarcomb.....S. Vincent.
Yeovil .....R. James.

At the annual meeting held at Crewkerne, May the 28th and 29th, Mr. Standon Pearce was chosen moderator, and Mr. Trend re-appointed secretary. Messrs. Bigwood, Rolestone, Fuller, and Cosens, preached. The following resolution was adopted :—

"That this association, believing that the union of sacred and secular things in state establishments of Christianity, is opposed to the principles of the New Testament, subversive of the rights of Christians, and injurious to the interests of Christ's kingdom, rejoice in the peaceful proceedings, and successful termination of the Anti-State-Church Conference, recently held in London, and expresses its hope that the churches of this association will co-operate in all the Christian efforts arising out of it to enlighten the public mind, and to prepare the way for the ultimate and entire separation of church and state."

The circular letter, written by Mr. Trend, contains a brief Historical Account of some of the Churches, and is to be followed by a similar review of others from the same pen.

Statistics.

Number of churches		52
Baptized	228	
Received by letter	54	
Restored	12	
	294	
Removed by death	50	
Dismissed	51	
Excluded	29	
Withdrawn	31	
	161	
Clear increase	133	
Number of members	3564	
Schools	58	
Sunday scholars	4174	
Teachers	537	
Village, or other stations	79	

The next meeting is to be held at Lyme, on the Tuesday and Wednesday of "Whitsun-week," 1845.

BRISTOL.

Churches in three counties are included in the Bristol association :—

GLOUCESTERSHIRE.

Avening .....S Webley.
Eastcoombe.....Thomas Owen.
Minchinhampton .....W. Evans.
Shortwood.....T. F. Newman.
Sodbury.....Thomas How.
Westbury-on- Trym....
Wotton-under-Edge....J. Watts.

SOMERSETSHIRE.

Bath, Somerset Street David Wassal.
Do., York Street .....John Stephens.
Beckington .....E. V. Gill.
Bourton.....James Hannam.
Bristol, Broadmead....C. E. Birt, T. S. Crisp.
Do., Counterslip.....Thomas Winter.
Do., King Street ...G. H. Davis.
Do., Pithay .....Evan Probert.
Do., Thrissell St. ...W. H. Fuller.
Cheddar.....Edward Webb.
Dunkerton.....John Ricketts.
Frome, Badcox Lane .C. J. Middleditch.
Do.,Sheppard's Barton William Jones.
Hanham & Keynsham Thomas Ayres.
Laverton.....
Paulton .....Joseph Fox.
Philip's Norton.....
Pill .....
Twerton.....
Wells .....H. Crossman.

WILTSHIRE.

Bratton .....G. W. Fishbourne.
Corsham .....H. Webley.
Corton .....T. Hardick.
Crockerton.....Z. Clift.
Devizes... .....J. S. Bunce.
Grittleton .....
Melksham .....Joshua Russell.
Penknap.....Shem Evans.
Sherston.....S. Stubbins.
Shrewton, Bethesda...Joseph Mather.
Do., Zion .....— Smith.
Trowbridge, Back St. .W. Barnes.
Do., Bethesda ..... — Guinnell.
Warminster .....George How.

The annual meeting was held at Sheppard's Barton, Frome, on the 29th and 30th of May, and Mr. Jones was appointed moderator. Messrs. Davis and Birt preached, and the circular letter, on the Nature and Duties of the Deacon's Office, written by Mr. Middleditch, was adopted.

Statistics.

Number of churches		41
Baptized	433	
Received by letter	103	
Restored	26	
	562	
Removed by death	89	
Dismissed	88	
Excluded	41	
	218	
Clear increase	344	
Number of members	6109	
Sunday scholars	5534	
Teachers	947	

The next meeting is to be held in the Pithay Chapel, Bristol.

LANCASHIRE AND CHESHIRE.

This association comprises the following churches:—

Accrington .....J. Harbottle, D. Griffiths.
Ashton-under-Lyne ...W. Giles.
Bacup, Ebenezer .....S. Todd.
Do., Irwell Terrace.T. Dawson.
Blackburn.....R Cameron.
Bolton.....J. Fyfe.
Burnley .....
Burlsem..... .....
Chowbent .....D. Thompson.
Cloughfold..... .....R. Ward.
Colne..... .....E. Jones.
Conistone.....D. Kirkbride.
Goodshaw.....A. Nichols.
Haslingden.....J. Blakey.
Heywood .....W. R. Jackson.
Hill Cliffe .....A. Kenworthy.
Inskip.....
Little-Moor-End .....J. Bamber.
Liverpool, Myrtle St. J. Lister.
Do., Soho Street ....R. B. Lancaster.
Do., Pembroke St. .C. M. Birrell.
Lumb.....J. Driver.
Manchester, York St..C. Thompson.
Do., Oxford Road...F. Tucker.
Northwich .....T. Swinton.
Ogden.....J. Garside.
Oldham .....J. Birt.
Pendle Hill.....
Preston.....J. Edwards.
Rochdale .....W. F. Burchell.
Salford .....J. Voller.
Stalybridge .....
Stockport .....C. Baker.
Tottlebank.....T. Taylor.
Wigan.....W. Ellison.

The brethren assembled at Stockport on the 29th and 30th of May. Mr. Lister was chosen moderator, and the secretary, whose name does not appear, was earnestly requested to continue his services. Sermons were delivered by Messrs. J. Birt, and P. J. Saffery; and much business was transacted, in reference to the promotion of general education on the system of the British and Foreign School Society, and to the Lancashire and Cheshire County Home Mission.

Statistics.

Number of churches in the association....		35
Baptized	550	
Received by letter	113	
Restored	36	
		699
Removed by death	75	
Dismissed	57	
Excluded	81	
Withdrawn	30	
		243
Clear increase		456
Number of members		4352
Sunday scholars		8505
Teachers		1056
Day and evening scholars		522
Preaching stations		73

The next meeting is to be held in York Street, Manchester, on Wednesday and Thursday in "Whitsun-week," 1845.

EAST KENT.

In this association are churches at the following places:—

Ashford .....H. Smith.
Brabourne .....T. Scott.
Broadstairs .....A. Gunning.
Canterbury.....W. Davies.
Deal.....
Dover.....J. P. Hewlett.
Egerton .....J. Padgham.
Erythorne .....
Faversham.....
Folkstone... .....D. Parkins.
Do., Uphill.....J. Clark.
Margate .....J. H. Gamble.
Ramsgate.....J. M. Daniell.
St. Peter's.....T. Cramp.

The brethren assembled at Folkstone, on the 28th and 29th of May. Mr. Parkins was chosen moderator, and Mr. Hewlett secretary. Messrs. Hewlett and Scott preached. It was resolved unanimously,—

"That this meeting is deeply impressed with the vast importance of general education, believing it to be a most powerful means of preventing future generations from being enslaved by religious systems and creeds, falsely so called. At the same time it cannot but record its deep regret at the formation of sectarian schools; not only involving, as they will, all parties in much superfluous and annual expense to sustain them, but to a great degree menacing the future efficiency of the British and Foreign School Society, which has for so many years worked harmoniously among the various denominations of nonconformists, and not a few liberally minded episcopalians; and which still deserves the unqualified support of all who are the advocates of Christian union."

The circular letter, written by Mr. Daniell, was on Christian Union.

Statistics.

Number of churches		14
Baptized	52	
Received by letter	22	
Restored	1	
Other additions	62	
		137
Removed by death	16	
Dismissed	21	
Excluded	7	
Withdrawn	49	
		93
Clear increase		44
Number of members		1023
Sunday scholars		1569
Teachers		194
Village stations		4

The returns are imperfect. The next meeting of the association is to be held at Ramsgate, June the 3rd and 4th, 1845.

WEST KENT.

The following churches constitute this association. An account of the withdrawment of seven others which had belonged to it, was given in our number for July, page 362.

KENT.

Beasell's Green.....W. Paine.
Chatham, 1st church J. Stock.
Do., 2nd church .....A. Jones.
Crayford .....O. Watts.
Eynsford.....G. H. Whitbread.
Foot's Cray .....J. Hamblin.

Gravesend .....
Lessness Heath .....C. Hart.
Maidstone, 1st churchH. H. Dobney.
Sandhurst ..... J. Gates.
Sheerness.....
Smarden'.....W. Syckelmoore.
Tenterden.....D. Pledge.
West Malling.....

SUSSEX.

Battle .....R. Grace.
Hastings .....
Lewes .....E. Davis.

The annual meeting was held at Maidstone, June the 4th and 5th. Mr. Stock was chosen moderator, and Mr. Dobney requested to continue his services as secretary. Sermons were delivered by Messrs. Davis and Paine. The following resolution was adopted:

"That this association, fully recognizing the imperative obligation laid upon the professors of nonconformist principles to make the most strenuous efforts, in the spirit of Christian kindness, to impress upon the public mind the numerous and awful evils which necessarily exist wherever religion is made a matter of state policy and worldly legislation,—desires to express the high satisfaction with which it regards the proceedings of the Anti-State-Church conference recently held, and the formation of the Anti-State-Church Association, whose plan of organization it entirely approves, and whose council and executive committee deserve the fullest confidence and the heartiest co-operation of the entire nonconformist body.

The circular letter, written by Mr. Pledge, is, Observations Relative to the Church of England and the Church of Christ, with an especial reference to the agency of the Holy Spirit.

Statistics.

Number of churches		17
Baptized	122	
Received by letter.....	41	
Restored.....	4	
	—167	
Removed by death	26	
Dismissed.....	33	
Excluded	28	
	— 87	
Clear increase		80
Number of members		1635
Sabbath scholars.....		1922
Teachers.....		295

The meeting next year is to be held at Battle, on the first Tuesday and Wednesday in June.

GLAMORGANSHIRE.

The order in which the churches of this association are arranged in the following list, is that of their formation: the oldest, that at Hengoed, having been constituted in 1650, and the second, that at Penyfai, in 1726. Of the whole number, fifty, thirty-eight have been formed this century; twenty-five of them within the last twenty years.

Hengoed.....J. Jenkins.
Penyfai.....D. Thomas.
Croesypark.....T. Thomas.
Salem, Llan. .....
Caerphilly.....
Aberavan.....D. Thomas, E. Williams.
Ystrad.....D. Naunton.
Bethesdah.....D. Davies.
Neath.....H. W. Hughes.
Bridgend.....J. James.
Zion, Merthyr..... J. Jones, J. Wilkins, D. Lewis.
Ebenezer, ditto.....A. Jones, W. Thomas.
Bethany, Cardiff .....W. Jones.
High Street, Merthyr.T. Davies.
Aberdare .....W. Lewis.
Hermon.....J. Williams.
Carmel.....J. Richards.
Cadoxton .....T. Roberts.
Cowbridge.....D. Jones.
Tabernacle.....D. Jones.
Lancarvan.....W. Roberts.
Lantrissent..... .....
Lantwit .....J. Lawrence.
Paran .....W. Williams.
Llwyni .....T. Hopkins.
Wauntroda .....D. Davies.
Garizim.....D. Williams.
Dowlais.....W. R. Davies.
Lysvane .....
Hirwaun.....B. Evans.
Dinas.....
Shiloam .....J. Pugh, D. Thomas.
Cwmvelin..... .....
Cwmtwrch.....
Tabernacle, Merthyr..B. Williams.
Zoar, Rumney .....S. Edwards.
Tongwynlas.....J. Thomas.
Betwas .....H. Jenkins.
Corntown.....
Pyle.....W. Bowen.
Tabernacle, Neath ....T. Jones.
Caersalem .....T. Davies.
Trefforest .....
Cwmgarw .....
Pentyrch.....D. Richards.
Pontllyw .....
Twynyrodyn .....
Foxhole.....
Cwmaman.....
Clydach .....D. Davies.

The association met at Lantwit Major, June 19th and 20th, when many public services were held, and a letter written by Mr. Lawrence, on the Means of Christian Prosperity, was adopted for publication.

Mr. Lawrence presided, and Mr. James was again appointed secretary.

Statistics.

Number of churches.....		50
Pastors.....		41
Assistant ministers.....		63
Baptized.....	359	
Received by letter	260	
Restored	175	
	—794	
Removed by death.....	110	
Dismissed.....	271	
Excluded	285	
	—666	
Clear increase.....		128
Number of members.....		6805
Sunday scholars		6463
Teachers		959
Branches and stations.....		36

The next association is to be held at Hengoed, the third Thursday in June, 1845.

Conference to commence at eleven o'clock the preceding morning.

BAPTIST UNION OF SCOTLAND.

The annual meetings of the Baptist Union of Scotland were held in Airdrie on Wednesday and Thursday, the 3rd and 4th of July, in the following order:—

Wednesday, July the 3rd.—Prayer meeting at 9 A.M.; address by Mr. Thompson of Perth, on the necessity of prayer on behalf of ministers of the gospel, in order to their success.

The committee and other members of the union met again at 11 o'clock, Mr. Taylor of Airdrie presiding. After praise and prayer, the minutes of the last yearly meeting were read, and the resolutions of that meeting considered *seriatim*, with a view to ascertain how far the various objects there proposed had been carried into effect. After a long and interesting conversation, the meeting adjourned at 2 o'clock.

In the evening, at half-past 7, the annual sermon was delivered by Mr. Johnston of Cupar, fron 2 Tim. iv. 5, "Do the work of an evangelist."

Thursday, July the 4th.—Met at 6 o'clock A.M. After prayer, the resolutions to be proposed to the general meeting were adopted. Adjourned at 8 o'clock.

At 9, prayer meeting; address by Mr. Blair of Dunfermline.

Met again at 11 o'clock. After prayer the following resolutions were moved and adopted:—

I. Moved by Mr. Blair, seconded by Mr. Henderson, St. Andrew's,—

"That the report now read be printed and circulated as the first annual report of the Baptist Union of Scotland.

II. Moved by Mr. Johnston, seconded by Mr. Thomson of Perth,—

"That although the union is but in its infancy, and therefore cannot report much progress, yet for the measure of advancement it has made during the past year by the accession of churches, increase of funds, and the increase of interest felt in it both in England and in Scotland, we thank God and take courage, assured that by hearty and united co-operation, we shall shortly see glorious results of our labours."

II. Moved by Mr. John Pullar of Perth, seconded by Mr. Muir of Stirling,—

"That this union, deeply convinced that the great hindrance to the furtherance of the Redeemer's cause among us is the want of qualified men, earnestly presents the prayer that the Lord of the harvest would send forth labourers into his harvest; and, at the same time, recommends to pastors and churches the cultivation and encouragement of the gifts of pious young men, with a view to their being employed in preaching the gospel."

IV. Moved by Mr. Duncan of Cupar, seconded by Mr. M'Kirdy of Milport,—

"That if any two pastors, approved of by the union, undertake itinerating tours, we be prepared to defray their expenses."

After the passing of these resolutions, letters were read from the secretary of the Irish Union, and the secretary of the Lancashire and Cheshire association, expressing a deep interest in the Baptist Union of Scotland, and Mr. Thomson of Chowbent was introduced as a delegate from the Lancashire and Cheshire association.

The following brethren were appointed as a sub-committee to superintend the printing of a series of tracts, and the arrangements regarding a small denominational magazine, should it be deemed advisable, after due inquiry, to begin the publication of one, namely, R. Thomson, F. Johnston, T. Henderson, J. Blair, J. Taylor.

Mr. Johnston was appointed to collect for the union in Scotland; and Mr. Thomson, or unforeseen circumstances preventing him, Mr. Taylor, in England.

The next meeting of the union to take place in Aberdeen, on the first Wednesday and Thursday of August, 1845. Mr. Taylor of Airdrie to preach. Adjourned at 2 o'clock, P M.

Met again at 3 o'clock. The letters from the various churches in connexion with the union were read, and resolutions passed responding to the affectionate sympathy expressed by the associations in England. Adjourned at 5 o'clock.

In the evening a social meeting was held in the chapel. After tea, interesting addresses were delivered by brethren Blair and Johnston respecting their late interesting tour for five weeks in Roxburghshire, &c., and by brethren D. M. Thomson of Hull, D. Thomson of Chowbent, and S. Thomson of Shetland, on various important subjects.

These meetings were, as a whole, of the most animating kind, and eminently fitted to encourage the union to persevere, in full assurance that in due time their labours will be crowned with abundant success.

NEW CHAPELS.

HITCHIN, HERTS.

The new chapel erected by the church and congregation under the pastoral care of the Rev. John Broad, was opened for divine worship on Friday, June the 30th, 1844, when sermons were preached by the Rev. W. Brock of Norwich, and the Rev. J. Leifchild, D.D., of London. The devotional engagements were conducted by the Rev. Messrs. Wayne and Cheeswright of Hitchin, Simmons of Olney, Burgess of Luton, Kent of Biggleswade, Bird of Maulden, and England and Forsaith of Royston. On the following Lord's

day, sermons were delivered by the Rev. Dr. Leifchild, and the Rev. J. M. Daniell of Ramsgate.

The building, which is of the Doric order, was erected from the plans, and under the superintendence, of J. Davies, Esq., of Devonshire Square. Commodious vestries and school-rooms open into the chapel, affording total accommodation for more than 1000 persons. The contract for the building was taken at £1800, exclusive of bricks and lime, which were generously given by W. Bowyer, Esq. The cost of ground, architect's fee, and extra expenses, will probably amount to an additional £450. Through the kind sympathy of Christian friends, the debt, which was stated on the day of opening to amount to about £800, has been reduced to £500; and the sum of £30 having been promised towards every subsequent £100 that may be raised, arrangements are in progress which it is hoped may, by the divine blessing, speedily relieve this important cause from all pecuniary encumberance.

WEST LYNN, NORFOLK.

On Friday, July the 19th, a very neat village chapel was opened at West Lynn, a village directly opposite the town of Lynn. Sermons were preached on the occasion by the Rev. W. F. Poile of Derby, and W. Binning (Wesleyan) of Lynn. A public tea meeting was held in the evening, the profits of which were devoted to the building fund. On the following Lord's day sermons were preached by the Rev. R. Hamilton (independent) of Lynn, and J. T. Wigner, the pastor of the baptist church at Lynn. The chapel is to be vested in trust for the use of the baptist church at Lynn, of which the friends worshipping in this village form a branch. The place will seat about 180 persons, and the total cost will be £180, for which Mr. Wigner alone stands responsible. The place had no chapel in it previous to this one being erected; and with the exception of rooms used by the Wesleyans, the simple gospel was not preached till this station was taken up by the baptists. Collections at the opening, including the profits of the tea, were £23.

SULGRAVE, NORTHAMPTONSHIRE.

A new baptist chapel was opened for divine worship at Sulgrave, Northamptonshire, on Wednesday, July 24th, 1844. The interesting services of the day were commenced by a prayer-meeting, convened at five o'clock in the morning, when the minister of the place delivered an address on the greatness of the divine condescension in holding converse with man, and the feelings which a consciousness of the divine presence in the sanctuary is calculated to inspire. The devotional exercises of the more public services of the day were conducted by the Revs. T. Marriott of Milton, J. Price of Middleton Cheney, J. Larwill of Bugbrook, and W. Williams of Weston-by-Weedon. In the morning the Rev. J. Watts of Coventry and the Rev. Furneaux Jordan of Banbury preached, the former from the 102 Psalm, 16th and 17th verses, and the latter from Zechariah ii. 13. In the evening the Rev. J. T. Brown of Northampton preached an impressive discourse from 2 Cor. v., and former clause of the eleventh verse: — "Knowing therefore the terror of the Lord, we persuade men." The congregations were good, and the collections, including the proceeds of the morning refreshments, dinner, tea, and supper, gratuitously furnished for the occasion, amounted to more than thirty-five pounds. The chapel is a remarkably neat and substantial structure, with a commodious vestry attached. There remains at present a considerable debt upon the building, but it is confidently hoped that the friends of the Redeemer will liberally assist in liquidating the expense incurred by the erection of this chapel, in a locality once destitute and sterile, but latterly presenting fruit to excite our gratitude for the past, and the blossoms of hope to stimulate to exertion for the future.

BITTERN, NEAR SOUTHAMPTON.

On the 20th of August, a neat and commodious chapel, for the use of the baptist denomination, was opened in this interesting village. The Rev. Thomas Morris preached in the morning, and the Rev. Thomas Atkins in the evening. The congregations were good, and the collections liberal.

NEW CHURCHES.

BLOINAVER, MONMOUTHSHIRE.

On Tuesday evening, the 13th of August, 1844, a few English baptists were formed into a church at Bloinaver Iron Works, Monmouthshire. Mr. Stephen Price of Abersychan delivered a very appropriate discourse on the occasion, on the nature of a gospel church, and the duties of its members, from 1 Cor. xiv. 33, "For God is not the author of confusion, but of peace, as in all the churches of the saints."

WEST STREET CHAPEL, BRIGHTON.

The above chapel, it will be remembered by our readers, was about two years ago purchased with a view to institute another baptist church in this large and populous town. Divine Providence has favoured the undertaking; and on Monday evening, August 19, a church was formed by Dr. Steane, assisted by

the Rev. Joshua Russell and the Rev. Robert Brewer, the latter of whom has become its pastor. The following day Mr. Brewer was ordained. The commencing devotional exercises were conducted by the Rev. J. Russell; the introductory discourse was delivered by the Rev. J. Aldis; the questions were asked by the Rev. E. Davis; the ordination prayer was offered up by the Rev. Dr. Steane; the charge was given by the Rev. Dr. Murch; and the service was concluded by the Rev. I. M. Soule. In the evening Dr. Cox preached to the people. The friends, to the number of more than 200, dined and drank tea together in the town hall, the refreshments having been kindly provided by families in Brighton. Acknowledgments are due to many friends not of our denomination, for the part they generously took in thus furnishing the tables, and for the countenance they have afforded to the infant cause. In the course of the day a contribution was raised amounting to £100 towards the debt on the chapel. Mr. Brewer enters on his pastoral engagements with many encouraging tokens of the divine blessing, and with prospects highly favourable to still more enlarged success.

ORDINATIONS.

DATCHET, BUCKS.

The anniversary of the baptist chapel, and the ordination of the Rev. J. Tester, took place on Wednesday, July the 31st, when the Rev. S. Lillycrop of Windsor stated the nature of a gospel church, and asked the usual questions; the Rev. G. Hawson of Staines offered the ordination prayer; the Rev. J. Aldis of Maze Pond, London, gave the charge to the minister; and the Rev. G. Cole of Church Street, Blackfriars, preached to the people. The whole of the services were attended with much interest, and, considering the showery state of the weather, the congregations were very good. Dinner and tea were provided under a large tent on a liberal and comfortable scale. The late venerable pastor, the Rev. W. Bailey, sustained the cause in this village for many years with but little remuneration, and when the Old Barn Chapel became unfit for the public worship of God, he had it taken down, and the present neat Gothic building erected on the same site, at his own personal responsibility; and which he lived to see nearly free from debt by his own liberality and that of his friends. Only about £80 remain due. When bodily infirmities incapacitated him for the pastoral office, he sought an Elisha on whom to cast his mantle. Mr. Tester, having preached some time to the people with considerable acceptance, received a unanimous call to take the oversight of the church, when his venerable predecessor, adopting the language of Simeon, said, "Lord, now lettest thou thy servant depart in peace, according to thy word;" and he fell asleep in Jesus, shortly after the call was accepted.

ORMESBY, NORFOLK.

The services connected with the ordination of Mr. W. Laxon to the pastorate of the baptist church at Ormesby, near Great Yarmouth, Norfolk, took place on Tuesday, the 30th of July last. After singing and prayer, the Rev. William Spurgeon of Neatishead stated the nature of a gospel church, the Rev. Henry Betts of Great Yarmouth, Mr. Laxon's late pastor, offered the ordination prayer, and gave him a charge from 1 Tim. iv. 16, and the Rev. Joseph Hindes of Martham addressed the church from Deut. i. 38, "Encourage him." It is hoped that impressions were made on the hearts of many present, that will not soon be effaced. Many were the prayers that the "little one may speedily become a thousand."

RECENT DEATHS.

MR. JOHN LANG.

Mr. John Lang, one of the deacons of the baptist church in Myrtle Street, Liverpool, died on the 8th of July at his house in Everton, near Liverpool, after an illness of a few weeks. He was a native of Scotland, but came up to England in early life. Under the ministry of the late Dr. Simpson at Bolton, in Lancashire, he was brought, in 1790, to serious reflection on his eternal concerns. He suffered much mental distress for sin, and for some time remained in that state, till, through the further teaching of the Spirit of truth, he obtained a view of the plan of salvation. This discovery brought peace to his conscience, and was followed by a confidence in the Redeemer, which continued with him during the remainder of his pilgrimage.

In 1793, he settled in Liverpool, and joined the church under the care of the late Mr. Bruce, in Newington. Soon afterwards, he and Mrs. Lang began to attend the ministry of the late Mr. Samuel Medley in Byrom-Street, by whom he was baptized in 1795, and to whom he was strongly attached. In 1799 Mr. Medley died, and Mr. Richard Davies was soon after chosen as his successor, by a majority of the church. A very considerable number of members and of the congregation were dissatisfied, and seceded to raise another cause. In 1800, a new church was regularly formed, in the proceedings of which Mr. Lang took a leading part. He was chosen one of the first deacons, and remained in that office till his death, nearly forty-four years.

The church first met in a room in Church Lane: in 1803 they moved to Lime Street

Chapel; and lately to a new building in Myrtle Street. Mr. Lang, both before and after he was chosen a deacon, entered fully into the spirit of his Christian profession, and spared neither time, nor money, nor labour, to promote the interests of the church. Through his exertions chiefly, suitable supplies were obtained; two of whom were called to the pastoral charge. Mr. Peter Aiken laboured most honourably and acceptably among them for a short period, when he was suddenly called to his final rest. In March, 1803, the present pastor, James Lister, succeeded him in the sacred and solemn office, wherein he has been sustained to the present hour by the help of omnipotent grace. During this long period, many trials have been met, many changes have occurred, and many bereavements have been suffered. In them all, Mr. Lang has executed the office of a deacon well, and has taken no inferior part in encouraging and holding up his pastor. On that pastor it now devolves to give a brief outline of the chief excellencies which shone in the character of his departed friend.

He was warmly attached to the doctrines of distinguishing grace; and while he freely associated and co-operated with Christians of different denominations, he remained firm in his adherence to the tenets and order of the particular baptists. The first baptist ministers, Messrs. Medley and Aiken, under whom his earlier years were spent, and his doctrinal views were formed, were decided Calvinists, as well as eminent for experimental and practical preaching. He was regular in his attendance on public ordinances, to which he discovered a growing regard, as he advanced in years, and amidst increasing infirmities. A lameness in one limb, contracted a few years before his decease, had rendered all exercise laborious and painful. But he persevered, till within a few weeks of his death, in filling up his place, even at week-day services. At extra meetings for prayer, called from time to time at an early morning hour, for specific purposes, he put himself to much bodily toil and inconvenience, to be present. His heart was in the public worship of God, and in the fellowship of his saints. He carried his religion with him into all his domestic concerns. When in full business, and when many persons were under his roof, he gave a prominent place to the worship of God in his family, and openly showed whose he was, and whom he served.

At the beginning of his career, he took a lively interest in the education of children, especially the children of the poor, co-operating warmly and steadily with the pastor and other friends in the establishment of our sabbath schools, forty years ago. For a series of years he acted as superintendent; he watched over the institutions when not in office; and unremittingly consecrated of his time, his labour, and his money, in the service of the schools.

A few years since a library was commenced for the children, that they might have free access to a selection of instructive works, and thus turn to a profitable purpose the power of reading with which they had been furnished. Mr. Lang laid the foundation of this library by a liberal donation. He was a lover of learning, he was fond of reading, encouraged it in others, and took care to secure a good education for his own family. He had a public and missionary spirit, cherishing and manifesting an habitual concern for the salvation of men, and for the spread of the gospel at home and abroad. He connected himself with various Christian institutions constructed for that end—the Bible Society, Tract Society, Liverpool Town Mission, the Baptist Mission, and others; subscribing to their funds, and acting on their committees. In some of these he took a lively interest, and employed much time and labour in their behalf. To missionaries he and his family displayed much kindness in a generous hospitality, and in devoted attentions. His liberality was eminent. From beginning to end his career was marked by it. On some occasions, profusion might almost have been charged on his expenditure of charity. He could not spare: and as a deacon, always stood up for the poor, and pleaded their cause. He contributed freely for their aid, and on several occasions advanced considerable sums to help families sunk in the depths of poverty. He loved to take up a very needy case, and to stand by it till he had wrought out efficient relief. He was distinguished for his hospitality. Kindness in his house was his favourite element. He loved friendships; he had many, and was stedfast in them. He paid marked attention to strangers, invited them to his table, and encouraged their attendance on the ministrations of his pastor. In the early part of his profession, when his business was extensive and his income considerable, he kept very much of an open house, and imparted freely to his visitors. And when his means became more circumscribed, he displayed the same kindly disposition, and continued his hospitality on a smaller scale. He possessed a mind of great energy and activity, perseverance and decision, so that he was not easily diverted from his measures or his course. He was also favoured with a robust constitution, with almost uninterrupted health, and with an even flow of good spirits not easily depressed. Born in 1770, he married very young, and lived about fifty-five years with the same excellent partner who survives to experience his removal, and mourn her loss. His last illness was rather severe at the beginning, but towards the close assumed a milder form. His health had been so uniform, his bodily vigour so great, his mental powers

so unimpaired, that his removal did not readily present itself either to us, or perhaps to himself. On our part, there was a reluctance to indulge the thought that he was to be taken from us by this illness. But the event soon proved to us that his boundary was reached, and that he had accomplished as a hireling his day. During his illness he was unable to converse from a difficulty of breathing. He had the scriptures read to him, and listened willingly to Christian converse. In some hymns he took much delight, and expressed much confidence in the covenant mercy of God, and the atonement of Christ. He frequently repeated the words, "that Christ was precious to him," and "that he was built on the rock." His race is run, his battle is fought, and he has entered into the glorious presence of that great Redeemer whom he served below, and has been added to the friends who had gone before him, to unite with them in celebrating the praises of him who has washed them in his blood! And let it be our care to follow them who through faith and patience are now inheriting the promises.

MR. B. LEACH.

Died, on July 26th, 1844, at Uley, Gloucestershire, Mr. B. Leach, aged sixty-six years. It was his privilege to have been savingly converted to Christ when quite a young man; and at that period he was desirous of giving himself up entirely to the ministry of the gospel. With this object in view he received instruction from the late celebrated Cornelius Winter for a short season; but in consequence of an ill state of health he was recommended by his reverend tutor to engage in a school and preach occasionally; and in this department of labour he continued till the close of life. Though not a baptist, he was one of the committee upwards of twenty years ago, and assisted in drawing up the plan for building the baptist chapel at Uley, and continued a stedfast friend to the baptist cause in this place even unto death. At different periods, when the church here has been destitute of a pastor, he has rendered his gratuitous services in preaching for the neighbouring ministers, while they have kindly come to supply at Uley. He was of great use in his seminary in inculcating religious instruction; and many who were placed under his care have since become members of Christian churches, and have traced their first religious impressions to his prayers and instructions.

MRS. PALMER.

Mrs. Palmer, widow of the late Rev. John Palmer of Shrewsbury, died at Wallingford on Lord's day, August the 4th, 1844, aged 78 years. The following is an extract from her funeral sermon, preached by the Rev. Joseph Tyso:—

"She had been a member of a Christian church forty-eight years, and during all that time she adorned her profession. She always had the welfare of the church at heart. She was a liberal subscriber to the cause of Christ, both at home and abroad. She was kind to the poor and afflicted, yet unostentatious. She was herself a pattern of patience in affliction. She was a great comfort to her pastor. She always filled up her place, as a member of a Christian church. She attended all opportunities of religious worship, public and private, on the sabbath and the week evenings. She was never absent from prayer meetings; no, not the 7 o'clock prayer meeting on Lord's day morning, until she was compelled to relinquish it by infirmity. She was accustomed to make the religious services of the week regulate her visits to her friends. When she could no longer walk to the house of God, she would ride in her Bath chair, and when she was too infirm to ride, she would be carried by two men. The sabbath before she died she attended public worship. The day previous to her dissolution, I asked her if she was calmly trusting in the Lord Jesus Christ, she replied, with great composure, 'yes.' Her near relatives asked her if she was happy; she said, 'yes.' Thus she lived and died an honour to her profession, and her religion sustained her in her dying hour. I state these things to you, my brethren, to stimulate you to imitate her example. To each one of you I would say, 'Go thou and do likewise.'"

MRS. ACTON.

Rhoda, the beloved wife of Mr. John Acton, senior deacon of the baptist church, Soho Street, Liverpool, departed this life, August the 9th, 1844, in the eighty-first year of her age. For a long course of years her character as a Christian was uniformly consistent and exemplary. Her spirit was one of meekness, gentleness, kindness, and charity. Amidst the increasing weakness and growing infirmities of old age, she was perfectly submissive to the will of God, and rested to the last, with unshaken confidence, in his precious promises, for spiritual comfort and support. The state of her mind for three years previous to her decease may be expressed in one verse which she repeated a few weeks before her death:—

"There is a house not made with hands,
Eternal and on high;
And here my waiting spirit stands,
Till God shall bid it fly."

When the hour of her departure came, she fell asleep in Jesus.

MRS. ROBINSON.

Died, at Leicester, Aug. 13th, 1844, universally beloved, Mrs. Robinson, aged seventy-six. At an early age she gave her heart to the Redeemer; was baptized at Portsea by the late Rev. Joseph Horsey, joining the church assembling at Meeting-house alley, from whence she was dismissed to the Carter Lane church in London; and, through a long life, "adorned the doctrine of God her Saviour in all things." Her end was eminently peaceful. When informed by her medical attendant that she was in imminent danger, with sweet tranquillity she exclaimed,

"Other refuge have I none,—
Hangs my helpless soul on thee:
Leave, ah! leave me not alone!
Still support and comfort me!
All my trust on thee is stayed;
All my help from thee I bring;
Cover my defenceless head
With the shadow of thy wing."

And soon after "fell asleep in Jesus."

MRS. DORRELL.

Died, at Amersham, July 19th, Mary, the wife of Mr. James Dorrell.

MISCELLANEA.

PROFITS OF THE SELECTION.

At the annual meeting of the trustees of the Selection Hymn Book, they voted the following widows the sums attached to their initials:—

		Recommended by
£5	Mrs. J.	James Edwards, T. Wild.
5	C.	H. T. Gamble, Dr. Cox.
5	A.	Dr. Cox, Dr. Steane.
5	P.	W. Yates, John Chapman.
5	N.	R. G. Le Maire, Dr. Steane.
5	H.	Manoah Kent, W. Keay.
3	H.	J. H. Hinton, J. J. Davies.
3	W.	I. M. Soule, Samuel Green.
3	G.	W. Groser, S. Brawn.
3	M.	W. Roberts, John Webb.
3	E.	Thomas King, Samuel Kent.
5	S.	John Haigh, John Frost.
5	G.	W. Colcroft, J. Foster.
3	C.	W. Gray, W. Robinson.
3	S.	B. Evans, R. Harness.
5	H.	T. Finch, J. Wilkinson.
3	W.	Dr. Steane, T. W. Wake.
3	P.	Samuel Green, Dr. Cox.
3	T.	W. Colcroft, Jonas Foster.
3	A.	B. C. Young, R. Tunley.
3	E.	D. Evans, James Jones.
3	H.	Cornelius Elven, J. H. Hinton.
3	P.	S. Pearce, W. Hebditch.
3	M.	H. Smith, John Webb.
3	M. S.	R. Breese, R. Townsend.
2	W.	D. R. Stephens, W. Jones.
3	R. S.	J. Statham, J. Tyso.
3	H.	L. Fry, J. Collins.
5	C.	James Simmons, W. Groser
3	F.	W. Perratt, John Fry.
2	D.	J. James, J. H. Hinton.
2	R.	Thomas Davies, W. Jones.
3	P.	I. T. Brown, H. Jerson.
5	K.	Joseph Hindes, Samuel Kent.
3	B.	R. Brewer, Dr. Steane.
3	McM.	R. Johnston, B. Evans.
3	C.	John T. Wigner, Samuel Green.
5	Y.	W. Colcroft, J. Foster.
5	A.	Thomas J. Gough, G. Pritchard.
5	G.	Joseph Preece, Shem Evans.
3	C.	H. Ierson, G. Ashmead.
2	E.	W. Jones, D. R. Stephen.
5	S.	Dr. Price, W. Groser.
3	T.	Edward Adey, Samuel Kent.
2	E.	R. Williams, W. Groser.
3	E.	T. Morgan, S. Craswell.
3	R.	B. Evans, J. Harness.
4	N.	W. Groser, Dr. Murch.
2	H.	David Rees, John Lloyd.
5	D.	H. Betts, Dr. Murch.
3	C.	G. Jayne, W. Knowles.

RESIGNATION.

Mr. Ward, late of Tittleshall, in Norfolk, requests us to say that he has resigned his pastoral charge, and is now open to an invitation from any church formed on the principle of strict communion, whose sentiments are moderately Calvinistic.

CORRESPONDENCE.

ON THE SALE OF THE BAPTIST MAGAZINE.

To the Editor of the Baptist Magazine.

MY DEAR SIR,—I was exceedingly grieved by an announcement in your last number that the sale of your Magazine is diminished. I was hardly prepared for such a statement; as from the way in which it is conducted, the real worth and superior excellence of its articles, to say nothing of the intelligence it contains, I should have thought the sale would have greatly increased. May I beg to suggest, in order to increase its circulation, that an address be prepared and inserted in the Magazine, to our ministers exclusively, urging on them the great importance of circulating sound scriptural doctrines, and calling their attention to the way in which the profits are devoted. I think the members of our churches need reminding of it here very much, from the continual applications I have to *lend* the Magazine, which I always make a point of refusing, unless I think the parties are too poor to procure one for themselves. I remain,

With best wishes for your success,

ALPHA.

Liverpool, Aug. 16, 1844.

To the Editor of the Baptist Magazine.

MY DEAR SIR,—On the receipt of your magazine for the present month, it was with much grief that I read the paragraph in your "Editorial Postscript" which informed your readers that "its sale is not now quite so large as it was last year." When I recollected the benevolent object which your committee contemplated in the distribution of the profits arising from its sale, I felt

determined that another sabbath should not pass by without my commending it to the attention of my friends. I accordingly brought the claims of your magazine yesterday before my congregation, and felt no small gratification in pleading the cause of the widow and the fatherless.

Hitherto, one individual, beside myself, have been the only persons who have taken in your magazine in this town, but I have much pleasure in informing you that, after the morning service, other friends came and requested me to order copies for them. And among the rest, an interesting little lad (one of my bible class), whose compassionate heart began to feel on behalf of the destitute, and who, out of the supplies kindly granted him by a beloved father, is determined to appropriate sixpence per month, and to become a subscriber. Another kind note I have received from a gentleman this morning, in which he requests his name to be added to the list, and I sincerely hope that my appeal will be the means of obtaining at least ten additional friends.

Our church is chiefly composed of those who move in humble life, but I expect that parties of three or four each will unite, and thus kindly yield their assistance also. I trust that our ministers throughout the kingdom will enlist the sympathies of the churches and congregations on behalf of our valuable miscellany, and that ere long your Editorial Postscript will announce more gratifying tidings. Praying that God may abundantly bless you in your labours of love,

I am, my dear sir,
Affectionately yours,
JOSEPH SPASSHATT.

Redruth, August 12, 1844.

P. S. Since I commenced this note I have received another order from one of our deacons, requesting the whole of the numbers from January last.

EDITORIAL POSTSCRIPT.

The announcement in our last that the sale of the magazine, in this year of unprecedented competition, is not quite equal to the number attained twelve months ago, has brought some kind communications, two of which have been inserted. Our friend who suggests the desirableness of an address to pastors, urging them to recommend it to their flocks, is not aware, perhaps, that but a short time has elapsed since a circular on the subject was forwarded to them by post. Mr. Spasshatt has shown, however, that it is not necessary to wait for any such exhortation; and has set an example, which, if it were generally followed with equal promptitude and success, would enable the proprietors very speedily to cheer the hearts of many widows, by augmenting the amount to each recipient, as well as by adding to the number on their list.

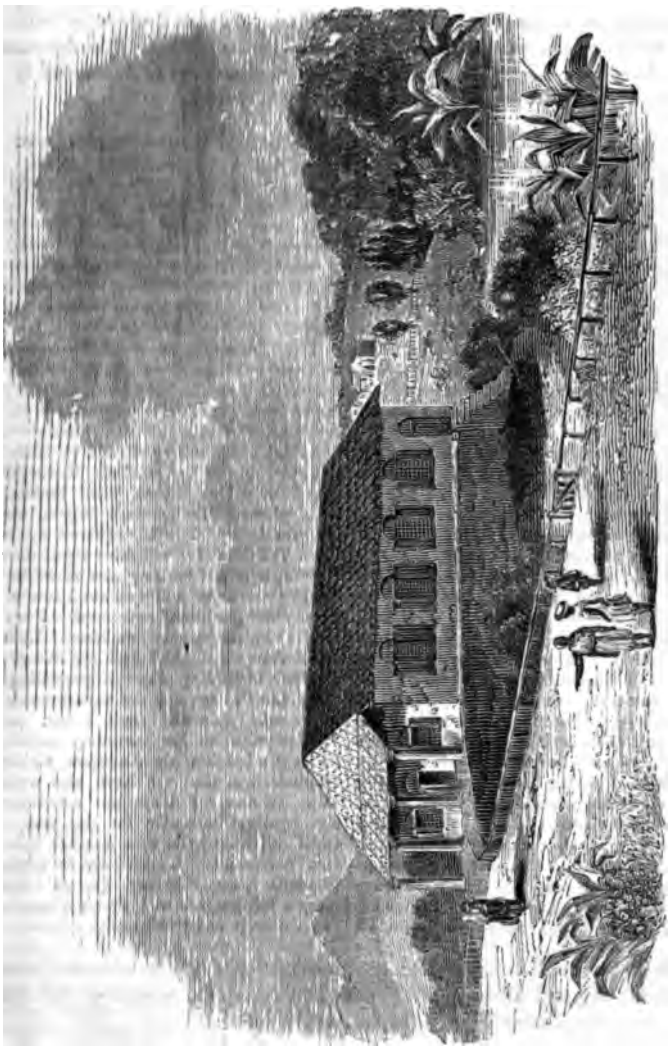
Many of our readers doubtless remember a letter that appeared in the magazine for April, written by Mr. Underhill of Avening House, Gloucestershire, proposing the republication of the works of eminent English baptists of earlier days. The suggestion was thought to be a good one by some influential members of our denomination; and two or three weeks ago a meeting was held at the mission house, at which several ministers from different parts of the country were present, to confer with Mr. Underhill on the subject. The result was the formation of a provisional committee, to consider the practicability of the project, and mature a plan to be laid before a larger meeting. It will not be long, we trust, before we shall have to present to our friends something definite and official. Many works are extant, though scarce, written by baptists of the sixteenth and seventeenth centuries, not on the ordinance of baptism alone, but on other doctrinal and practical subjects, the republication of which would be advantageous, both to the churches and to the rising generation.

The conductors of the Baptist Theological Education Society having determined to commence operations by placing three students with different ministers, it may be advantageous to some young men to be informed that the selection of candidates is not yet made, and that applications, with suitable testimonials, forwarded to either of the secretaries within two or three weeks, will be in time to receive the consideration of the committee.

Our friend, Dr. Carson, experienced a few days ago a painful and dangerous accident from a fall, when about to embark in a steamer from Liverpool, where he had been advocating the claims of the baptist mission. After his shoulder, which had been dislocated, had been replaced, he set out for home, but was unable to proceed further than Belfast. An alarming illness then came on; and though he was somewhat better at the date of our information, his recovery was still doubtful. May it please him who has all events at his disposal, speedily to restore his servant to health and activity!

We learn, with regret, that Mr. Ward of Paternoster Row died, after a short illness, on the evening of August the 24th. He was a member, we believe, of the baptist church at Clapham. Mr. Ward was an enterprising tradesman, and the public are indebted to him for rendering accessible to them, on moderate terms, many valuable republications of English and American theology, both in detached forms, and in the Library of Standard Divinity which bore his name.

THE MISSIONARY HERALD.



BAPTIST CHAPEL, KANDY, CEYLON

ASIA.

CEYLON.

DEATH OF MR. DANIEL.

Our readers have long been aware that the health of our revered friend who has laboured for some time past in the place of worship a view of which is given on the preceding page, has been exceedingly infirm, and that there were indications that his active service as a missionary was drawing to a close. His decease took lace on Lord's day, June 2nd; and the following account of the event is given in a letter written two days afterwards by Mr. Dawson:—

The mournful tidings that it is my painful duty to communicate will, I am sure, fill your heart with sorrow. Our beloved brother Daniel has closed his life of toil, and entered into his heavenly rest. His illness was short—his sufferings were not severe—his death was peaceful and happy—and, I need not say, his reward is great. I regret exceedingly that I was not informed of his danger in time to see him during the short illness that terminated in his death. Letters from Dr. Elliott and Lieut. Maberly reached me on Saturday evening last, informing me of his precarious state, and on Monday evening, when I arrived at Colombo, I found him in his coffin. He was taken unwell on Sunday evening, the 26th of May, while preaching in the Pettah chapel. Sir Anthony Oliphant, with his accustomed kindness, had him removed to his own house, where he and Lady Oliphant continued unremittingly to supply his wants till death removed him from their care. It was not until the Thursday preceding his decease that his symptoms were considered dangerous, and even on Saturday it was confidently hoped that his life would yet be spared. The affection of his stomach and bowels, however, superinduced dysentery, and on Sunday morning at ten o'clock his spirit joined "the spirits of the just made perfect." He was buried yesterday, at six P. M. (his body having been embalmed that it might keep so long), under the pulpit in the Pettah chapel, where he had so long and energetically preached; the various ministers in Colombo, and an immense assemblage, having followed his remains. The same grave contains the relics of our late devoted preacher Hendrick Siers. I am requested to preach the funeral sermon on Sunday next, which with divine assistance I intend to do.

As the overland mail is just going off I must hastily conclude; but I may just observe, that while the spirit of our dear and venerated brother was ascending to the skies, I was engaged in a baptismal service on the Pallikellee estate, receiving three persons (the first-fruits of the plantation mission) into communion with the Christian church.

You will easily believe that we are thrown into a state of great perplexity by this afflictive dispensation. The plan which at present seems most practicable to pursue is for me to remain at Colombo till Mr. Davies's arrival, Mr. McCarthy taking charge of Kandy station, and one of the students Kornegalle. I have, with Dr. Elliott, been looking over some of dear Mr. Daniel's papers, and find the mission accounts all squared up, so that not much difficulty will arise about them.

Our departed brother was sensible up to Saturday at noon, when he sunk into a torpor from which he never recovered. Pray much for me and for the mission here. Unless the Lord assist me I shall find the duties of the mission—including English preaching twice every Lord's day and the superintendency of the academy—more than I can perform. Just previous to his becoming insensible he dictated a letter to his daughters, which Lady Oliphant has sent. I have also written to Mrs. Tranter. I must not conclude without begging earnestly for the sake of the cause of Christ here, that another missionary may immediately be sent out to supply Mr. Daniel's place, that Mr. Davies (who must remain for a season at Colombo) may as soon as possible proceed to Kandy.

Mr. Daniel arrived in the island in August, 1830, and his labours there have been unremitting and successful. The committee, on the receipt of the afflictive intelligence, passed unanimously the following resolutions:—

That in placing upon the minutes a record of the decease of the Rev. E. Daniel, the committee desire to express their sense of the self-denial and earnest zeal with which for fourteen

years he devoted himself to the work of God amongst the heathen, and the persevering and unwearied toil with which he pursued it till his life and labours were almost simultaneously terminated by his lamented death.

They deeply feel the loss inflicted by this event on the Christian community in Ceylon, and especially on our own mission in that island, and submitting with humility to the dispensation of divine providence, they offer their condolence and sympathy to his bereaved family and the church of which he was pastor.

That the committee are affected with the most lively gratitude at the information communicated to them of the kind and assiduous attentions paid to their late lamented missionary by the Hon. Sir Anthony Oliphant, Chief Justice of Ceylon, and Lady Oliphant; and under a deep sense of obligation for their Christian sympathy, offer to them their sincere and respectful acknowledgments.

CALCUTTA.

We extract from the May number of the Calcutta Missionary Herald—a publication issued by our brethren monthly—the following paragraphs of a letter written by one of their correspondents:—

About the month of February, some persons who had been excluded from our native churches for sinful conduct, joined the papists who had not long before settled in Intally. One of them was subsequently sent to Dacca, and another to Chittagong, where we doubt not they will endeavour to do mischief. We would caution our brethren in the mufassal stations against trusting any native Christian, professing to come from Calcutta, who is not provided with a testimonial of church-membership or a letter of dismission.

In one of the villages near Narsingdarchoke, about half a dozen members of the church, with their nearest relatives, have gone over to the papists; and we doubt not that the adherents of Rome will spare neither money nor labour to sow their pernicious tares in the wide field of evangelization, which has so long been occupied by protestants in the district south of Calcutta. They have published and circulated there, to some extent, a pamphlet entitled, *The Bengálí Catholic Manual*, which contains a full account of the leading principles of popery. In fact it is to be expected that the papal antichrist will shortly bring his energies to bear not only upon the native Christians connected with protestant missions, but also upon the heathen population of Bengal. We would earnestly recommend to our brethren, to make this matter a subject of special prayer, and to redouble their efforts in spreading the word of God, that sword of the Spirit, before which neither the devil nor his emissaries can stand.

Though not exactly coming within the object of the Herald, we may just mention that, if the common report be correct, nearly one hundred Christians in the south, connected with the Propagation Society, have gone over to the papists, and that a number of others have expressed a willingness to follow their example.

JESSORE.

Mr. Parry, writing to the editor of the Calcutta Missionary Herald, communicates the following painful intelligence:—

I am at present under deep distress of mind on account of the sufferings of my poor dear people. A wicked Tálukdár, I regret to say, has plundered several of our converts, who have thus been deprived of all their rice and cattle, besides ready money and household articles. *Thirty* poor creatures are placed in the most destitute condition, being driven from house and home, and obliged to take shelter in a native Christian village which I took in farm a few years ago, purposely to protect my poor people from the oppression and exactions of the heathen landholders. The calamity which has befallen the individuals in question is most grievous. They have nothing to subsist upon, and being deprived of their cattle, they are utterly unable to carry on their agricultural labours at this critical time, when the lands require to be ploughed. If speedy relief is not rendered

them, they will have no means of subsistence at a future period. I have represented the case to the magistrate, who has paid every attention to the compl aint, but I am very apprehensive of the result, owing to the host of false witnesses the landholder is capable of producing in his defence; several poor Christians have been tied up like felons and cruelly beaten and confined by the orders of the Tálukdár. I shall feel much obliged to you to moot at your next breakfast meeting, the propriety of all the missionaries in the country memorializing government to pass an enactment for the protection of native Christians against the persecution of the landholders, who in various ways offer great obstacles to the spread of Christianity. The late case of persecution at Dháká is one in point. The murder of a native Christian in Krishnanagar is another; and the case of my poor Christians is a third. Besides, whenever a Zamindár finds any disposition on the part of any Ráyat to embrace Christianity, he summons him and prohibits him from reading our books, going to worship, and observing the sabbath, and compels him to sign a penalty bond that in case he should be found in future doing so, he must forfeit 20 or 30 rupees. The petty annoyances which Christians meet from their heathen neighbours are of little consequence, but the conduct of the Zamindárs is a formidable evil; and if it is not restrained, it is to be feared that our incessant labours and exertions for the good of souls and the glory of God, are likely to be frustrated. Something must be done. The evils I have alluded to have been allowed to prevail too long to the detriment of missionary labours. Christianity is spreading more at present than it did some years ago, and I think it is high time that we bestir ourselves under the counsel and direction of God to adopt measures which are calculated for the promotion of the glory of our blessed Redeemer.

AFRICA.

FERNANDO PO.

Mr. Clarke, writing from Clarence, April 24th, after acknowledging letters which had recently come to hand, adverts thus to their contents:—

These contain intelligence pleasing and painful. It is soul-cheering to hear of the prayers offered for us; encouraging to see the feeling in reference to another steamer; strengthening to know that Dr. Newbegin, brethren Thompson and Milbourne, and Martha Vitor are to join us in Africa; and enlivening amidst the gloom by which we are surrounded to find that Ethiopia runs to stretch out her hands to God. It is distressing to find that the vessel expected to carry us to so many destitute parts, cannot come to us at all; that our brethren are either confined to Clarence, or exposing their lives in small canoes, in the rainy and tornado season, to go to distant parts of this island; and that those who go to the continent must beg a passage thither, and be guided in their movements by those of the trading vessel that carries them. But all is well, and ordered by him who is excellent in counsel and wonderful in working.

He proceeds to give a general view of the engagements of our friends at the station, from which the following paragraphs are selected.

Brother Merrick is now wandering on the Bimbian mountains. I send you an interesting letter of his to me, with his intended route. I am burning with desire to be with him, but shut up here by numerous necessary duties. A house is building anew for Mr. Merrick; a frame house is being put up for Mr. Norman. The chapel, and a house for Mr. Sturgeon, is to be begun. A frame house has gone down to Bassualla, and another we mean to send to old Bassakatta; one has gone to Bassipu, and mine I think of giving up, to be put together here, for some of our friends who are destitute. Were the place of public meeting removed, I could have two, or more, rooms taken off from the large hall, as rooms for the accommodation of single persons; but the chapel will not be ready for a year to come. It is difficult to get workmen, and when you do get them sickness, or a trip to buy yams from the natives, is constantly losing you a week or two.

I was about to go to Bassipu to-day, but a fearful tornado came on, which made this old

house rock like a cradle, and of course brought down the rivers, and made the road impassable. At Rebolah a man shot his companion, and the lives of the murderer and of *all* his kindred are sought for. All have fled to town. One of them, a female, went to the river close by Clarence. The avengers of blood were concealing themselves near the fording, and, with a yell, ran towards the innocent woman. She fled, and succeeded in reaching the house where our brother, Mr. Bundy, at present resides. There she found protection. I go as soon as possible to Rebolah, to reason with the king on this matter. At Banapa they have held a bala (a meeting) on the diosa, or play ground. At it the king postponed the trial of a female, to listen to brethren Saker and Fuller. He promised to encourage the people to keep the sabbath day, and offered land for a school-house, between the town of Bassilli and his own. Last sabbath (12th May) above 100 attended at Banappa, and about ninety at Bassilli. At old Bassakatta brother Ennis has put up a house.

Brother and sister Sturgeon are very pious, devoted, and diligent. Often fever visits both; but is usually gentle *now* in its attacks. Yesterday Mrs. Sturgeon was very poorly. The distance from the chapel is injurious to our brother, I think, at night, but he will not leave his work to another if he can possibly come out to attend to it himself. Of course he is glad of help, but he will not, even when warned by headache and slight fever, and a chilly night air, keep the house on the prayer-meeting and lecture evenings, if he can possibly come to the place of worship. As brother Merrick and I live in the house, either of us would at a single hint cheerfully take any part when at home and well. This is, however, a good trait in brother Sturgeon's character; only I think he injures himself by carrying it too far. He intends first to build a school-house, and a dwelling house, then a chapel. The school-house will at first serve as a chapel, and set the under part of this house at liberty, to enable us to accommodate the captain and mate when they reach. The church and schools so occupy brother Sturgeon's attention that, beyond visits to the native farms and towns near Clarence, he cannot go. He speaks of desires to settle ultimately on the continent. He may visit it, but his station seems Clarence, unless driven from it by popish laws and priests.

The Spanish slavers come to us in their sickness, and often apply for biscuits and rice. They are fellow-men; we cannot see them starve, and it is wonderful with what respect they regard us. I gave a Spanish Testament to one, and am told that it is sometimes read. Two sailors ran away from the Chilmark—one a Swede, the other a Dutchman. The Swede became captain of a small yam boat. It was upset in a tornado, and he was ten hours in the water before he could reach the shore. From that time he was sick until Saturday (20th) when he sunk under his fever and expired. I went on sabbath morning last, and gave an address at his interment. The Dutchman is but a youth, and stopped first at Mr. Wilson's, but from the long voyage and bad provisions, his blood has got into a bad state. I have taken him under my care. I hope he is seriously desiring to live to God, and be useful in his generation. He has had a moderate education, has a good moral character, and greatly desires to improve. He is very affectionate, and seems determined to remain here. The doctor attends him for bad sores on his ancles. Another sailor, from Sunderland, has been thrown upon us. He was very ill, and almost starved to death, when he reached here in a small boat. He waits the coming of his vessel from Bonney, and will soon leave us. We are constantly liable to such legacies. Indeed we might erect a hospital here, and seek support for it from the merciful in England, with the prospect of doing good, yea of saving the lives of many poor wretches left destitute by misfortune or by cruel captains, in this land. Besides the slavers, we have a man, said to have been captain of a piratical vessel and a socialist, and a coloured man, from Nevis, left by a late vessel, seeking food at our hands to save them from starvation.

Mr. Sturgeon, who it will be remembered is now pastor of the church at Clarence, writes thus, May 27th:—

A few days previous to the receipt of your letter I submitted to the brethren the propriety of my building a chapel, school-room, and mission house. The proposition was agreed to, and I was recommended to commence operations without delay. After receiving your communication we consulted together, and made the subject a matter of solemn prayer to God; after which it was concluded that the buildings should be proceeded with. We shall make use of the school-room as a temporary chapel in the first instance, as our present place of meeting is too small. On the 10th instant I brought the subject before our friends at a church-meeting, and requested their assistance. They cheerfully responded to my request, which induced me to bring the matter before the whole congregation. Agreeably to a previous announcement, I met the congregation in our

chapel on Monday 13th instant, at 6 o'clock A. M. I appealed to them for posts, rafters, and bamboo for the temporary chapel; and for fifty piles for my house; after having expounded 1 Chron. xxix. This they pledged themselves to accomplish within a few weeks. On the day following (Tuesday) many countenances were lighted up with joy, as they hastened to the beech; and inexpressibly cheering was the scene when a large number of these volunteers were seen paddling in their canoes, upon a smooth sea, bending their passage to the bush, to obtain by the sweat of their brow materials for a building which is to be used as a sanctuary of God. At the meeting before mentioned there was not one dissentient vote: all were willing to assist in this good work of the Lord. Since then I have applied for help to many for their support, who were not at the meeting referred to, and I have met with most encouraging success. One of my congregation came after me and said, "Massa, me sorry me no live meeting place on Monday; me be blacksmith man; and me be glad for make you eight pairs of hinges for chapel." I did not expect to succeed so well, as the patience of the people has been so much tried, they having been kept in anxious expectation of a new chapel since April 1842. £110 has been subscribed for the purpose, and as I confidently anticipate £50 more, in addition to which many of them have expressed their readiness to give their labour, when the time for building the chapel arrives, it is not probable that I shall have to draw much more than £100 from your Society. The people having subscribed so liberally, and having their hearts so deeply fixed upon a new chapel, they could not but be disappointed when they heard that a school-room was first to be erected; after which a residence for ourselves. Yet to my great surprise, they have come forward to assist with a readiness which has never been surpassed in any former proceedings. As the school-room will be used as a chapel for the first twelvemonths, I availed myself of the pleasure of putting in the first post on Tuesday the 21st instant, after offering a solemn prayer to God for his blessing upon the undertaking. We then lifted up our hearts and voices in praise to the Lord for his goodness in permitting us to take part in the erection of the first building designed for his worship in this part of Africa. The building is to be sixty feet by forty. It will be a mere shell, and built of the plainest materials, but sufficiently substantial for our purpose. The expence will be under £30, nearly the half of which will be defrayed by the people: for the remainder I must draw upon your committee, as I have publicly stated that I shall not appropriate any portion of the £110 subscribed for the chapel, to any other purpose than that for which it is designed.

My reasons, Sir, for wishing to build a house designed as a residence for ourselves, are the following: to promote my usefulness, and to add to the resources of your Society. My usefulness is greatly impeded through my inability to attend with regularity our Sunday and day schools. The former I now visit almost every week, but the latter has but little assistance from me, though I know my aid is required. Though I only live a few furlongs from the school, yet this short distance, viewed in connexion with the necessary exposure to the heat of the sun, acts as a preventive to my fulfilling what I consider to be my imperative duty. I also have too much reason to believe that exposing myself to the poisonous miasma with which the atmosphere is so greatly impregnated at night, in attending our weekly services, has contributed toward that general debility to which I am now subject. And often have I through excessive weakness had to forego the pleasure of conducting a religious service from the causes above stated, when I could have performed the required functions had my house adjoined the chapel. 2nd. By the erection of a mission house the parent society will be benefited. Houses must soon be erected, as many of the brethren have no residences. So that if I succeed in my attempts, the one I now occupy (which is a very comfortable one) will be at the disposal of one of our missionary brethren.

I have commenced a small cottage, in a very salubrious spot upon the mountain, for my dear wife, about nine and a half miles from Clarence. From this spot we have a distinct view of the vessels lying in Clarence Cove, and when I have cleared a greater portion of the adjoining ground, nearly the whole of the town of Clarence will be presented to our view. I had made preparations to complete the cottage, but was taken ill, and the work stopped; but should my health be continued, I hope to finish it within six weeks. It is sixteen feet by twelve, to which is added a piazza three feet wide. I have begun to lay out the ground for a garden. I have also commenced cutting a road up the mountain. The cottage will be situated within about two miles of Bassipoo, and three of Robolo, so that I shall have opportunities of doing my Master's work during my temporary residence there with Mrs. Sturgeon. The natives were originally much prejudiced against my building there; but by kind treatment they are now softened, and often come to see me. A few days after I had commenced the following objection was made to our proceedings. "It be no good for you for build house dere: dat ground belong to me; you no pay me noting for it. We no like you for make house on de ground dat belong to we family." I replied, "We bought the land of your father, Boodibe; paid him for it, and received a paper from him to prove that the land is ours." "We

no care for we fader; we take we family from we moder side. We moder loose (dead) and now all de ground belong to we," was the reply. The man who raised these objections came to me the last time I was at the mountain, bringing with him two calabashes of palm wine, and telling me that he wished me to be his friend. He trembled when he gave me his hand, but by the "dash" of a few leaves of tobacco, a knife, and a little sugar, his fears were removed, his confidence gained, and ever since that time he has sent me tope to Clarence, and seems to try all he can to get me to revisit him, which I hope to do in a few days. It requires great prudence, affection, and zeal, with a good degree of generosity, to meet the state of the Boobies. They are very jealous of our entering upon their territories, and regard with great fear every innovation of their rights. But doubtless the great source of their anxiety is, our attempts to root out their base systems of superstition and idolatry. If they perceive any uncharitableness or harshness on the part of those who teach them, they become sullen, and sometimes a little malignant. But I am confident, from my knowledge of their character, that a patient, prudent, kind, and devoted servant of God would find a comfortable asylum in any of their towns, and in a few years effect an amount of good far exceeding all anticipation. Up to the present time but little has been done by our Jamaica friends, they having been sick, with but few exceptions, nearly the whole of the time they have been with us. Mr. Ennis is the only one upon whom we can look as at all likely to be a permanent teacher. He has been residing several weeks at a town called Old Bassikatta. His reception has been all that we could desire; and as he is soft and affable in his disposition, we hope he will accomplish great things among those with whom he is now about to live, and in the native towns, of which there are many. He is to leave us to-day, with his wife and family, for Old Bassikatta, which he will probably reach by to-morrow noon.

About five months ago a school-room and a house intended for sick missionaries or their wives, were begun at Bassipoo, but they are not yet finished. Sickness has been one of the principal causes of the failure. Instruction ought to be followed up in Africa, especially among the Boobies; but this would not be the case if the number of labourers was multiplied. In several instances nearly the whole of the mission family have been ill together. But what ground is there for the exercise of gratitude and joy that none of your agents have been called to their final home, though this is the fourth year of your mission in Africa. The total disregard of the natives generally to the sabbath day is one of the powerful stratagems of the great enemy of souls to keep possession of his prey; their highest notion of the Lord's day being to regard it only as a day of recreation and sensual gratification. By the great majority of them it is not thought of; they therefore cultivate their grounds as usual. And among those who know the sabbath by name, it is of common occurrence when they are inclined to a little extra pleasure, to fire a few guns, meet together without any regard to any particular day of the week, in large companies to drink tope, dance, &c. This they call Sunday. This is one of the strongholds of Satan, which we hope soon to storm, and batter down, and upon its ruins to plant the gospel standard.

The unbounded influence of the Mo-men also presents a formidable barrier to the introduction of the gospel, which is a perfect system of purity, love, and simplicity. These renowned chiefs maintain their ascendancy by their pretended miracles upon the sick. One of them proffered his services to a pious young man belonging to us, who was greatly afflicted at the time. The offer was accepted, our friend being disposed to witness the defeat of the Mo-man, thinking that he could make a good use of it. The pretender to supernatural gifts was prompt in exercising his skill, and vigorous with his hands, which he applied to the legs of his patient, who was by no means diverted, as the superstitious chief pulled his legs about in such a way as to treble the pain before experienced, and cause him to cry out to him to desist from further operations To this the operator would not agree, but still affirmed that an effectual cure would soon be performed. In a moment he sprang from the young man, and lifting up his thumb and finger, said, "Look here: dis be de pain; I got him now." His patient not possessing supernatural discernment, could not distinguish it. In a pretended rage he struck his stick with his hand, and then boldly avowed, "I have nailed de pain to de tick; lookem, here him be." He then demanded pay for the cure, which he said he had effected. His claim was resisted upon the ground of his having failed in his object. The power of cupidity being strong, and nothing discouraged by his non-success, he began to inflict a fresh punishment upon his patient, saying, "Dere be a little bit more pain in de leg yet." This was too much to be borne; he then made his way for the bush, where he could carry on his art more profitably.

A few weeks ago, Captain Ward (Thomas Hunter) waited upon me, having then come from Bonny; from whom I solicited information respecting the late disturbances at Bonny between the captains and the Bonny traders. He stated that the head men at Bonny demanded what is termed the work-bar* of the captains, which they refused to pay. Trade was then stopped. The captains then con-

* The work-bar is five per cent. on the oil sold.

sulted together, and resolved to adopt the common expedient on such occasions, which is to fire over the town. It is then expected that the king and head men will send a message to the different captains, and request them to come on shore to settle the "palaver." The captains (eight in number) fired over the town of Bonny on a Saturday evening, and anxiously awaited a reply from the Bonny traders the next day. But to their great surprise, the natives fired upon them, and they returning the fire, a regular war was commenced between the hostile parties. The firing began at 10 o'clock, A.M., on a Lord's day morning, and continued until 5 P.M. The captains having nearly exhausted their stock of powder, &c., and perceiving their attempts at retaliation perfectly futile, as the natives concealed themselves behind their encampment, or fled to the bush, as soon as they had fired, they invited king Pepple to go on board. To this he would not agree, but invited all the captains on shore next morning. After due deliberation, and the exercise of many fears on the part of some as to the issue of such a step, they assented to the proposition, and went in a body on Monday morning to meet the king and his gentlemen. As soon as they had landed, thousands of natives, who had been waiting in ambush, rushed forth, attired in their war costume, and armed with guns, pistols, cutlasses, spears, &c., in addition to which many of them had their bodies painted in a most frightful manner. For such an assemblage of barbarians (many of whom were in a state bordering on madness, from the liberal potations of ardent spirits in which they indulged themselves) they were not in the least prepared, having gone on shore unarmed. When on board all appeared quiet on shore; and no evil was predicted by the captains, as hopes had been held out to them by king Pepple that an amicable settlement of the affair was desired, and might be effected by a general conference on shore at the time proposed. Now affairs wore a different aspect, and as the captains were under the command of this reckless throng, they were ordered to the juju house to settle the "palaver." This seat of iniquity they soon reached, amid the yells of an infuriated mob, who seemed to think they had achieved a glorious triumph in having white men under their control, for whose blood many of them appeared to be thirsting.

After a long dispute between the captains and Bonny traders, a document was drawn up and signed by the captains, that they would yield to the former demand of the people. During the "palaver" the natives put themselves in a fighting attitude, and treated the captains with great indignation and contempt; and had the white men have been provided with arms, the consequences would have been fearfully calamitous. The affair having been concluded, the captains were allowed to depart; but it was with great difficulty that the head men could prevent the natives from doing them serious injury, as they appeared intent upon it. Several puncheons of rum were placed in different parts of the town, to which the natives had free access. It was not ascertained that any were killed on either side, but three boats belonging to the "Lady Paget" were sunk by the enemy, and one white man wounded.

At the time this statement was made there was a cessation of war between Bonny and Andurey, supposed to be on account of the building of a juju house at Andurey; and during the erection of this edifice, death would be the inevitable fate of any who engaged in war. But I am grieved to inform you that the war is now renewed with increased fury, and all trade is again stopped. Surely these alarming facts render it imperative upon those living in a Christian country to pray more fervently for that period when nation shall not lift up the sword against nation, and when they shall learn the art of war no more.

BIMBIA.

The following is an extract from the letter from Mr. Merrick to Mr. Clarke, to which the latter adverts in a foregoing page. It is dated, King William's Town, April 17th.

I do rejoice that God moved my heart to visit Bimbia. The signs of the times and present state of things are, I think, favourable to the introduction of the gospel; and I hope our good God is about to open in this district an extensive field of usefulness. King William received me with much respect and apparent pleasure, has treated me with uniform kindness since my arrival, and is not only willing that his own people should receive the benefit of our instruction, but that the people in the interior should be visited, and made acquainted with the precious truths of the gospel and in proof of this willingness has promised to send men with me to the Cameroons Mountains, and to do all in his power to facilitate my journey. I have conversed with him twice since my arrival respecting God, Christ, heaven, hell, and eternity, and on both occasions he listened attentively, and

appeared in some degree to realize the importance of the solemn truths which he heard. I find that the story of the cross invariably excites attention and solemnity, with some measure of astonishment, and it will, I hope, at no distant day, affect the people's hearts, and produce a complete reformation among them. Yesterday morning I spoke for a long time to a young man named Hamby, who manifested much feeling when he heard of the misery of lost sinners, and as much astonishment when salvation by the death of the Son of God was declared to him. A few hours after speaking to him I visited his town, and conversed with his people (about forty, including children), Hamby himself acting as my interpreter. I began by endeavouring to show how grievously they had offended God, but my interpreter had spoken only for a short time when he began of his own accord to talk about the death of Christ, though I had not yet arrived at that stage of my discourse. Not only King William, but all the people appear to know that we have come to seek their good, and have invariably expressed their willingness that God-men should live among them. We shall be welcome, King William says, to *any part* of his land we may require. Though our prospects at Camaroons are by no means discouraging, they are here far more cheering, and I cannot but think that God in his wisdom intends making this part of Africa the principal seat of our mission.

After united prayer with brethren Smith and Duckett for divine guidance, I have resolved on visiting the Camaroons Mountains. John King, whom you saw at Fernando Po a few days ago, is to be my principal guide, and he thinks of taking about ten men with him. Smith is to accompany me, and Mr. Duckett and John will attend to the school in my absence. I find Mr. Duckett an excellent assistant, and hope his labours will be very successful. On Friday morning last we had 40 scholars; afternoon, 59. Saturday morning, 100; afternoon, 76. Sunday, 47. Monday morning, 59; afternoon, 47. Tuesday morning, 46; afternoon, 47. This morning we had 47. The children and young people who have not been clothed seem ashamed to come to school in their former dress, or we should, I think, have a regular attendance of about 80 or 100. The order and attention of the children have entirely exceeded my expectation, and prove how capable they are of improvement. How delighted you and dear Mrs. Clarke would be to see them all neatly clad walking around the house, and singing "Jesus said, Suffer little children to come unto me." It rained this morning, but they were all in front of the house at six o'clock, and long before the time arrives they may be seen every afternoon waiting for the opening of the door. Oh, that the Lord may raise up and qualify many of them to propagate his gospel in the land of their birth.

I learn that there is not only a path from hence to the Camaroons Mountains, but also to Calabar. I am not aware that any person here has walked to Calabar, but John King and my interpreter, Copper, have walked to Rumby; and the former told me on Sunday last that many of the Calabar people not only come to Rumby by water, but by land. Thus a line of stations may at once, without fear of molestation from the natives, be established between this and the Camaroons Mountains, and also to Rumby, and thence to Calabar. From the Camaroons Mountains we shall doubtless be able to penetrate the heart of the continent, and proclaim the glad tidings of salvation by the atoning blood of Christ.

I saw a man at John King's Town yesterday, from Mokundargge, the seventh town from Bimbia on the route to Rumby. When he heard of my intention to visit the interior he danced and capered about, and appeared filled with joy, and fingering my cravat and shirt, told me that the bush-men wanted such things, and would be very, very happy to see me. John King, who is to be my chief conductor, does not seem to entertain the slightest apprehensions respecting the safety of my person, but expressed fears yesterday lest the cold should kill me, as it did John Bull when he ascended Clarence Peak. For my part I am perfectly tranquil about the matter, knowing that God is my shade upon my right hand and upon my left.

Immediately after writing this letter Mr. Merrick addressed one to the Mission House, which contains some additional information. He says,

I do not at all apprehend any danger; on the contrary, I feel persuaded, and have been assured by many here, that the people in the interior will receive me with joy and gladness. You will be pleased to hear that all the people between this and the Camaroons Mountains, and also to Rumby, speak the Lubu tongue, a circumstance which will contribute in no small degree to their enlightenment, as the lessons and school books which may be printed for the Bimbia people will answer for the interior. So far from placing any obstacle in the way of my visit to the interior, King William most cheerfully gave his consent, and expressed himself happy that I was going to tell the bush people those good words which I had spoken to him. There is a candour and frankness about King William which I much admire, and he will, I think, be a noble Christian if his heart is ever touched by the divine Spirit. Oh, that it may be so ere many months have rolled over

his head. I have twice spoken to him, with much plainness and seriousness, since my arrival; and during my second conversation, which took place on sabbath evening last, recommended him to pray to God to forgive his many sins, and to wash his heart in the blood of Christ. Next morning he informed me that he had prayed to God before retiring to rest in the evening, and had also prayed in the morning. I inquired what he said, and learnt that his prayer was nearly as follows: "God; I do plenty bad; I make you vex plenty; but you Son dead for me; all him blood come out for me; take him blood and wash my heart, and make me clean, that I may not go to the bad place when I die." Oh, that the poor man really felt in his heart what he uttered with his lips—that he really possessed faith in Christ as our atonement; then we should all rejoice over him with unspeakable joy. You will be thankful, my dear sir, to learn that not only is King William himself favourable to the settlement of Christian teachers at Bimbia, but all his people are, and seem to be convinced that we have come to seek their good. As soon as we are ready to build we shall have land *wherever we like*, is the language of King William. God, I think, is evidently pointing us to Bimbia as the starting point of those efforts for the extension of Christ's kingdom in Africa, which your missionaries will, I hope, be spared and honoured to put forth. May his Spirit dwell in us! may his presence render us strong for duty! in all our plans and undertakings may we be guided by his counsel, and after having performed all his pleasure on earth, may he take us to dwell eternally with himself through Christ our Redeemer!

There are, however, special and imminent dangers to which those who sojourn among a people so ignorant and superstitious are exposed, of which the following extract from a more recent letter from Mr. Merrick to Mr. Clarke furnishes an illustration. It is dated May 3rd.

I have only time to write you a few lines. For hasty particulars of my visit to the Camaroons Mountains I must refer you to my letter to my dear wife. During the journey I experienced mercies for which I can never be sufficiently grateful, and for which I hardly know how to render thanks. Since I last wrote you Satan has been stirred in his den, and he has been striving hard to crush the cause of our God in its infancy; but he has been foiled in the attempt, and will always be. A few weeks ago a man residing here was cut by a shark. His brother conceiving that he was bewitched by a man residing at Nacko's Town (the brother of John King) came to King William, and requested him to summon all the people to hold a palaver in order that the man who betwitched his brother might be brought to justice. This happened the first sabbath after our arrival. The drum was beaten by the command of King William to summon all the people to the palaver, but on my informing him that the sabbath was very unfit to hold moha palaver, he deferred it to the next day. In the meantime I conversed with King William about the folly of supposing that the man cut by the shark had been bewitched, and expressed the hope that he would no longer believe such foolish things. What impression my remarks made I know not, but the palaver which was to have taken place on the coming day, was at last not held at all. The day after my departure for the Camaroons Mountains the man in question died. His brother, in a great rage, demanded of King William the life of the supposed wizard. King William replied, that he could not allow him to kill the man; that since my arrival I had told him not to render evil for evil, and that if his brother had even been bewitched, he could not allow the man accused to be killed. On hearing this the deceased man's brother declared that if King William would not permit him to kill the man who had killed his brother, he would kill Mr. Duckett; and not only did he say so, but actually made preparations for doing so. During the day Mr. Duckett went over to King William's house to deliver a note which the king had requested him to write to Dick. As soon as King William saw Mr. Duckett he endeavoured to get him out of his house as quickly as possible, and began to talk very high. On coming out Mr. Duckett learnt that the man who sought his life was in King William's house, and would perhaps have attacked him, had not King William got him out so speedily. Mr. Duckett was strictly charged, as night approached, not to go out of the house, and not to keep a light burning in the place where he slept, and every one of King William's slaves was armed with a cutlass or gun each, and kept guard about the house the whole night; but this was not sufficient. Mr. Duckett informs me that King William himself actually sat up the whole night, talking in the loudest strain. That same night the affair was settled, and the angry man propitiated; and in the morning Mr Duckett learnt that his life was no longer in danger. I am happy to be able to say that Mr. Duckett was wonderfully sustained, and was enabled to cast himself on that God who alone is powerful to save. He did not, however, expect to live; but hoped, he said, on Wednesday night to have entered

his eternal rest. Oh, help us to bless our God for having interposed, and for preventing so direful a catastrophe!

Since my return I have got Copper, my interpreter, to make strict inquiries into the whole matter; and his statement confirms all I have heard from Mr. Duckett. Mr. Duckett also told me that in my absence two of King William's slaves were killed by him for running away; but I have reason to believe that the report is groundless.

The school is geting on well, but we had not many yesterday, I suppose because it was market day.

WEST INDIES.

BAHAMAS.

Sir F. Cockburn, the late Governor of the Bahamas, has returned to this country, and G. B. Mathew, Esq., the new Governor, has entered on the discharge of the duties arising from his appointment. The Bahama Royal Gazette contains, among other addresses on the occasion, one from the baptist missionaries, which, with his Excellency's answer, we have pleasure in presenting to our readers.

To His Excellency George B. Mathew, Esq., Governor and Commander-in-Chief, in and over the Bahama Islands, Chancellor, Vice Admiral, and Ordinary of the same.

May it please your Excellency,

We, the ministers and congregations of the baptist denomination in the Bahamas, connected with the Baptist Missionary Society in England, beg to have the honour of offering our congratulations to your Excellency on your own safe arrival, and that of your lady and family, at this the seat of your future government. We gratefully recognize, herein, His kind protection and watchful care, whom winds and seas obey.

Our most gracious sovereign has, we trust, been providentially directed in the selection and appointment of your Excellency to preside over this part of her widely-spread dominions. And we entreat your Excellency to believe that we shall ourselves unfeignedly respect and honour her Majesty in the person of her representative, and use our best endeavours to induce those who come under our influence to sympathize with us in sentiment and conduct.

As dissenters recognized and established in their forms of worship by several enactments of the imperial parliament,—as protestants and as subjects, feeling not less strongly than any the bonds of due and enlightened allegiance to the throne,—as proud too of, and thankful for, a constitution that is distinguished beyond all others on the face of the earth by the attributes of justice and of mercy —we trust that we shall under your Excellency's administration, enjoy inviolate our civil immunities and religious privileges.

We ask for ourselves as a denomination,—what we are happy to think will not be denied us,—that we may be allowed the same measure of freedom as those with whom we are in alliance in England.

Should our religious liberty be at any time assailed and endangered, so that it shall obviously appear to be our duty to invite the attention of your Excellency to our case, we fain persuade ourselves that our statements or complaints will meet with your Excellency's patient consideration.

That the Governor of all worlds may continue to exercise over your Excellency and family his unremitting care—enrich you with his choicest favours, and render your Excellency's administration a great and general blessing to this colony, is our fervent desire and shall be our daily prayer.

William K. Rycroft, } *Baptist*
Henry Capern, } *Missionaries.*

Signed, on behalf of thirty congregations, containing collectively, about four thousand regular attendants—in behalf also of one missionary, William Littlewood, of Grand Cay, Turks Islands.

Nassau, N. P., July 4th, 1844.

HIS EXCELLENCY'S REPLY.

To the Rev. The Ministers and Congregations of the Baptist denomination in the Bahamas.

I receive with the highest degree of satisfaction the assurance your address conveys,

of your devoted attachment to our most gracious sovereign, and of your anxious desire to lead to the paths of loyalty, and of ready obedience to the constituted authorities and laws of our country, all those over whom your sacred calling and your personal character may give you a natural influence.

It has been a source of the greatest gratification to me to receive addresses expressive of similar sentiments from various quarters, for I am thereby authorized to indulge in an assured hope, that my honest intentions for the administration of the government, to which our gracious queen has been pleased to appoint me, are misunderstood by none, and that I shall be generally supported in my endeavours to establish under divine providence the sentiments of harmony and good feeling among all classes, strict economy in the colonial expenditure, and such general measures as I may feel justified in deeming beneficial to the interests of this colony.

I feel assured that I can, with a certainty of your earnest co-operation, call upon *you* to promote the feelings of peace and good will among all classes, creeds, and races, and to direct your best efforts to stimulate among the inhabitants, male and female, old and young, of these islands those habits of active industry the acquirement of which must so greatly tend to their own happiness and comfort.

The rights and privileges of all denominations of dissenters are so well known and defined, and, I may add, so justly appreciated, under our inestimable form of government, that the expression of your title to my support, in the event of such rights being assailed, can scarcely, while the congregation of baptists in these islands adhere to the principles your address so clearly and well defines, be deemed necessary. But, I hasten to assure you, that could such necessity arise, my duty, no less than my inclination (founded on my conviction of the beneficial effects of the labours and presence of the ministers of every Christian denomination over a population), will render me most desirous of affording you every protection.

I beg you will accept for yourselves, and convey to the members of your congregations who have concurred in this address, my most sincere acknowledgments for their courteous expressions of good will towards me and my family, and for their congratulations on my safe arrival in these islands.

GEORGE B. MATHEW.

JAMAICA.

CALABAR.

I write a line (says Mr. Tinson), July 20th, "to say that we are all pretty well. This is fever month with us, and we have had some slight intimations of a visit from that old foe, but hope to escape. We have ten students here, all well, and all pursuing their studies diligently. To-morrow week, D. V., we baptize about forty persons: among the number I hope to receive my own child into church fellowship. Mr. Clark of Brown's Town will administer the ordinance: the doctors prohibit me from exertion of that kind.

KETTERING.

This newly formed village (says a correspondent in Jamaica) situate on the high road from Falmouth to Kingston, is fast advancing. Nearly 100 cottages are completed, and many others are in a state of great forwardness. A portion of the land, commanding a view of the sea and the distant town of Falmouth, has been made over to the *baptist denomination in trust*, and it is hoped that ere long a neat chapel will be erected. On the first sabbath in April, a church was formed from the members residing in the township, who were in connexion with other baptist churches; and on the same day twenty-one were baptized and received into the church, which now is composed of 143 members. This village has arisen under the auspices of Mr. Knibb, and we learn that he is very anxious to have a chapel erected in commemoration of the Jubilee held there. At present, the congregation worship in an old house purchased with the land, which will soon be far too small to accommodate them. Who would not help to erect a baptist chapel at Kettering? If a few of the wealthy among our denomination would give ten or twenty pounds each, the work would be done; and we feel assured that no tribute would be so grateful to the individual under whose care this free village has arisen.

HOME PROCEEDINGS.

CORRESPONDENCE.

NEW AUXILIARY.

To the Secretary of the Baptist Missionary Society.

Isleham, Cambridgeshire, August 2nd, 1844.

MY DEAR SIR,

You are aware that for some years the independents and baptists have been accustomed, in this neighbourhood, to conduct the missionary services unitedly, and to divide equally the collections, &c., between the two societies. This plan was found at length not to work satisfactorily to either party; it was therefore agreed at a meeting of the united committee, held in April last, that each denomination should in future hold its missionary meetings separately, at such a time of the year as might suit the convenience of respective churches of the locality. In this resolution all the brethren present unanimously concurred, and pledged themselves mutually to assist each other as heretofore.

The first series of separate meetings were held in connexion with the baptist churches, in the month of June last. Our deputation were brethren E. Carey and W. Fraser. The meetings, generally, were well attended, and the collections far better than usual.

An auxiliary was formed, to be designated "The North-East Cambridgeshire and South-West Suffolk Auxiliary to the Baptist Missionary Society."

I am happy to add that our independent brethren amply redeemed their pledge by affording us their most cordial assistance.

I am, my dear Sir,

Yours most truly,

D. REES.

Resolved,

That a district missionary association be formed, to be called the South-West Suffolk and North-East Cambridgeshire Auxiliary to the Baptist Missionary Society. That the business of the Society be conducted by a committee formed of individuals connected with the various churches, a treasurer, and one or more secretaries. This meeting would further recommend that a juvenile association be formed in connexion with the several churches for the purpose of inciting the young persons of the various congregations to active and increased exertions in the cause of missions.

That the following gentlemen be the officers and committee of the association for the year ensuing:—Treasurer, W. Seeker, Barton Mills; Secretary, Rev. D. Rees, Isleham; Committee, The officers of the several churches.

"WHAT CAN CHILDREN DO?"

The first monthly meeting of the Juvenile Auxiliary connected with Counterslip, Bristol, was held early in August, and contributions paid in to the amount of £2 15s. for that month alone. This is in addition to £4 a year raised by the children of the girls' school, for the support of a child at the Orphan Refuge in Patna; and the managers of the school assure us it will be kept up throughout the year.

LETTERS RECEIVED FROM MISSIONARIES.

AFRICA	BIMBIA	Merrick, J.	April 17.
	CLARENCE	Clarke, J.	April 23 and 24 to May 24, May 26 to 31.
		Fuller, A.	May 28.
		Saker, A.	May 25.
		Sturgeon, T.	May 27.
AMERICA	MONTREAL	Cramp, J. M.	July 27.
		Girdwood, J.	July 27.
ASIA	CALCUTTA	Thomas, J.	June 6.
	COLOMBO	Dawson, C. C.	June 4.
	CUTWA	Carey, W.	May 22.
	DINAGEPORE	Smylie, H.	April 23.
	HOWRAH	Morgan, T.	June 5.
	MONGHIR	Lawrence, J.	June 4.
	MUTTRA	Phillips, T.	June 6.
	PEDANG	Ward, N. M.	February 15.
BAHAMAS	NASSAU	Capern, H.	July 11.
		Rycroft, W. K.	July 10.
BRITTANY	MORLAIX	Jenkins, J.	August 2.
		Jones, J.	August 5.
JAMAICA	BROWN'S TOWN	Clark, J.	June 18.
	CALABAR	Tinson, J.	June 16.
	KETTERING	Knibb, W.	June 12, one letter, no date (received August 6.)
	KINGSTON	Oughton, S.	June 7, July 8.
		Wood, J. H.	July 8.
	MOUNT CAREY	Burchell, T.	June 20.
	OLD HARBOUR	Taylor, H. C.	July 3.
	PORT MARIA	Day, D.	June 19.
	ST. ANN'S BAY	Abbott, T. F.	June 24 and July 4 and 5.
	SPANISH TOWN	Dowson, T.	June 23.
		Phillippo, J. M.	June 20, July 7.
		Do., & Abbott, T. F.	June 12.
	VALE LIONEL	Evans, G. P.	June 17.
TRINIDAD	PORT OF SPAIN	Cowen, G.	June 20, July 5.

ARTICLES FOR AFRICA.

Our friends will see from the Herald that the numerous presents for the use of the African Mission have been duly received at Fernando Po. They have formed the principal medium of exchange, and have thus proved of service to the Society, while they have improved the temporal condition of the people.

Our brethren have asked for fresh supplies of the following articles; and if our friends can forward any of them to the Mission House they will be peculiarly welcome:—

Pieces of coloured cotton or calico, axes, cutlasses (for cutting cane, &c.), hatchets, coopers' adzes, grindstones, knives (of all sorts), hoes, fish-hooks, flannel, needles.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following friends—

The Misses Hunt, Burton, for a box of cottons, bobbins, &c., for *Mrs. Sturgeon, Fernando Po;*
Miss Square, Plymouth, for a package of clothing, for *Africa;*
R. B. Sherring, Esq., Bristol, for a box of books, for *Rev. J. Clarke, Fernando Po;*
Friends at Horham, for a box of clothing, for *Africa;*
Friends at Amersham, for a set of chairs, for *Mr. A. Fuller, Fernando Po;*
Friends at Harlington, for a box of clothing, &c., for *the same;*
Mrs. Clement and Miss Sargent, Laytonstone, for a box of clothing, &c., for *Rev. H. Capern, Nassau;*
Mr. Dafforne, Peckham, for a parcel of books, magazines, &c.
Mrs. Meacher, Hamilton Place, New Road, for five years' Baptist Magazines.

Mr. Jabez Tunley, of Jericho, begs to return his sincere thanks for a box at useful and fancy articles, from Miss Brennard and friends, of Towcester, and the friends of Dunstable and Northampton.

CONTRIBUTIONS

Received on account of the Baptist Missionary Society, during the month of July, 1844.

	£	s.	d.
Annual Subscriptions.			
Gladding, Mr. R.	1	0	0
Morris, R., Esq., Clapham	0	10	6
Price, Dr. Thomas	1	1	0
W. B., for *Brittany*	1	1	0
Donations.			
Hepburn, T., Esq., Clapham	10	0	0
Legacies.			
Harrison, John R., Esq., late of Highbury Vale, by Jos. Bowman, Esq., Executor	90	0	0
Haws, Miss, late of Watford	5	0	0
Williams, Mrs., late of Clapton, balance of £1000, duty free, by Peter Ellis, Esq.	50	0	0
London and Middlesex Auxiliaries.			
Alfred Place, Old Kent Road, Sunday School, for *Africa*	1	1	0
Hammersmith	4	9	6
Jamaica Row, Bermondsey, Collection	4	5	0
Shakspeare's Walk, Juvenile Association	5	0	0
Stepney College Chapel, Collection	2	0	4
Trinity Chapel, Boro', on account	13	10	11
Buckinghamshire.			
Amersham—			
Collection	16	3	5
Contributions	34	6	4
Do., for *Africa*	6	8	0
Chesham—			
Collection (two thirds)	10	3	10
Contributions	16	1	2
Great Missenden—			
Contributions, for *Africa*	2	12	6
Kingshill—			
Collection	1	18	0
Contributions	2	0	0
Long Crendon—			
Contributions, by Miss Dodwell	1	2	0
Derbyshire.			
Chesterfield—			
Malkin, Robert, Esq., for *Africa*	10	0	0
Essex.			
Colchester—			
Collections	16	1	7
Contributions	2	11	5
Hertfordshire.			
Flaunden—			
Collection	1	0	0
Markyate Street—			
Collection	4	14	5
Contributions	9	19	0
Do., Sunday School	1	2	1
Mill End—			
Collection	1	4	2
Contributions	2	12	0
Rickmansworth—			
Collection	2	5	0
Tring, by Mr. H. Harris	9	3	8
Kent.			
Woolwich, on account	16	0	0
Lancashire.			
Liverpool, by J. J. Godfrey, Esq., on account	170	0	0
Spark Bridge—			
Fell, John, Esq., A. S.	5	0	0
Norfolk.			
Norfolk and Norwich Auxiliary, by Thos. Geldart, Esq., on account	250	0	0
Northamptonshire.			
Blisworth—			
Collection	8	0	6
Boxes	0	19	6
Braunstone—			
Collection	4	11	10
Box	0	10	6
Brayfield—			
Collection	4	1	6
Brington—			
Collection	6	5	6
Bugbrook—			
Collections	6	16	0
Contributions	8	4	9
Clipstone, on account	20	0	0
Hackleton—			
Collection	26	0	0

	£	s.	d.
Harlestone—			
Collection	1	14	6
Harpole—			
Collection	6	11	0
Kislingbury—			
Collection	15	6	3
Contributions	4	12	0
Long Buckby—			
Collection	8	8	0
Milton—			
Collection	16	1	8
Moreton Pinkney—			
Williams, Miss	1	1	0
Moulton—			
Collection	7	0	0
Northampton—			
College Street—			
Collections	25	3	6
Contributions	29	14	0
Mount Zion—			
Collection	2	9	4
Pattishall—			
Collection	2	15	6
Ravensthorpe—			
Collection	1	17	3
Contributions	2	5	0
Spratton—			
Collection	2	13	0
Towcester—			
Collection	5	8	10
Contributions	13	15	6
West Haddon—			
Collections	2	6	0
Contributions	9	0	9
Do., Sunday School	0	5	3
Weston—			
Collection	5	12	6

WARWICKSHIRE.

Wythall Heath—			
Collection, by Rev. Walter Gough	6	10	0

WILTSHIRE.

Downton—			
Collections	9	16	1
Contributions	10	15	3
Do., Sunday School,	0	18	2
Salisbury—			
Collections	16	6	0
Contributions	10	2	6
Shrewton—			
Collections	2	5	10
Boxes	1	4	8

	£	s.	d.
YORKSHIRE.			
York—			
Collected by John Candler, Esq., for *Rev. John Clark's Schools, Brown's Town, Jamaica*	20	0	0

SCOTLAND.

Kirkwall—			
A Friend, by Mr. W. Tulloch	1	0	0

FOREIGN.

Calcutta Auxiliary, for *Translations*	465	2	0
Acknowledged before	79	5	0
	385	17	0
Jamaica—			
Gurney's Mount	4	10	0

The following particulars of contributions from Monmouthshire, should have been inserted in the last Annual Report :—

	£	s.	d.
Newport.			
English Church—Rev. D. R. Stephen.			
Phillips, Mr. Samuel	1	1	0
Pontrhydyrun.			
Rev. D. D. Evans.			
Collection	2	18	6
Conway, Mr. C.	2	0	0
Conway, Miss	1	0	0
Conway, Mr. B.	0	10	0
Evans, Rev. D.	1	0	0
James, Mr. W. C.	0	10	0
Sums under 10s.	2	14	0
	10	12	6

	£	s.	d.
Pontypool.			
Collection at Public Meeting	2	0	0
Pontypool—Trosnant.			
English Church—Rev. T. Thomas.			
Collection	2	17	3
Davies, Mr. C.	1	1	0
Lewis, Mr. B.	0	10	0
Morgan, Mr. M.	0	10	6
Phillips, W. W., Esq.	5	0	0
Phillips, Miss	1	0	0
Phillips, Mr. W. W., jun.	0	10	6
Thomas, Rev. T.	1	1	0
Thomas, Rev. G.	0	10	0
Williams, Mr. John	1	1	0
Sums under 10s.	0	13	0

	£	s.	d.
Boxes and Cards by			
Evans, Miss	0	3	8
Phillips, Mrs.	3	3	0
Phillips, Miss	0	11	5
	18	12	4
Pontypool—Penpawn.			
Tabernacle—Welsh Church.			
Collection	1	10	8
Bowen, Mr. John	0	10	0
Williams, Mr. Andrew	0	10	0
Williams, Mr. Thomas	0	10	0
Sums under 10s.	0	12	6
	3	13	2

Mr. Sturgeon, of Clarence, Fernando Po, desires thankfully to acknowledge the receipt of £12 5s. 2d., for the baptist church at Clarence, through the Rev. J. Clarke, from the church at Camberwell under the pastoral care of the Rev. Dr. Steane.

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by W. B. Gurney, Esq., Treasurer, or the Rev. Joseph Angus, M.A., Secretary, at the Mission House, Moorgate Street, LONDON: in EDINBURGH, by the Rev. Christopher Anderson, the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by Robert Kettle, Esq.; in DUBLIN, by John Parkes, Esq., Richmond Street; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at NEW YORK, United States, by W. Colgate, Esq.

IRISH CHRONICLE.

EFFICIENT SUPPORT.

SYSTEM, vigorously carried out, is the soul of business; and under God, it will accomplish wonders in our efforts to evangelize the world. Of this we have very striking examples in the Wesleyan body, and in the progress of our churches in America. If each church at home could be induced to regard itself as *a divinely constituted missionary institution, for the propagation of the gospel,* (1 Thess. i. 3—8.), neither our Foreign, Home, nor Irish Society, would want suitable support.

Deputations are unquestionably important to communicate information, stir up zeal, and increase the number of contributors. But there are numerous churches that cannot possibly be visited, with any effect, except on the Lord's day: and when applications are made, it is often inconvenient to comply with them. The loss which the societies incur, a large portion of the expense of collecting, and much toil, would be saved, if every church would make it a rule *to collect annually for these societies, at periods sufficiently apart from each other.* By proper management, every local object might also receive the required attention.

The Corinthians were instructed to contribute individually, *upon the first day of the week, as God had prospered them,* that they might not have to make the collections when the apostles visited them, 1 Cor. xvi. 2. The noble example of the Macedonians was presented to them for their imitation; and it most undoubtedly was recorded for ours also, 2 Cor. viii. 9. It is far more delightful to thank our friends for what they have done by themselves, than to importune them for an immediate, and perhaps untimely contribution.

In too many instances our excellent pastors and deacons are hindered, by a sense of delicacy, from urging more than one application within the year, for missionary purposes. As this is almost uniformly for our Foreign mission, the Home, and Irish societies, are obliged to rely on indirect and casual assistance. But if the plan here recommended, were fully carried out, their desire to support all would be accomplished. At all events it is worth the trial.

We have no wish whatever, that our society should be supported at the expense of the Foreign or Home mission; but most assuredly, no one acquainted with Ireland, and the influence it is exercising, and must continue to exercise, upon British interests, can for a moment doubt, that our missions in that country ought to receive more than *occasional* aid. Its present population is greater than was that of England forty years ago; and at least two millions of Irish, chiefly Romanists, are now incorporated with our own

Our brethren have too long been absorbed in their own concerns. Too much reliance has been placed on human power to remedy the evils of Ireland. But Christ has committed the evangelization of the world to the church, and not to the civil authorities. As we have reason to hope a brighter day begins to dawn upon her, we beseech our churches to afford more zealous and liberal aid. While pleading for her, we can truly say, we wish to see all our missionary institutions receiving efficient support. S. D.

The following extracts from the correspondence of our agents, since our last, will be read with gratitude and interest, by our friends.

Mr. MULHERN writes under date of July 25th :—

Some nine months ago a man called, and stated that he wished to see me. He lived fifteen miles off. I took him into my study and he commenced by taking a bible from his pocket, and in a very modest manner, asking me some pointed questions relative to the person and work of Christ, the nature of a Christian church, and the method of a sinner's acceptance with God. After a considerable time he introduced the subject of baptism. I led him through the scriptures, and he saw that none but believers should be baptized, but did not perceive the necessity of immersion. After some hours close conversation, I commended him to God in prayer, and he left apparently pleased and profited. After he had been gone a considerable time, he returned and asked me whether I would baptize him as a professed believer in Christ, by sprinkling, or pouring; adding that he had no objection to go down into the water, as Christ and the eunuch did, for he was anxious to obey Jesus, and be united with his church, and to commemorate his dying love. I endeavoured to show, that such a mode of doing it would be unscriptural, and would not be an emblem of the death, burial, and resurrection of our Lord. He again went away. I saw nothing more of him, until a few weeks ago he came to me, and said all his scruples were removed, and he wished now to be baptized and added to the church. Two of our brethren were deputed to converse with him; and their report being satisfactory, he was baptized and added to the church the following day.

The following extract will show that our labours are not *wholly* lost on the Roman catholics. JOHN MONAGHAN writes, July 19th :—

On the week after you, (Mr. B.) preached here, the parish priest called upon all the Roman catholics, whom he heard had attended, to inquire why they had done so? One woman told him that her husband, and two sons went with her advice and full consent, and that for some time past she had read the bible herself. That he need not in future trouble himself about them,—adding, that for several years, whilst her husband had, to his knowledge, wasted and squandered her property in drunkenness, he had never offered his advice to dissuade him from it; and that now she thanked God for his word, as the only means in directing herself and family in their conduct and religious duty.

The following is even more interesting; and is an example of the continued usefulness of our schools, and is communicated by PATRICK BRENNAN, under date of July 19th :—

Last week a poor little girl from the school at C——, was obliged to leave her father's house, because she refused to go to mass. The priest ordered her father to tie her with a hemp rope, and bring her to the chapel to him; and he would settle her religion with the stick. On Miss Holmes hearing this, she wrote to me to receive her, until she could look out a place for her; which she did, and the little girl is gone to Dublin as a servant.

Mr. LORIMER states, in a letter dated August 3rd :—

For several weeks I have visited a young man, in a deep decline. This afforded me an opportunity of making known the way of salvation to the family. Though they were most strongly prejudiced against our body, they soon began to feel differently. The young man died last month. I went to his wake; and was requested by his father to address the people. I spoke from these words —*Except your righteousness exceed the righteousness of the scribes and pharisees, ye shall in no wise enter into the kingdom of God.* There were not less than three hundred persons present. I never saw a more attentive congregation. Persons of every variety of sentiment and character, and from consider-

able distances on every side, usually crowd to such places. Those who would not, and others who would, but dare not, listen to us on ordinary occasions, whenpresent on such as these, listen with interest and pleasure. And how thankful should we be to have such opportunities of making known the unsearchable riches of Christ to crowds of perishing sinners!

We subjoin an interesting example of the usefulness of our readers, and which not only illustrates the ignorance of scripture truth which Romanism is sure to produce; but the interest which is often awakened in the minds of Roman catholics, when the truth is affectionately presented to them. It is furnished by ADAM JOHNSON, July 16th:—

A man who came up from Donegal to see his friends here, stopped at my house one night. I found him ignorant of the way of salvation. I read several chapters to him, both in English and Irish; and endeavoured to lead him to Jesus, the only Saviour of sinners. By and bye we conversed on christian baptism. He was much astonished; having no idea of any baptism but that practised by the church of Rome and the established church. I read to him the scriptures on this point. He lifted up his hands, and said, "The Lord have mercy on us, there is not one, in all the country, baptized according to the scriptures!" He then asked me to lend him a testament, and to mark out all the passages I had been reading. I also gave him a few tracts; and he seemed unable to express his gratitude for what had been given to him.

I have also had several readings with many Roman catholic families, during the past month, on justification by faith, and the statements of Paul and James, which some thought contradictory, but which I was enabled to explain to their satisfaction;—on the difference between repentance and penance, which latter I showed them to be contrary to scripture. The poor people were surprised to find the word of God so opposed to the sentiments they so long held, and admitted that they had no support from scripture. One of them said, "I am not at all surprised that the priests forbid their people to read the bible, for if all were instructed in the scriptures, very few would believe what they teach!" I left them a few tracts, which they received very thankfully.

We beg particular attention to the following simple but emphatic testimony to the existence of that spirit of inquiry which has sprung up among the Roman catholics of Ireland. It is taken from a letter of RICHARD MOORE's, dated July 19th:—

From much experience I am able to state that catholics are anxiously searching for truth. They *put themselves in the way* of hearing the gospel. When they see me crossing the fields, they go *to meet me*. When I get into houses or cabins, they *follow* me. I trust the Lord will soon work a mighty work, and a work that shall not be forgotten.

The following gratifying intelligence, from our excellent and laborious brother Mr. ECCLES, of Coleraine, under date of August 13th, will be read with deep interest:—

Our chapel in Ballymoney was opened on Lord's day the 21st ult. Brother Mulhern preached on the occasion. From a people so poor, the collection was encouraging; it amounted to six guineas. We have now a comfortable chapel in this place, equal, in point of accommodation, to that at Coleraine. The church consists of twenty persons. I continue to preach to them every Lord's-day evening; and the deepest attention prevails.

Our situation here, dear brother, is very trying. Cautious intimidation, and artful manœuvre, are abundantly practised. *My people are menaced with exclusive dealing!* even by those who are ever complaining of persecution. This tells plainly how much our operations are *felt*; but it reminds me that I must now be exclusively at my post in Coleraine. It is indispensable to protect our own territories, as well as to invade the enemies' territory. To this, in the present state of the locality, a *single person is not competent.*

My petition is that an agent be immediately sent to Ballymoney. He will have a comfortable chapel, a little church organized, whose members are affectionate, united, and devoted. He will have several stations in the neighbourhood, which should be immediately occupied. Ballymoney is a superior opening, whether we consider the town itself, or the field around it, now ripe and ready for the harvest. A suitable agent at Ballymoney would greatly strengthen my hands. We could alternate services, and give a greater stimulus to mutual efforts. I trust the committee will consider this immediately. A cool and hesitating policy will not answer the emergency. The breach, to be entered with success, must be entered *at once*. Will British liberality refuse the pittance of fifty or sixty additional pounds? Their former efforts forbid the idea that we should have to publish such a fact in Gath or Askelon! I beg to return my best thanks to Messrs. Thompson and Tucker, and to their friends, as well as

those of Mr. Bannerman's church, for their hospitable attention to me, and their efficient liberality, during my late visit, for this purpose, to Manchester.

The subjoined letter, will, we hope, stimulate some *other* friend, besides the one referred to in the Postscript, to supply the means of meeting this interesting case :—

Carrickfergus, Baptist Church, Aug. 16, 1844.

Dear Sir,—I have received your letter of the 7th instant, and have laid it before the church. The members have expressed their gratitude for the sympathy and good advice offered by you to them. They have resolved to remain firm in the faith and practice of the primitive churches; and to forward to you whatever contributions they may be able to collect; being convinced that it is their duty to do so, though they should never be blessed with the services of a minister from the society. They rejoice that you have employed Mr. Bentley; and feel they were perhaps too selfish in wishing for a minister here; and their desire is, that, in waiting for aid, they may do so in the spirit of confidence and love in God their Saviour.

Yours in Christian love,
D. Parley.

Mr. Mulhern wishes gratefully to acknowledge a parcel of paper, pamphlets, tracts, pencils, and silk bags, for the Conlig school, which Mrs. Cozens had kindly sent; and Mrs. Eccles, a parcel of books, tracts, and various articles of dress, from Mrs. Burls, of Lower Edmonton.

POSTSCRIPT.

Our readers will be glad to hear that the Committee, encouraged by the aid of an unknown friend, and in reliance upon the liberality of the churches, from many of whom the most gratifying assurances of support have been received, have felt it to be their duty to engage Mr. Bentley, for mission work. He will be set apart to it at Dublin, where all the brethren will shortly meet. We had the pleasure of announcing in our last, the formation of a church at Carrickfergus. They have earnestly requested that a minister might be sent to them. The letter inserted in the present Chronicle will speak for itself. We again have to assure our readers, that our prospects in Ireland are brightening on every hand. We must apologise to our readers for the omission of the names of *individual* contributions, for want of space; being anxious to give as much intelligence as possible. Their names and donations will duly appear in the Annual Report.

SUBSCRIPTIONS, &c., RECEIVED SINCE OUR LAST.

	£	s.	d.
Lincoln—Subscriptions 5 13 0			
Collection at Mr. Craps' 2 17 0			
	8	12	0
Hull—Subscriptions and Donations	7	6	0
Beverley—Mr. Atkinson	1	1	0
Bridlington—Subscriptions and Donations	1	17	0
York—Subscriptions and Donations	4	15	0
Scarboro'—Collection 1 12 9			
Subscriptions and Donations... 12 0 0			
	13	12	9
Manchester—Subscriptions and Dons	6	0	0
Rochdale	4	2	6
Henry Kelsall, Esq.	50	0	0
Mrs. Forster, Ilfracombe, by Mr. Green....	5	0	0
London—Mrs. Hewitt	0	10	0
A Friend	0	5	0
J. H. Allen, Esq.	1	1	0
W. Blacklock, Esq., by Mr. Francies	10	0	0
Bedford, by Mrs. Gale—Subs and			
Dons. 5 10 6			
Collection, Rev. T. King's..... 5 9 6			
	11	0	0

	£	s.	d.
Woolwich—Subscriptions and Dons.	9	3	4
New Mill and Tring	6	16	0
Leighton—Collection, Rev. E. Adey's.....	2	2	4
Coventry, omitted in July 'Chronicle'—			
Mr. W. Franklin	1	1	0
Cambridge—Collection	18	14	6
Sheepshead—Mr. Christian	1	1	0
Cork (part endowment)	18	7	0
Dublin—Collection	2	17	0
Dunstable—Collection 8 2 0			
Subscriptions 1 10 0			
	9	12	0
Houghton Regis—Collection	2	0	5
Sutton in the Elms—Collection.....	3	5	0
Arnsby	4	1	0
Loughborough	4	1	0
Leicester—			
Harvey Lane—Collection 12 0 7			
Charles' Street 6 0 0			
Subscriptions and Donations... 26 10 0			
	44	10	
Crewkerne—Z., a Christian Teetotaller	5	0	0

QUARTERLY REGISTER

OF THE

BAPTIST HOME MISSIONARY SOCIETY.

NOTICE TO CORRESPONDENTS.

It is requested that all letters on the business of the Society may, in future, be addressed to the Secretary, at the Baptist Mission House, 33, Moorgate Street, London.

Since the publication of the last Register, a very valuable letter has appeared in the "Christian Witness" from the pen of the highly esteemed Mr. James of Birmingham, strongly recommending to the churches of his own denomination a plan for augmenting the funds of their British Missions. The letter has excited, as it deserves, much attention and discussion. Several of the friends and supporters of the Baptist Home Missionary Society have, doubtless, perused it. But as this paper is read by thousands who have no opportunity of seeing the "Christian Witness," it is deemed advisable that the most important parts of Mr. James's communication should appear in these pages. A modification of the plan has already been in operation in some few of our churches. Something of the same kind has also been urged by our experienced evangelist Mr. Pulsford. What we want, is the simultaneous working in ALL our churches of some simple and practicable system of operation. The universal adoption of Mr. James's recommendation would introduce a new era in the history of home missions. A conviction of the necessity of efforts for the salvation of our own population, such as have never yet been put forth, is deepening in the minds thoughtful observers of "the signs of the times." By them the paper of Mr. James will be read with great interest; and it is hoped that its perusal will assist to produce a similar conviction in the minds of all our readers. It is intended to resume the subject in a future number.

"An easy and effectual plan of Finance for the support of British Missions, addressed to the Members of Congregational Churches.

"DEAR BRETHREN AND SISTERS,— . . . Committees are in dismay, treasurers in despondency, and secretaries in distress. *Something more, and something new must be done*: either British liberality must be enlarged, or British missions must be curtailed. . . . .

"Members of our churches, rich and poor, male and female, young and old, mark what I write; ponder well my scheme. I can point you to a mine of wealth, yet untouched, at least to any considerable extent. Some few have sunk a shaft into it, and are working it with effect. First of all before I explain it again, (for I have exhibited it before) I say, Look at the Wesleyan Methodists, that extraordinary and useful body of Christians; see what *they* do, how active, how efficient they are. And how are their thousand travelling preachers supported, and their whole system kept in such vigorous activity? How? BY THE CLASS PENNY OF THEIR MEMBERS. *Every man, and woman, and child, in class, is expected to subscribe their penny a week for the support of Methodism.* They have their pew rents, and a vast variety of other payments besides to raise. But *the class penny is the fly-wheel of the system:* and this belongs to the class members as such; it is the weekly and willing payment of men and women who love Methodism, and who love it the more because they pay something for it. Do they grudge it? No. None are more attached to this system of polity than they. Now, then, why can *we* not take a leaf out of their book? *Why should not our members do that for Congregationalism which they do for Methodism?* I know no reason but this, that they are not trained to it. But is it not, dear friends, quite time that you should begin to think of it? We have church members' guides, church members' magazines, church members' manuals, and why should we not have a church members' subscription for some common object? And where can we find one so proper as British Missions? What a beautiful idea it is to have all our church members engaged in supporting these three kindred societies! Simultaneous annual collections are pleasant, but what an increase of the delight would it be to have the general movement *always* going on!

"I know not the number of church members that we have in our denomination, but take them at 150,000. This, at the average of one penny per week, would give us an amount of more than £30,000, about three times, or nearly so, as much as we now realize for British Missions, including all the three societies I have named. Church members, I beseech you, seize this conception, simple though it be. By the power and aggregation of numbers, you, by yourselves, without much, if any sacrifice, can raise thirty thousand pounds per annum, at only the cost to each of one penny per week! How sacred would be such a contribution! *The church member's fund* for supporting the preaching of the gospel in connexion with our denominational principles in England, Ireland, and the Colonies! What piety and prayer would be connected with such a stream of liberality, supplied from the springs which gush up in one hundred and fifty thousand professedly renewed hearts! And then, all this clear, without deductions for the expenses of deputations and public meetings! And then would it not introduce a new mode of doing good?—a quiet, unostentatious, but effectual scheme? Would it not be calling out conscience, and principle, and religious sentiment? Would it not be marshalling the hosts of the Lord, employing *the church* in the great business of her own extension? Oh this *church penny*, what a potency and a sanctity would there be in it—these hundred and fifty thousand weekly movements of pious hearts and hands! Would it not be like a new fellowship in the work of the Lord? . . . .

"I do not pretend to possess or exert more power

over my flock than properly belongs to a pastor, or more than many of my brethren do, and I have found no difficulty in persuading them to adopt the scheme which I now recommend. I therefore advocate a plan which has been tried, and with most gratifying success, for several years. My object was, to raise a considerable additional sum, without interfering with previous subscriptions for any other object, or increasing to any considerable amount the burdens of those who were usually called upon for the support of whatever is going on in the way of active exertion; and for this purpose I was anxious to call out the subscriptions of that large class in our manufacturing districts, who pay nothing for seat-rents, and thus do nothing whatever for their own denomination. I stated the matter at a church meeting, and at the same time invested it with all the importance which belongs to it, and recommended it with all the earnestness which I could summon for the occasion. I felt, and I endeavoured to make my people feel, the value and efficiency of the scheme. I made good use of the example of the Methodists. In short, I borrowed and employed the lights of a chastened enthusiasm. The judgment of the church was convinced, and their hearts engaged. The response was general and cordial, and a resolution was passed unanimously to adopt the plan of '*the church members' penny.*' Of course we did not then, and do not now, make it a term of communion. It is perfectly optional with the members to subscribe or not, as they please; but the force of example and the operation of general usage are felt to prevail over the great bulk of the members. In consequence of the largeness of our church, and also of the town in which it exists, it is thought desirable by us to divide the latter into districts, and to place all the members in each district under the supervision of two trustworthy and judicious brethren, who act as superintendents, to assemble them once a month for prayer in their own locality, with a view to the enjoyment of more Christian fellowship than they could otherwise hold. These superintendents of districts, with the pastor and deacons, are constituted by the church a committee of the Town Mission, for collecting, receiving, and disbursing the subscriptions of the members. They, in the first instance, canvassed the members, and they still get in the moneys; and as the districts are numerous, and therefore, not inconveniently large, this is done without any great degree of trouble. Occasionally of course, some of the members decline through the pressure of poverty, and they are then not pressed to continue. As new members come into the church, they are informed of the custom, and solicited to adopt it. The annual amount which we raise is about £200 a year. The appropriation is decided by the church, at the recommendation of the committee. . . . .

"The rich find this subscription to be next akin to nothing, in addition to what they already do, and the poor feel no objection to lend their aid for purposes so important, and by a scheme so efficient. A yearly report is read to the church of what is doing, when, if any declension is announced, a fresh stimulus is applied, and a revival ensues. The success of such a plan will depend on two things, the interest taken in it by the pastor, and the diligence, regularity, and heartiness of the collectors. The moneys must be collected weekly, at least from the poor. A penny a week can be spared, when fourpence a month cannot; the outgoings of a penny is neither grudged nor felt, while that of fourpence becomes matter of serious calculation. The success of all schemes that rest for maintenance upon the aggregation of poor people's offerings, depends on rigid adherence to weekly gatherings. I am persuaded that the difficulty of getting the pence of "the poor saints" lies not in their unwillingness to give them, but in the want of persons willing to give their time and trouble to collect them. The poor are not known, and their liberality is underrated. It is a mistake to suppose, that poverty has made them selfish, and that privation has hardened their hearts. I know them; and I know that tender-heartedness is more frequently to be found in the cottage than in the mansion. Only accommodate yourself to their circumstances, and take as they are able to give, and especially make the call for the weekly penny an occasion for a smile of kindliness, and a word of brotherly love, and you need not stand in doubt of their liberality. . . . .

"Perhaps I shall be asked if I confine the subscription to church members. I reply that if persons in the congregation, hearing of what we do, offer us their contributions, they not are refused; but they are not solicited. Any general extension of the scheme would destroy it. The charm would be dissolved which seems to be thrown over it as the contribution of the church; it would lose part of its deep and sacred interest; the church would again sink back from the prominency which this gives it, and would have weakened that sense of obligation and responsibility which now attaches to it, and would be, perhaps, too apt to devolve a part of what is now almost exclusively its own, upon others. What I am anxious to keep up is, a felt obligation *upon the conscience of every church member*, that here is something which especially belongs to *him*.

"Although I have proposed the British Missions as the object of 'the church member's penny,' it is not necessary, as my own instance proves, that the contributions should be exclusively confined to these. There are other denominational objects of great importance. The churches of Liverpool, are, I believe, adopting this plan in application to debts upon chapels. Our colleges also are institutions of immense moment, and are yet but scantily provided for. But I have specified the British Missions, because of their commanding interest and their pressing exigencies. They must all stand still, and some of them retrograde, if something more be not done: and to no objects could the church member's penny be more fitly given than to them.

"Let it not be imagined that I would, or that in my church we do, limit the weekly subscriptions to one penny. Many of our wealthier friends give more, some of our poorer ones less. It is the idea of a church member's subscription as such,—the subscription of a member of a congregational body of Christians for the promotion of those principles which have bound them together, that I intend, and am anxious to promote. Yet, as the scheme is not designed to press with weight on any one, not even on the rich, whose claims in other ways are already numerous and heavy, we do not ask for large subscriptions, even from the wealthy.

"This, then, is my supplemental plan of finance for our denomination, and for denominational purposes, so far as they are involved in the constitution of our British Missions. I call it a *supplemental* plan, because it is not intended as a substitute for others already in operation, but in addition to them. Our annual subscriptions must remain as they are, or be increased. Our simultaneous collection scheme for the last sabbath in October must be kept up, and ought to be made co-extensive with our denomination; and my plan must come in to aid all the rest that is doing. . . . . If our British Missions are to continue, and not be permitted to languish, some such scheme as I now propose and recommend seems not only desirable, but indispensable. . . . Create a fund of your own for these and other kindred societies. Show to the world your gratitude to God for your membership; and manifest to the institutions for which I plead, a generous and liberal interest in their welfare. . . . .

"I now, dear brethren and sisters, commend to your prayerful, deliberate, and liberal consideration this lengthened paper, satisfied that I have recommended nothing unwise or impracticable, but, on the contrary, assured that there are resources sufficient in the church member's weekly penny, which, if called forth, may, by the blessing of God, do wonders in strengthening and extending our British Missions. I remain, dear brethren and sisters, with unfeigned brotherly love,

"Yours in Christ.

"J. A. JAMES."

CONTRIBUTIONS.

DORSETSHIRE.

Dorchester—	£	s.	d.
A Friend	10	0	0

ESSEX.

Ashdon—			
A few Friends	0	18	8
Braintree—			
Collection	5	1	9
Craig, Mrs. (2 years)	1	0	0
Hart, Miss	0	10	0
Coll. by Miss Hart	0	6	0
Coll. by Miss Walters	0	10	6
Coll. by Miss M. Ward	0	17	6
Burnham—			
Collection	1	0	0
Colchester—			
Collection	3	17	4
Francis, W. Esq.	1	[illegible]	0
Earl's Colne—			
Friends	0	11	6
Piper, Mr.	1	0	0
Tawell, Mr.	0	5	0
Ford Street—			
Blacklock, Mr.	10	0	0
Harlow—			
Friends, by Mr. Taylor	5	0	0
Langham—			
Collection	2	3	0
Blyth, Mr. and Mrs. S.	1	0	0
Compton, Mrs.	0	10	0
Compton, Miss	0	5	0
Page, Mrs.	0	5	0
Pechey, Rev. Mr.	0	5	0
Pechey, Miss	0	10	0
Spurgin, Mr.	0	10	0
Old Sampford—			
Collection	1	13	8
Saffron Walden—			
Collection	7	3	7
Gibson, W. G. Esq.	1	0	0
Gibson, G. S. Esq.	1	0	0
Gibson, F. Esq.	1	0	0
Rumsey, Miss	0	5	0
Salmon, Mr.	0	10	0
White, Mr.	0	10	0
Sible Headingham—			
Friends	0	3	4
Thorpe—			
Collection	2	0	9
Tillingham—			
Collection	0	17	11

HEREFORDSHIRE AUXILIARY.

Coleford—			
Collection	4	1	3
Teague, P. Esq.	0	10	0
Thomas, Mr. J.	1	0	0
Thomas, Mr. J. T.	0	5	0
Trotter, Mr. T. B.	1	0	0
Trotter, Mr. G.	20	0	0
Trotter, the Misses	0	5	0
Turner, Mrs.	1	0	0
Hereford—			
Collections	8	0	3
Kington—			
Collection	1	17	0
Lydney—			
A Friend	1	0	0
Friends	0	11	8
Trotter, Mr.	0	10	0
Monmouth—			
Collection	2	4	2
Ross—			
Collection	3	5	3
Consecrated Earnings— per C. R.	10	0	0
Aveline, Miss	0	5	0
Barnett, Mrs.	1	0	0
Barnett, Mr. T. jun.	1	0	0
Hill, Mr.	1	0	0
Hill, Miss (box)	0	5	6
Lewis, Mrs. (3 months)	0	3	3
Rowles, Miss	0	5	0
Smith, Mr. James	1	0	0
Smith, Miss (9 months)	0	3	3
Two Children (cards)	0	2	6
Wall, Mr.	1	0	0
Weaver, Mr. (9 months)	0	3	3
Ryeford—			
Collection	2	7	6

NORTHERN AUXILIARY.

Bishop Auckland—			
Angus, Mr.	0	2	6
Bainbridge, Mr.	0	10	0
Bromley—			
Collection	6	2	6
Collected by			
Angus, Miss	1	11	0
Angus, Mrs. *Hindley*	0	16	0
Johnson, Miss	1	4	0
Angus, Mr. by Mrs. Temperley, *Hexham*	0	5	0
Do. (in house of)	0	4	6
Darlington—			
Wilkinson and Horner, Misses	0	5	0
Hamsterley—			
Collection	1	10	0
Middleton Teesdale—			
Collection	3	2	4
A Friend	0	5	0
Coll. by Miss Davison	0	14	0
Gibson, Mrs.	0	8	8
Newcastle—			
Coll. at Tuthill Stairs	2	2	2
Public Meeting at Do.	1	7	3
Juvenile Society at Do.	1	15	4
Coll. at New Court Cha.	5	10	0
Angus, Mr. H. (Tanner)	0	10	0
Fenwick, J. Esq.	1	1	0
Sanderson, R. B. Esq. sen.	1	0	0
Collected by			
Bell, Dinah	0	3	6
Craggs, James	0	1	0
Cardwell, Joseph	0	2	8
George, Isabella	0	3	10
Larby, Mrs.	0	4	4
Potts, Richard	0	6	0
Sicklemore, Samuel	0	6	6
North Shields—			
Collections	3	12	4
Brown, Mr. C.	0	10	0
Brown, Mr. W.	0	5	0
Jackson, Mrs.	0	5	0
Rennieson, Mr.	0	10	0
Wilkinson, Mr.	0	5	0
Small sums	0	5	6
Collected by			
Gibson, James	0	13	0
Hall, Miss	0	1	0
Newbolt, Miss	0	1	2
Shotley Field—			
Collection	3	5	9
Collected by			
Ford, Mrs.	0	3	0
Little, Mrs.	0	3	10
Marshall, Miss	0	12	0
Marshall, Charles	0	2	6
Richardson, Miss	0	4	0
Robinson, Miss	0	8	0
Siddell, Miss	0	3	0
South Shields—			
Collections	2	2	0
Bell, Mr.	1	0	0
Coll. by Mast. J. Stevenson:			
Brown, Mr.	0	6	6
Imeary, Mr.	0	17	8
Purvis, Mr.	0	3	6
Taylor, Mr.	0	4	8
Trobe, Mr.	0	10	6
Williamson, Dr.	0	16	6
Coll. by Miss Carter	0	11	3
Boxes by			
Bell, Miss and Master	0	6	3
Brown, Mr.	0	2	11
Carling, Miss	0	1	0
Carter, Mrs.	0	0	5
Gray, Mrs.	0	2	9
Hilton, Mrs.	0	3	3
Imeary, Mr.	0	2	0
Jobson, Miss	0	2	0
Lawson, Miss	0	1	10
Lisk, Miss	0	1	9
Newham, Mrs.	0	1	5
Nicholson, Mr.	0	0	10
Ramsey, Miss	0	2	1
Sneath, Miss Sarah	0	2	9
Sneath, Miss E.	0	2	4
Steel, Mrs.	0	3	0
Sunday-school	0	15	11
Taylor, Mr.	0	7	6
Trobe, Mr.	0	6	2
Wood, Mr.	0	1	11
Stockton-on-Tees—			
Collection	1	16	6
Do. at Yarm	1	2	2
Do. at Hartlepool	0	11	0
Leng, Rev. W. and Mrs.	0	10	0
Whalley, Mr.	0	10	0
Collected by			
Parker, Mrs.	0	2	2
Robinson, Mrs.	0	2	3
Stokell, Miss, *Sedgfield*	1	1	6
Sunderland—			
Coll. at Sans Street	2	0	0
Do. at Maling's Rig	0	18	6
Do. at Monkwearmouth	2	2	0
Do. by Miss Birkenshaw	0	11	0

LEICESTERSHIRE.

Leicester—			
Bailey, Mr.	0	10	0
Beales, Mr.	0	10	0
Carryer, Mr.	1	0	0
Cooke, Mr.	0	5	0
Gould, Mr.	0	10	6
Harris, R. Esq.	2	2	0
Harris, Mr. J. D.	1	1	0
Harris, Mr. R. jun.	0	10	6
Paddy, Mr.	1	0	0
Paul, T. D. Esq.	5	0	0
Thompson, Mr.	0	5	0
Waldren, Mrs. *Oadby*	1	0	0

LONDON.

	£	s.	d.
Church Street—			
Collection (moiety, ...	3	5	0
Auxiliary.....	10	7	6
Devonshire Square—			
Collection	11	1	6
Horsley Street—			
Collection	2	15	0
Keppel Street—			
Collection .	4	4	1
New Park Street—			
Collection	16	3	0
Shakespeare's Walk—			
Collection.....	3	0	0
Tottenham—			
Collected by			
Miss Rance.....	1	7	0
Miss Freeman.....	0	7	0
Miss Swinscoe	0	17	0

NORTHAMPTONSHIRE.

Rushden—			
By Miss Baker	0	10	0

SUNDRIES.

A Friend, by Miss S. E.	0	10	0
A Legacy.....	10	0	0
Dividends, per Mr. Gale	30	13	6
Executrix of the late Mrs. Gray, *Jersey*	3	2	0
Francis, Mr.	0	10	0
Haydon, Mr. *Tiverton*...	1	8	0
Herne & Verey, Messrs.	2	10	0
Peto, S. M. Esq. & Lady (don.) ..100	0	0	
Salter, Miss, *Bodenham*.	0	10	0
Salter, Miss, *Exeter*.....	0	10	0
T. S.....	0	10	0

WALES

CARMARTHENSHIRE.

Carmarthen—			
Jones, Mr.	0	5	0
Williams, Mr.....	0	10	0
Small sums.....	0	2	6
Llanelly—			
Thomas, Mr. W.....	0	5	0
Thomas, Mr. J.....	0	5	0
Small sums.....	1	3	6

GLAMORGANSHIRE.

Cardiff—			
Barry, Mr.	0	5	0
Davies, Mr.....	0	10	0
Edy, Mr.....	0	10	0
Edy, Mrs. (box).....	0	8	11
Hiley, Mrs. (coll. by)....	1	5	2
Hopkins, T. Esq.	1	0	0
Hopkins, Miss	0	5	0
Hopkins, Mr. J. B.	0	10	0
James, Mr. J.....	0	10	0
Morcom, Mr.....	0	5	0
Sully, Mr	0	5	0
Vachell, Dr C. R.....	0	5	0
Williams, Lewis, Esq....	1	10	0
Small sums.....	0	8	6
Laintwitt—			
Collection.....	0	7	0
Merthyr and Dowlais—			
Charles, Mr.	0	5	0
Edwards, Mr.....	0	5	0
Gilbert, Mr.	0	5	0
Jones, Rev. A. (coll. by)	0	14	0
Lewis, Mr.....	0	5	0
Oakey, Mrs.....	0	5	0
Protheroe, Mr. ..	0	5	0
Thomas, Mr. S.	0	4	0
Williams, Rev. E.....	0	10	0
Small sums.....	0	6	0
Merthyr Tydvil—			
Coll. at Zion Chapel.....	2	8	4
Newbridge—			
Collection	1	0	8
Neath—			
Collection	0	14	10
Wood, Mrs.	0	10	0
Small sums.....	0	4	0
Swansea—			
Coll. at York Place	3	17	10
Do. at Bethesda	1	14	2
Adams, Mr.....	0	5	0
Hinckley, Mr.....	0	5	0
John, Miss.....	0	5	0
Millward, Mr.....	0	5	0
Rayner, Mr.....	0	5	0
Stroud, W. Esq.....	1	0	0
Thomas, Mrs.....	0	5	0
Walters, T. Esq.....	1	0	0
Walters, D. Esq.	1	0	0
Walters, W. Esq.....	0	10	0
Walters, Mr. J.....	0	10	0
Wilks, Mrs.....	0	5	0
Small sums.....	1	0	0

MONMOUTHSHIRE.

Abergavenny—			
Coll. at Frogmore Street	1	15	9
Coll. by Mrs. Daniel :			
Conway, Mr.	0	7	6
Daniel, Mr. C.	0	10	0
Daniel, Mr. J.....	0	10	0
Penny, Mrs.	0	12	6
Wyke, Mr.	0	10	0
Small sums.....	1	1	8
Coll. by Miss Michal	0	14	4
Bassaleg—			
Collection	0	14	4
Griffith, Mr.	0	5	0
Griffith, Mr. E..... ..	0	5	0
Lewis, J. Esq. *Tydes*....	0	10	0
Rees, Mr.	0	10	0
Collected by Miss A. R. Griffith	0	10	0
Caerleon—			
Collection	1	0	0
Coll. by Miss Price	1	0	0
Ebbw Vale—			
Coll. at Nebo Chapel	1	5	0
Do. at Salem	0	10	0
Garnddyris—			
Collection	0	6	0
Llanwenarth—			
Collection ...	1	11	2
Nantyglo—			
Church Gift	0	10	0
Coll. by Mr. T. Jones :			
Richards, Mr. W.....	0	6	6
Williams, Mr. W.....	0	5	0
Small sums	0	5	0
Newport—			
Brian, Mrs. (coll. by) ...	0	14	6
Crosfield, A. Esq.....	3	3	0
Evans, Mr.....	1	0	0
Davies, Mrs. T.....	0	5	0
Gething, Mr.....	1	0	0
John, Mrs.....	0	5	0
Moody, Eliza.....	0	5	0
Penny, Mr.....	0	10	0
Phillips, Mr. S.....	1	0	0
Thomas, Mr. and Mrs...	0	5	0
Small sums	0	12	0
Pontheer—			
Collection	1	11	0
Hiley, Mrs.....	0	10	0
Jenkins, J. Esq.....	1	0	0
Jenkins, W. Esq.....	1	0	0
Jenkins, Miss	1	0	0
Jenkins, Mr. J. D.....	0	5	0
Jenkins, Mr. J.....	0	5	0
Roberts, Rachel (coll. by)	0	5	0
Pontrhydyrhyn—			
Conway, C. Esq.	1	0	0
Conway, Mrs. B.	0	5	0
Evans, Rev. D. D.....	0	5	0
Pontypool—			
Collection.....	0	10	1
Conway, Mr.	0	5	0
Davies, Mr.....	0	10	0
Lawrence, Dr.	0	4	6
Phillips, W. W. Esq	2	2	0
Thomas, Rev. T.	0	5	0
Thomas, Rev. G.	0	5	0
Williams, Mr sen.....	0	5	0
Williams, Mr. jun.	0	10	0
Collected by Fletcher, Miss	0	5	1
Phillips, Miss A.	0	15	0
Phillips, Miss E.	0	6	0
Small sums.....	0	2	6

PEMBROKESHIRE.

Haverfordwest—			
Rees, W. Esq.	10	0	0

Donations and Subscriptions will be gratefully received on behalf of the Society by the Treasurer, J R. BOUSFIELD, Esq., 126, *Houndsditch; or by the Secretary*,

THE REV. S. J. DAVIS, 33, MOORGATE STREET, LONDON;

Collector for London—MR. W. PARNELL, 26, *Kingsland Crescent, Kingsland Road.*

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THE

BAPTIST MAGAZINE.

OCTOBER, 1844.

ON THE WRITINGS OF THE EARLY ENGLISH BAPTISTS.

BY MR. EDWARD B. UNDERHILL.

From the reign of Henry II., when the publican Gerard, with his thirty companions, were branded, and starved to death for opposing infant baptism and other errors of the church of Rome, unto the ascension of James I. to the throne of Great Britain, we meet with continual reference to those sacred principles now held by the baptists, and to their professors, who at the latter period began to assume a more regular ecclesiastical organization; but records of their acts written by themselves, or works containing a statement or defence of their doctrines and practices, are entirely wanting. For a knowledge of both the one and the other we are indebted to their adversaries, whose unchristian and unscriptural proceedings they opposed, and from whom therefore they met with calumny, persecution, and death. The progress, however, of the reformation, gradually opened the way for the public avowal and dissemination of divine truth; and the "Lord's afflicted ones" emerged from the cloud which had so long covered them. And it is a significant circumstance, that so soon as their voice was heard, and their indubitable writings could be placed before the world, the heresies of Manicheism, Arianism, and other forms of error with which they had been so liberally charged, were most strenuously denied by them. The world hated them as it had hated their Lord before them. Their adhesion to his "words" is alone sufficient to account for the cruel treatment they received.

John Smyth is the first of the English baptists any of whose writings yet remain. Previous to his exile he had held a benefice in Lincolnshire, but was proscribed and banished with Johnson, Ainsworth, and others. After his separation from the church of England, he became pastor of a church on the borders of Yorkshire. On his banishment the church appears to have removed with him and united themselves to the English church in Amsterdam, of which Francis Johnson was pastor. This was in the year 1606. His views on baptism, and on some other points, very soon under-

went a change, although it appears more probable that this change must have taken place previous to his exile, as we find that his controversy with the other separatists commenced in 1606, the very year of his settlement in Amsterdam.* This was followed by a warm, and, in some respects, violent controversy. Smyth was excommunicated, called a man of wolfish nature, one whom God had struck with blindness, a brute beast, and the like.† This, however, did not prevent the growth of his sentiments, and in a very short time he became the pastor of a church of baptized believers. He died in Holland about the year 1610, and was succeeded in the pastoral office by Mr. Helwisse. His most important work, "The Character of the Beast," was written in reply to Mr. R. Clifton, who had assailed his sentiments on baptism. It was printed in 1609, and we believe is still in existence. In the following terms he refers to the calumnies that had been spread concerning his sentiments, and it can be from ignorance only of his writings that Mr. Hanbury, in his Memorials of the Independents, ventures to suppose him to be tinged with Familist opinions. "We are indeed," he says, "traduced to the world as atheists, by denying the Old Testaments and the Lord's day; as traitors to magistrates, in denying magistracy; and as heretics, in denying the humanity of Christ. Be it known, therefore, to all men, that we deny not the scriptures of the Old Testament; but, with the apostle, acknowledge them to be inspired of God.—Yet we affirm that the church, the ministry, worship, and government of the Old Testament are abolished, all which were types and shadows of good things to come.—We acknowledge, that according to the precedent of Christ's disciples and the primitive church, the saints ought, upon the first day of the week, which is called the Lord's day, Rev. i. 10, to assemble together to pray, prophesy, praise God, and break bread.—Concerning magistrates we acknowledge them to be the ordinances of the Lord, and that every soul ought to be subject unto them; that we ought not to speak evil of them that are in dignity, not to despise government; but to pay tribute, toll, customs, &c.—Concerning the flesh of Christ, we do believe that Christ is the seed of Abraham, Isaac, and Jacob, and of David, according to the prophecies of scripture; and that he is the son of Mary his mother, made of her substance, the Holy Ghost overshadowing her. Also that Christ is two distinct natures—the Godhead and manhood; and we detest the contrary errors."* The grounds of Smyth's separation from his brethren in Amsterdam, he pointedly sets forth in the following manner:—"The true constitution of the church is of a new creature baptized into the Father, the Son, and the Holy Ghost; the false constitution is of infants baptized. We profess, therefore, that all those churches that baptize infants are of the same false constitution; and all those churches that baptize the new creature, those that are made disciples by teaching, men confessing their faith and their sins, are of one true constitution." Again, "Whosoever doth separate from England as from a false church, must needs separate from the baptism of England as from false baptism. For the baptism of England cannot be true, and to be retained and the church of England false, and to be rejected; neither can the church of England possibly be false, except the baptism be false, unless a true constitution could be in a false church. All that shall, in time to come, separate from England, must separate from the baptism of England."†

This work is sufficient to prove that Smyth was an able and a learned man,

* Wilson, i. 28. † Crosby, i. 92.

* History of General Baptists, i. 73.
† Price's History of Nonconformity, i. 498.

and it is deeply to be regretted that the titles only of some other works at present are known to exist. Under his successor Helwisse, the church removed to London. They thought they had done wrong to flee from persecution, and animated with a desire to bear witness for the truth in their own country, they determined to return.* Previous to this, but after the death of Mr. Smyth, they put forth a confession of faith, which is preserved to us by Crosby,† "for the clearing," they say, "of their innocency in such things, as men do commonly keep up in their account; and all to further their reckoning in contempt with men of all estates." This was followed in 1615 by a tract, entitled, "Persecution Judged and Condemned," most probably written by Mr. Helwisse, but subscribed, "By Christ's unworthy witnesses, his majesty's faithful subjects; commonly, but most falsely, called anabaptists." In this admirable piece they endeavoured to prove that no man ought to be persecuted for religion, and to show also, "the unlawfulness of flying because of the trouble men see or fear is coming upon them." This tract was frequently, in after years, reprinted, which it most fully deserved. But its chief glory is this, that it is the first work‡ in our language that maintains freedom in religion and liberty of conscience. The following "intrepid and dignified" language must excite our admiration:—"We do unfeignedly acknowledge the authority of earthly magistrates: let them command what they will, we must obey, either to do or to suffer. But all men must let God alone in his right, who is to be Lord and lawgiver of the soul; and not command obedience for God, when he commandeth none.* If I take any authority from the king's majesty, let me be judged worthy of my desert; but if I defend the authority of Jesus Christ over men's souls, which appertaineth to no mortal man whatsoever, then know you, that whosoever would rob him of that honour which is not of this world, he will tread them under foot. Earthly authority belongs to earthly kings; but spiritual authority belongeth to that spiritual King who is King of kings."†

This was followed in 1620 by another work, entitled, "What God hath Predestinated Concerning Man." This, like the former, is written in the form of a dialogue. It treats of man's creation, transgression, and regeneration, "as also an answer to John Robinson touching baptism." The principal purpose of the book was to meet and reply to the arguments of John Knox and others, on predestination. This is done with great tact and ability, and subsequently drew forth a reply from Robinson.

From this period the baptists began rapidly to increase. "They kept up their separate meetings," says Crosby, "and had many disciples who embraced their opinions."‡ Crosby has preserved an interesting letter of some length written in 1622, by one H. H., which contains a very good description "of the principles and spirit of the baptists of those times, and the arguments by which they did then maintain their opinions." With their numbers also multiplied their writings. Our space will allow us to refer to a few only of the most eminent authors among them.

We shall give the first place to the venerable Hanserd Knollys. His early life was spent under the roof of pious parents, and the religious instructions he there received were not lost, but bore ripe fruit; when a student of the univer-

* Crosby, i. 271. † Crosby, ii., Preface.

‡ It is said that one Leonard Busher, a baptist, published in 1614, a plea for the liberty of conscience, but we have not seen it. Nor would it seem has Mr. Hanbury, who mentions it,—Memorials of Independents, i. 224.

* Persecution Judged, &c. Preface.

† Ibid. p. 22. ‡ Vol. i. p. 133.

sity of Cambridge, he prepared himself by fasting and prayer, as well as by learned studies, for the eminently useful and honourable career he afterwards ran. Soon after his ordination he began to scruple the lawfulness of many usages of the church in which he was a pious and active minister. This terminated in his secession from the English church, and about the year 1636 he joined himself to the calumniated baptists. Persecution followed, and the rest of his life was a continual pilgrimage, "through much tribulation," till, in venerable old age, he passed into his rest in a "transport of joy, on the 19th of September, 1691, and ætatis suæ 93."* This venerable man was the author of several valuable and learned works, some of which are still extant. The first of these which we have seen, is entitled, "Christ exalted; a Lost Sinner Sought and Saved by Christ; God's People a Holy People." Its contents are sufficiently indicated by the title. It is the sum of divers sermons preached in Suffolk previous to the year 1646, when it was published. In the library of Bristol Academy is also preserved a Hebrew grammar in English, put forth in 1648, and which was most probably prepared for the use of his very numerous pupils. In 1689, he published "An Exposition of the whole Book of Revelation, showing the Great Conquests of our Lord Jesus Christ for his church over all his and her adversaries, Pagan, Arian, and Papal; and the glorious state of the Church of God in the new heavens and the new earth, in these latter days." This work consists of a series of short expository notes on each verse of the book, which he says he had expounded publicly in the course of his ministry. From some passages it would appear that he favoured the millenary hypothesis of a personal reign, in which indeed he agreed with a considerable number of the baptists of his age. There is also still remaining some account of his life written by his own hand, to the year 1672, and to which we owe chiefly the above particulars of his history.

We may next note that eminently pious and learned man HENRY JESSEY. He had succeeded Mr. Lathorp as pastor of the independent church founded by Mr. Jacob; the baptism, however, of many of his flock led him to an earnest consideration of the subject, and in the year 1645 he himself was baptized by the venerable Knollys.* Jessey was a man of varied attainments, and especially skilled in oriental and rabbinical learning. The great object of his life was a new and more correct translation of the bible. In this he was assisted by many persons of great learning and piety, and had nearly brought it to completion when the restoration caused this great and noble design to prove abortive. In the latter years of his life he suffered for righteousness' sake, which appears to have hastened his end. He died in 1663. All parties unite in praising his extraordinary piety and virtues, and pay homage to his learning and talents. His catholic spirit, his beneficence, his noble exertions for the Jews, justly entitle him to our love and admiration. His writings were not numerous. The titles following, of such as we believe yet remain, sufficiently mark their character:—"The exceeding Riches of Grace, advanced by the Spirit of Grace in the Experience of Mrs. Sarah Wright," published in 1658. "A Storehouse of Provision to further Resolution in several Cases of Conscience and Questions now in Dispute," printed in 1650. His next work, "The Lord's loud Call to England; being an account of some late various and wonderful Judgments," contains some most interesting historical

* Crosby, i. 334—343.

* Wilson, i. 43.

notices of the afflictions and persecutions of the people of God in those troublous times.* There is also to be found among Bunyan's works,† his "Judgment about Water Baptism, and its being a term of Communion." From this we learn that he practised open communion.

Henry Denne, to whom we shall next advert, was educated at Cambridge, and held a benefice in Hertfordshire. In 1643 he professed himself a baptist, was immersed in London, and joined the church in Bell Alley, then under the care of Mr. Thomas Lambe. Denne is said to have been "the ablest man in England for prayer, expounding, and preaching," by Edwards the presbyterian, and "heresy hunter." He made many excursions into various parts of the country, preaching with great acceptance, and forming a number of churches in various counties. "He did much mischief," says Edwards. A most interesting account is given of some of these visits in the records of the Fenstanton and Warboys churches in Huntingdonshire,‡ which he appears to have founded. He first became known by a visitation sermon he preached at Baldock, the introduction of which is preserved by Crosby,§ and in which he took occasion to expose the vices and corruptions of the clergy, and their errors in doctrine and worship. His next publication is entitled, "Antichrist Unmasked in two Treatises," which is now before us. The first of these is a reply to the notorious Featly's "The Dipper dipt," &c., and to Mr. Marshall on infant baptism. It was written, he informs us,‖ when a prisoner in London, and in the course of fifty pages, of which it consists, he briefly and ably replies to the arguments of his antagonist. The other treatise is an excellent and powerful "discovery of the man of sin, whom the Lord shall destroy with the brightness of his coming." This he effects by first declaring that the design of Christ was to take away "sin in the sight of God, sin in the consciences of God's people, sin in the conversation;" and then proceeds to show how antichrist subverts these fundamental truths of the gospel by his inventions. Besides these he put forth some other works, which we have not met with, excepting a small piece called "Grace, Mercy, and Peace," in which he treats, in an effective manner, on God's reconciliation to man, and man's reconciliation to God. He died a little after the restoration, and upon his grave was put this epitaph,—

"To tell his wisdom, goodness, learning unto men,
I need to say no more, but here lies Henry Denne."*

John Canne, our next worthy, was the well-known author of the first bible with marginal references. Of these he published three editions. He had been a minister of the established church previous to his uniting himself to the churches of the separation in Amsterdam, of the most ancient of which he was for a short time the pastor. On his return to England, we find him the pastor of a church in Deadman's Place,† where he was succeeded by the famous cobbler, Samuel How, a baptist, principally known, at this day, for his admirable sermon "On the Sufficiency of the Spirit's teaching in opposition to Human Learning." Whether Mr. Canne was at this time a baptist is uncertain. In 1640, however, we learn from the records of Broadmead Church, Bristol, that that church was founded by him. "At this juncture," says the record, "the providence of God brought to this city one Mr. Canne, a baptized man." "It was the Mr. Canne that made notes and references upon the bible. He was a man very eminent in his day for god-

* Crosby, i. 307—323. † Works, ii. p. 1245.
‡ History of General Baptists, i. p. 104.
§ Vol. i. p. 298. ‖ Preface.

* Crosby, i. 306.
† Wilson's Dissenting Churches, iv. p. 125.

liness and reformation in religion, having great understanding in the way of the Lord."* Two of his works written when in Holland are extant in the library of Horton College. In the one entitled, "A Necessity of Separation from the Church of England proved from Nonconformists' principles,"† he opposes the wavering conduct of the puritans, boldly pronounces the English church a portion of antichrist, and therefore no true church; and exposes their weak position and arguments. The greater number of his works were written after he became a baptist; the most important of them is one entitled, "Sion's Prerogative Royal; or a treatise tending to prove that every particular congregation hath, from Christ, absolute and entire power to exercise in and of herself, every ordinance of God, and as an independent body, not standing under any other ecclesiastical authority out of itself." He also wrote a work against John Robinson on the sin of hearing ministers of the church of England. Several works on prophecy are extant, of which he was the author. In his later years he approved of the millenarian views, which brought him into trouble, and led to the publication of a "Narration of the Sufferings of John Canne and eight others, called Fifth Monarchy Men." Death appears to have interrupted his laborious efforts while preparing for the press a course of learned annotations on the scriptures. His collection, however, of marginal references to the bible are more than sufficient to establish his fame in the recollection of posterity.‡

Thomas Collier was a man of great moderation and usefulness, but who, from preaching the gospel, was attended with very severe trials.§ He was expelled from the island of Guernsey on account of his religious opinions, and appears to have been then employed in itinerating through the west of England, and Hampshire. For some time he suffered imprisonment at Portsmouth. His activity exposed him to the objurgations of Richard Baxter, who, whatever was his piety, held the anabaptists in detestation.* Collier was the author of seven or eight excellent and able works, all of which are extant. His first publication was on the "Lawfulness of Private Men's Preaching, viz., Gifted Brethren." This is a well written pamphlet, and shows him to have possessed considerable abilities. His most important work is, "A Body of Divinity; or, A Confession of Faith, being the substance of Christianity," &c. In the preface he thus speaks:—"I earnestly long after, and pray for, the uniting of all true Christians in the spirit and faith of the gospel, who are the church and kingdom of Christ, his body mystical, and if through darkness we cannot attain the uniformity of Christian faith and worship in every part, yet let every one endeavour the attainment of a spirit of love and forbearance each to other, not judging, censuring, and reviling, which shows the spirit of the world, and not of Christ." The work itself is a comprehensive and clear statement of the truths of the gospel. It was the fruit, he informs us, of many years' travail, the result of his studies and experience as a minister of Christ. We must not omit a brief reference to "The Decision and Clearing of the great point now in Controversy about the interest of Christ and the Civil Magistrate," which brought upon him the wrath of Baxter. Our readers need not to be informed of the view which he, a baptist, has taken.

Christopher Blackwood was a minister of the established church in the county of Kent. In the year 1644, Francis

* Ivimey, ii. 523. † Hanbury's Memorials, i. 516.
‡ Wilson, iv. 129. § Crosby, iii. 51.

* Infant Church Membership, p. 147.

Cornwell, M. A., a clergyman of the same county, embraced the opportunity of being called to preach a visitation sermon to announce his change of sentiments on the subject of baptism. This led to inquiry on the part of Mr. Blackwood, who, at the request of other ministers, undertook to reply to Mr. Cornwell. In the following year, however, he presented a work which he entitled, "The Storming of Antichrist," in which he declared infant baptism and compulsion of conscience to be the two last and strongest garrisons of antichrist; and giving up his preferment, he united himself to the baptists.* After this we find his name appended with others to the very interesting Irish correspondence preserved by Dr. Rippon,† from which we gather he was pastor of a baptist church at Kilkenny. In 1660 he was in London, as his name is added to the declaration against Venner's insurrection. He is said to have been one of "those worthy guides who were well qualified in all respects for the ministry," by a contemporary.‡ By Fisher, in his "Baby Baptism mere Babism," he is said to have been "a man well read in the fathers." Most of his works are still extant. Among them a very interesting and able exposition and sermons on the first ten chapters of Matthew. Also a "Soul-searching Catechism, wherein is explained and opened, not only the six fundamental points set down, Heb. vi. 1, but also many other questions of highest concernment in the Christian religion." Besides these works there are four treatises on the excellency of Christ, preparation for death, our love to Christ, and our love to our neighbours; and the "Storming of Antichrist," mentioned above.

Thomas Grantham. This very eminent man became a baptist in early life, and was the instrument in God's hand of founding many churches in Lincolnshire, and the neighbouring counties. From the year 1652, when at twenty-two years of age, he was chosen pastor of a church which met at Northhelm chapel, till his death in 1692, he was an indefatigable and successful minister of Christ. He was oft in prison for righteousness' sake. To adopt the language of his epitaph, which in this case is no exaggerated eulogy, "he was a faithful confessor and laborious servant of Christ; who, with Christian fortitude, endured persecution through many perils, the loss of friends and substance, and ten persecutions for conscience sake."* He was learned and eminently endowed with those gifts which constitute an able minister of the everlasting gospel. His principal work is entitled, "Christianismus Primitivus: or, The Ancient Christian Religion in its Nature, Certainty, Excellency, and Beauty, particularly considered," &c. It is a small folio volume, and contains dissertations on a great variety of subjects, embracing the main points of godliness and Christian verity. There are also contained in it several valuable documents relating to the belief of the baptized churches, and a defence of their sentiments on magistracy. It is completed by six small treatises in Book iv., consisting of a "Defence of Christian Religion against Human Innovations and Pretended Revelations." These tracts were written at different times against the papists, the quakers, and the pædo-baptists. Mr. Grantham has also written a work on infant baptism, at the close of which he treats of the "manner of the marriages among the baptized believers, and that they are warrantable by God's law."† He likewise published a piece on the seventh-day sabbath, which he regarded as ceremonial, and to have ceased with the

* Crosby, i. 350—352. † Register, p. 13—20.
‡ Neale, iii. 411.

* Ivimey, ii 276. † Ivimey, ii. 280.

other rites of the Jewish law. This was a subject at the time much agitated among the baptists. Francis Bampfield, of whose numerous extant writings we have not room to speak, was the chief among those who held the continued obligation of the seventh-day sabbath.

Sufficient proof has perhaps been brought of the value and nature of the writings of those confessors and martyrs, to whom, under God, we owe our privileges and liberties. Many others, the equals, and some perhaps superior in attainments and abilities to those mentioned above, might have been produced. Such as John Tombes, Francis Cornwell, Benjamin Keach, Henry Danvers, Thomas Delaune, John Bunyan, Richard Kingsnorth, Thomas Lambe, Vavasour Powell, John Saint Nicholas, and Roger Williams, of all of whom many valuable writings are extant. Some, indeed, are very rare, and the far greater part inaccessible to general readers. It is by no means, therefore, a matter of surprise that neither the men nor their works are much known in the denomination, and we may be permitted to express our sanguine hope that the measures now in progress to revive their deeds and their memory, will both inform and animate us to like deeds, and to an uncompromising adherence to the faith once delivered to the saints, which was sealed by the blood of our forefathers and ancestors in the truth.

THE DAY OF CHRIST'S BIRTH,

AS FOUND BY APPLYING APPROPRIATE DATA TO THE YEAR OF THAT EVENT.

BY MR. JOHN FREEMAN.

In the Baptist Magazine for April last, the writer of this paper adduced the historical and astronomical facts which combine to show that the Saviour was born in the year 2 before the Christian era, which year Ante Christum 2, was followed first by A.C. 1, and then by A.D. 1. In a future paper, too, it is the writer's intention to give the results of his "investigation into the true meaning of the feast of tabernacles." For the day of Christ's crucifixion, the day of his resurrection, and the day of pentecost seven weeks afterwards, prove to have been so predicted by the types and shadows of two out of the three great festivals as to teach us the nature of the third festival or feast of tabernacles. In fact, the first seven days of that feast, and the first seven days of the Saviour's life on earth, are found so to correspond as type and antitype, and so to be limited by their connexion, as to leave no scope for any other antitype as to facts and time conjointly.

From Josephus we learn that the Jewish sabbath, (and, of course, every other Jewish day,) extended from sunset to sunset, or thereabouts; and from Philo we ascertain that, at Jerusalem, the first day of a month was that Jewish day on which the moon might first be seen after her conjunction with the sun. Once a year, too, the fourteenth Jewish day of such month found the sun in Aries and left him there; and this day Josephus informs us was the fourteenth of Abib, Nisan, or Xanthicus. Thus we obtain the data requisite for finding any day of the ecclesiastical year.

On analyzing the calendar now used by the Jews, the writer finds that it is adapted, not to Jerusalem, but to a fictitious paradise forty-one degrees and forty-five minutes east of Greenwich, or, as given by Ptolemy's Geography, eleven degrees and fifty minutes east of Alexandria. The writer also ascertains by calculation that the said calendar is founded on mean new moons computed by Ptolemy, and given to the world by him not earlier than A.D. 141. The existing Jewish arrangement of times, therefore, though ancient, is not of sufficient antiquity to answer any valuable purpose when we are in quest of times and seasons as they existed in the days of Moses.

Nor was the practice of the Jews uniform even at the time of the Saviour's crucifixion, when "the sun was darkened," as stated in Luke xxiii. 45; and when, according to Matt. xxvii. 51, "the earth quaked and the rocks rent." Moreover, this three hours' total eclipse beginning at the sixth hour of the day, or noon at Jerusalem, and also the trembling of the earth, are so recorded by Phlegon, a heathen writer, as to show us that the accompanying passover was in the year A.D. 33. For Phlegon says, "In the 4th year of the 202nd Olympiad," (a year ending at Midsummer A.D. 33,) "there was an unprecedented eclipse of the sun; and a starry night came on at the sixth hour of the day," or noon. "There was, also," adds he, "such a great earthquake in Bithynia as occasioned the fall of many houses in Nice."

A solar eclipse, whose ally is an earthquake, is one of God's works when he goes out of his usual way; and hence Phlegon's account, in unison with that of the evangelists, merits our attention as a striking corroboration of scripture, especially when astronomical calculations show that no natural total eclipse of the sun happened in Bithynia either in or near the year mentioned by Phlegon.

By calculation it is found that both the mean and the true new moon happened on Thursday afternoon, March the 19th, A.D. 33, at about one o'clock, apparent time at Jerusalem. But, by observations the writer has made on the moon's reappearance in England, he finds that her visibility in the evening of the said Thursday was impossible, while on Friday evening, the 20th, her crescent, where clouds interposed not, became generally and permanently visible when the sun was five degrees and twenty minutes below the horizon, though the other part of her disc was not perceptible till some time afterwards. Moreover, as we learn from the evangelists that the Saturday after Christ's crucifixion was not the day for killing the paschal lamb, but *after* that day, we perceive that clouds did not so interpose on the first Jewish day of the moon's visibility with a clear sky, as to cause that day to be accounted the 30th of Adar instead of the 1st of Abib, the regulation when no moon could be discerned in the twilight immediately following the 29th day.

To the Jews in Judæa the practice of their ancestors in the days of Moses presented no difficulty. If, at the close of the 29th day of a month, the twilight introduced a moon visible on elevated spots, the first day of the next month was considered as begun; and, as David Levi and other Jewish writers state, notice of the same was communicated from Jerusalem by firing of beacons in time of peace, and by sending delegates in time of war. If, however, a cloudy evening, or other causes, prevented the moon's being seen at the close of the 29th day, the absence of notice at that time, was an indication that the month was to have its 30th day, and then to terminate.

To foreign Jews, however, it was necessary to have a calendar founded on computation. Nay, as our Lord's

disciples themselves resided in Galilee, whither timely notice of lunar observations could not be communicated from Jerusalem, it was in character to abide by the computed calendar, in which calendar Thursday, April the 2nd, A.D. 33, was the day for killing the passover in the afternoon, and for eating unleavened bread after sunset when the *calendar* 15th of Abib commenced. Hence in Mark xiv. 12, we read, "On the first day of unleavened bread, when they killed the passover, the disciples of Jesus said to him, Where wilt thou that we go and prepare, that thou mayest eat the passover?"

Inasmuch, however, as the said Thursday evening was but the commencement of the *observed* 14th of Abib, the Jews at Jerusalem killed the paschal lamb at the very hour when Jesus said, "It is finished." Thus that time of Friday, April the 3rd, which is called "early" in John xviii. 28, is accounted the sixth hour of the Roman day* in chap. xix. 14, where we read, "It was the preparation of the passover, and about the sixth hour; and Pilate said to the Jews, Behold your king!"

To those, therefore, who regarded Thursday afternoon on the 2nd of April as the time for killing the paschal lamb, the lunar month began with the Jewish day after change, the earliest day on which the moon could become visible. To those, however, who accounted Friday till sunset the 14th day of Abib, that month began with the first Jewish day of the moon's observed visibility where clouds interposed not, a day ending with sunset on Saturday, March the 21st, A.D. 33.

Morally right, however, as both the said days of passover were, only one of them could be typically right as far as time was concerned. As, therefore, "Christ our passover was sacrificed for us," not on the Thursday, but on the Friday, the day typically right is thereby shown to be that founded on the new moon's first visibility in a cloudless sky. Hence we learn how to compute that feast of tabernacles, the first day of which in A.C. 2, exchanged its prediction of time for a proclamation of coincidence. In short, we find that the day of the Saviour's nativity must have been the 15th Jewish day of the moon's reappearance in a cloudless sky, or first visibility as given by correct calculation.

In time by the sun at Jerusalem, the writer finds, by computation from Delambre's Tables corrected, that the sun entered Aries on the 23rd of March, A.C. 2, at nineteen minutes after two in the afternoon, and that he quitted that sign on the 23rd of April at forty-five minutes after three in the afternoon. Inasmuch, therefore, as additional calculations show that the moon's reappearance was on Saturday evening, April the 5th, A.C. 2, at thirty-eight minutes after six, or twenty-three minutes after sunset and sixty-one minutes before the end of twilight; the writer finds that the true 14th of Abib ended at sunset on Saturday, April the 19th, not many days before or after the birth of John the Baptist.

Moreover, by advancing through six "moons of days," as the Hebrews called their months, the writer finds that the 1st day of the seventh month began at fifty-eight minutes after five on Tuesday evening, September the 30th, A.C. 2, when the sun's centre set at Jerusalem. For the computed time of the moon's being first visible after change is twenty minutes after six that evening, or just an hour before the end of twilight.

By all the results, therefore, it is ascertained that, in the said year 2 B.C., the true first day of the feast of tabernacles, or day of Christ's nativity, began

* In apparent time at Jerusalem, the Roman day began at midnight, the morning began to dawn at twenty-two minutes after four, and the sixth hour was at sunrise at forty-six minutes after five.

at sunset on Tuesday evening the 14th of October. Hence by taking Holy Writ, history, and astronomy together, we ascertain that the Saviour was born in the night beginning with the latter part of Tuesday the 14th of October, in the year two before the Christian era, the night when the shepherds of Bethlehem "were keeping watch over their flock," and when the angel of the Lord said to them, "Unto you is born this day, in the city of David, a Saviour who is Christ the Lord."

If the shepherds addressed by the angel had been Romans, the expression *this day* would have conveyed the idea of a day like ours; but to Jews the day was from sunset to sunset, a day divided into twice twelve hours, equinoctial, or sixty minutes each, when the sun entered Aries or Libra, and temporary at other times. Thus "the third hour of the night," spoken of in Acts xxiii. 23, was half way between sunset and midnight, whereas "the third hour of the day," spoken of in Acts ii. 15, was half way between sunrise and noon. The labourers in the vineyard, as exhibited in the parable, ended their work at the twelfth hour of the day, inasmuch as those hired at the eleventh hour are represented in Matt. xx. 12, as having "wrought one hour." Then came evening, as we read in the eighth verse; and with such an evening the day of the Saviour's birth began, a period announced before the morning light as THIS DAY.

Finally, as calculations of the sun's equated mean longitude show, the 15th day of any one of the last ten months in the said year A.C. 2, was just 1845 tropical years, (or years by the sun,) before the 12th day of the same month in our present year, A.D. 1844. Thus it appears that in 1844, 1848, 1852, &c., the true anniversary of Christ's birth begins with the evening of Old Michaelmas-day, and ends with the afternoon of the 12th of October.

Stratford, Essex.

THE MANNER OF THE DEATH OF CHRISTIANS ADAPTED TO GLORIFY GOD.

BY THE LATE REV. ALEXANDER CARSON, LL.D.

"This spake he, signifying by what death he should glorify God."—JOHN xxi. 19.

CHRISTIANS are always liable to innumerable dangers, and accidents, and diseases, that may take away their lives. Had they no security in the divine protection, they could never be at peace. How gloomy would be the thought that chance would be the disposer of their lot, and that divine providence is not concerned in the manner and time of their death! What comfort is derived from the truth here presented to our view! When the inspired historian relates what Jesus said with respect to the manner of Peter's death, he adds, "This spake he, signifying by what death he should glorify God." It was a cruel death that was appointed to Peter. But was it not consolation, nay triumph, for him to hear that God was to be glorified by this cruel death of his servant?

It is very natural for a Christian to turn his thoughts to the end of life, and to be concerned about the manner in which he may leave this world. It is not pleasant to think of the last

struggles of life, and the agonies of death. We know not whether our exit shall be comparatively without pain, or whether it shall please God that we should writhe under the pangs of some terrible disease; and breathe out our souls amidst the torments of our bodies. We know not whether our death shall be sudden, or our tabernacle shall be taken down gradually by the process of a slow disease. We know not whether we shall meet death with the full possession of our faculties, and expire while we address our beloved relatives, or die in the delirium of fever, and know nothing of death till we awake in the life of the eternal world. We know not whether we shall die in peace under the protection of law, or perish under the hand of the persecutor. We know not whether in the last scene of life, we shall have a full view of heavenly glory, or whether Satan may be permitted to pursue us to the very banks of Jordan, and attempt to frighten us with the waters that are ready to overwhelm us; but this we know, and let it be enough for us to know this, that our death shall be for the glory of God; and that the time, and the manner, and all the circumstances of it, will be arranged by wisdom and love, as well as by sovereign power. When we pass through the valley and shadow of death, let us fear no evil; Jesus, the shepherd of his flock, will be with us, and his rod and staff will comfort us. If Satan is permitted to annoy, we shall be enabled to quench his fiery darts with the shield of faith.

THE LIGHTS AND SHADOWS OF LIFE.

BY THE REV. BENJAMIN COOMBS.

"Thou shalt bring down . . . . . as the heat in a dry place, even the heat with the shadow of a cloud."—"In measure, when it shooteth forth thou wilt debate with it: he stayeth his rough wind in the day of his east wind."—Isaiah xxv. 5; xxvii. 8.

'Tis not all dark, nor cloudless light;
Not winter's frost, nor summer's heat;
Star-beams benign illume the night,
And zephyrs bland the snow-drift greet;—
There is that tempers all we meet.

The storm descends with aspect dread,
In thundering voice, on raven wings;
But soon his wrath is spent and fled;
The bow of peace its radiance flings—
Nature smiles through her tears, and sings!

The traveller wends his weary way
O'er desert-wastes, with parching thirst;
Till clouds subdue the sultry ray,
And on his view delighted, burst
Oases fair by fountains nurst.

There's not a grief the spirit rends,
But there's a balsam for its woes;
There's not a joy its fragrance lends,
But thorns commingle with the rose;—
All things a chequered scene disclose!

And oh, 'tis well! and wise in him
Who knows our bent, and what is best,
To cheer life's gloom, damp love supreme
To earth, where we would find our rest,
Or else with care be overpressed.

Our hopes and fears alternate rise,
That we may do, or wait, his will;
Seek pure, full bliss beyond the skies,
And yet, whilst here, be thankful still;—
Life's wastes so oft supply a rill.

Newnham

REVIEWS.

The Sacraments. An Inquiry into the Nature of the Symbolic Institutions of the Christian Religion, usually called the Sacraments. By ROBERT HALLEY, *D.D. Part I. Baptism.* London: 8vo. pp. 620. Price 14s.

AT length, we are in possession of these long expected pages. Ten months have we been looking for them with eager desire. An authorized exhibition of the sentiments of our independent brethren on the subject of baptism has long been wanted. It has been difficult to determine what is the doctrine they maintain, and what are the arguments on which they lay stress, amidst the diversities of statement which we have seen put forth by some and disclaimed by others, advanced with confidence at one time and at another dropped in silence, overlooked by controversialists of former centuries and adduced as conclusive amidst the plaudits of our contemporaries. Guerilla warfare is proverbially harassing. We have wished much of late years that the section of pædobaptists that approximate the nearest to us in their general sentiments, would tell us what are the views of baptism in which they unite. We have no difficulty in ascertaining the basis on which the baptism of infants is placed by the votaries of Rome: its accredited writers refer us at once to the authority of the church. We have no difficulty in understanding the formularies of the church of England when we consult them respecting the subjects of baptism, or the benefits it confers: "We yield thee hearty thanks that it hath pleased thee to regenerate this infant with thy Holy Spirit, to receive him for thine own child by adoption, and to incorporate him into thy holy church," is plain and decisive language; and we know what is meant when an organ of the evangelical party tells us, "The practice of infant baptism does rest exclusively on tradition; and it is a safe and legitimate use of tradition to bear witness to the fact, that the practice came down from the apostolic age, and is therefore rightly maintained by the church." But when we inquire the sentiments of our congregational brethren on these points, we are perplexed by the diversity of their answers. They advocate the baptism of infants; but if we ask, What infants? one replies, All infants; another, The children of believing parents; and a third, The children of church-members. There is no unity among them; at least there was not previously to the delivery of Dr. Halley's Lectures. It was with no common pleasure, therefore, that we learned that a course of lectures on the subject was to be delivered in the Congregational Library, under the direct sanction of the Congregational Union. Never will we blame our brethren for directing the attention of their congregations to this theme, or deem it uncourteous towards our body that they should advocate their practice by any arguments of the soundness of which they are themselves satisfied. If infant baptism be from heaven, they are bound to maintain it. If it belong to the Christian dispensation at all, it is of very great importance. Silence respecting it does not become our brethren; and we are quite of opinion that the times required that they should speak openly, distinctly, and without reserve.

The selection of this subject, therefore, for a course of lectures, we deemed peculiarly appropriate; and equally so the appointment of a lecturer who had so long occupied a prominent station in the neighbourhood of the metropolis, and whose reputation among his brethren was so high as that of Dr. Halley. We did not, however, think it right to read the newspaper sketches of the lectures, as Dr. Halley disclaimed their correctness, but waited for the publication, though with some impatience; knowing that though the committee of the Congregational Union state that "whatever responsibility may attach to the reasonings or opinions in any course of lectures belongs exclusively to the lecturer," yet it must be presumed that the man they selected for such a service was, in their judgment, well qualified to give a fair, full, and satisfactory exhibition of the subject; and that therefore the work

would come as near as any work could come to an authoritative exposition of the views of baptism entertained now by the most intelligent portion of the congregational pædobaptists.

Great has been our disappointment, however, on finding that it is but an unfinished argument with which we are favoured, and that we are not only required to wait for the most important part, but that we are embarrassed in our examination of that which we have received by constant references to that which is to follow at some future day. These six hundred pages do not contain even that division of the subject that relates to baptism; "The specific reasons of infant baptism" are for the present reserved. Dr. Halley proposes to furnish, in continuation, "one more lecture on Baptism, one on the Connexion of Jewish and Christian Sacraments, about four on the Lord's Supper, and one on the Theory of Salvation by Sacraments."

In the preface, Dr. Halley observes, that when he undertook this subject he had no expectation of its bringing him into collision with the opinions of the baptist denomination. He adds, "Of all controversies, that with them was the last on which I should willingly have embarked; not because I thought it presented any peculiar difficulties, but because I have been always of opinion that nothing involved in it ought to separate those who hold different opinions into two denominations." We must do him the justice to say that there is nothing in his manner of treating the subject adapted to alienate those from whom he differs. We have not observed any thing that ought to offend any baptist. There is much that we regard as erroneous; but nothing that has caused, in reading it, even momentary irritation. Dr. Halley animadverts freely on what he believes to be wrong; he speaks out with independence and boldness; but baptists are the last people in the world to object to this. We have not the pleasure of personal acquaintance with him, but our respect and esteem are rather enhanced than abated by the perusal of this volume.

It is always desirable in controversy, but especially when it is carried on among brethren, to limit the discussion as much as possible to questions on which the parties actually differ. If there are tracts of country the possession of which has been contested in former days that one side now consents to yield, or if there are fortresses once deemed impregnable, now so dismantled as to be confessedly useless, a clear perception of these facts may do much towards bringing negotiations to a satisfactory issue. Now the modern congregational pædobaptists, if Dr. Halley is to be taken as the expositor of their sentiments, have of late drawn nearer to us than they once were, renouncing notions which we have been accustomed to condemn, and giving up arguments on which their ancestors erroneously insisted. We may render great service to our readers, whatever may be their own convictions, if we mention some of these, and in doing so prepare them for a consideration of those points which remain to be adjusted.

It affords us pleasure to observe that Dr. Halley does not like the word "sacraments." Very few baptists have admitted it into their vocabulary; it being adapted, in their apprehension, to give currency to unscriptural notions. Dr. Halley tells us that he is somewhat perplexed in attempting to form such a definition of a sacrament, as will include baptism and the Lord's supper, and exclude every other ordinance of the Christian religion;—that to show what these ordinances have in common, so as to entitle them to be classified under one term, is more than he can do, or can find already done to his satisfaction;—that their having been usually comprised under one generic term, has been, he believes, the occasion of some serious error and of much illogical reasoning;—that it would be in vain to consult the New Testament for any exposition of a sacrament; that the doctrine of the church of England respecting sacraments, and, although not so glaringly, yet covertly and perniciously, the notion of the sacraments as seals of grace, in the sense of personal attestations, are opposed to the doctrine of justification by grace. Cordially agreeing with him in all this, we can only regret that he should have sanctioned the term by using it. To hang a lantern over the stone in his gateway, in order to prevent his visitors from falling over it, was well; but, in our judgment, to have refrained from placing the stumbling-block there would have been better.

Against the doctrine of baptismal regeneration, Dr. Halley argues very ably,

repudiating it in all its forms. There are many passages on this subject which it would give us pleasure to transfer to our pages; but, confining ourselves to a single specimen, we cannot do better perhaps than to take one in which he refutes it in that milder form in which it has been taught by some dissenters, as well as many churchmen.

"We may, however, consider the doctrine of regeneration by baptism as it is proposed in these four distinct senses, and I know no other in which it can be expounded.

"1. Baptism so introduces a person into the evangelical covenant, as to give him a right to all its external privileges, by the good use of which, he may acquire a title to everlasting life.

"2. Baptism so changes the federal condition of a person, as to bestow upon him an immediate title to eternal life, which he retains, until it be forfeited by sin.

"3. Baptism produces a moral and spiritual change upon the soul in connexion with the federal change of condition, which entitles him to eternal life.

"4. Baptism is the medium through which a moral and spiritual change is, although not invariably, yet so frequently produced, as to warrant the church, though not with certainty, yet in the judgment of charity, to declare the person to be regenerate.

"These four distinct theories of baptismal regeneration have been strenuously defended by different members of the English church; and, therefore, it is necessary to make a few observations respecting them, in order to show more clearly and distinctly the bearing of the argument upon the whole subject. I must, as best I can, while attempting to refute every form of baptismal regeneration, confine myself, as far as possible, to one course of reasoning. The first theory seems to be the least pernicious. It represents baptism as placing a sinner in a new and more advantageous position for securing his own salvation. According to it, his regeneration is nothing more than the acquisition of those privileges of the gospel by which he may, if he repent, and believe, and live a godly life, attain the blessedness of heaven. Baptism places him in a state of salvability, and, therefore, it is implied, that all unbaptized persons are excluded from that state, or, in the most favourable view which it will permit us to take, that they are not in a state in which we have any right to conclude that they will be saved. If it be not absolutely certain that they perish, they must be left, to adopt a phrase very frequently on the lips of formalism when clad in the costume of ecclesiastical authority, to the uncovenanted mercies of God. But the scriptural doctrine, as we believe, is, that all men, baptized or unbaptized, are in the state of salvability here supposed; that is, all men are invited and encouraged to avail themselves of the privileges of the gospel—all men are not only invited but required to believe the truth of God by which they may be saved. The obligation to believe what God declares, and to do what God commands, is imperative upon all, antecedent to any sacrament, and independent of it. To the Philippian jailor, before his baptism, Paul said, 'Believe on the Lord Jesus Christ, and thou shalt be saved.' Was he not at that moment in a state of salvability? Had he not permission to avail himself of all the privileges of the gospel, and to be saved by believing on Christ? We are taught unhesitatingly to regard all men as entitled to the privileges of the gospel, and as forfeiting their title only by unbelief. 'God so loved the world, that he gave his only begotten Son, that whosoever believeth in him might not perish, but might have everlasting life.' If, in this sense, to be the object of divine mercy is regeneration, then all men are regenerate. The free gift is as extensive in its application for good, as was the original offence for evil. 'As by one offence, the judgment came upon all men to condemnation, even so by one righteousness the free gift came upon all men unto justification of life.' 'As in Adam all die, so in Christ shall all be made alive.' The evangelical covenant has relation, on the one hand, to all men as sinners needing its salvation, and on the other, to all believers, as actually possessing a personal interest in that salvation; but it is nowhere represented as a covenant with any third class of persons, in a state preferable to that of the world, but inferior to that of the church. 'He that hath the Son *hath* life, and he that hath not the Son hath *not* life.' We read nothing in scripture of an intermediate state. The gospel presents *assurances* of salvation only to believers, *overtures* of salvation to all men."—*Pp.* 214—217.

If we understand the respected lecturer aright then, baptism confers on an infant no sort of advantage. A believer, it certainly is not; and there is no intermediate class of persons "in a state preferable to that of the world, but inferior to that of the church." In this we cordially concur. A believer derives advantage from the impressive representation made to his mind of the great facts on which his hopes are founded; and to

him it is the answer of a good conscience towards God: "the cleansing," as Dr. Halley expresses it, "not of the flesh, but of the conscience." But the conscience of an unconscious babe cannot be cleansed by such an operation; and he is not placed in "a new and more advantageous position" for the attainment of spiritual good. "The evangelical covenant has relation, on the one hand, to all men as sinners needing its salvation, and on the other, to all believers, as actually possessing a personal interest in that salvation; but it is nowhere represented as a covenant with any third class of persons, in a state preferable to that of the world, but inferior to that of the church."

It is gratifying also to find the learned spokesman of the congregational body disclaiming the doctrine of hereditary privilege as explicitly as that of baptismal regeneration. In his view, the child of the believer has no greater claim to baptism than the child of the profligate. Formerly, respectable independent ministers affirmed that infants are to be baptized solely on the ground of connexion with their parents; that though they have not, and cannot have actual faith, yet they are sanctified by being born of believing parents; and that an unbelieving wife is so far sanctified by her relation to a believer that their children were to be admitted to the rite of Christian baptism. These representations have always appeared to us to be totally opposed to the genius of the Christian dispensation, and very mischievous in their tendency. This is not however, the doctrine of Dr. Halley, and it appears from his language that it is not now the doctrine of the body, though some individuals still adhere to it. "English congregationalists," he says, "generally baptize, without discrimination or scruple, the infants who are brought to them by the regular attendants on their ministry. I think this subject," he adds, "has not been sufficiently considered among us, as there are still some respected brethren who baptize only the children of church members, or of professed believers."

That baptism came in the place of circumcision; that the signification of the two ordinances was the same; and that the administration of the one to the infants of ancient times afforded an indication that the other should be administered to the infants of modern times, have been favourite arguments with our brethren in by-gone days. Truth, however, is making great progress, and unfounded assumptions are giving way before the habit of close investigation. "I have," says Dr. Halley, "and I ought to confess it candidly, some serious objections to the acknowledgment of baptism as the substitute for circumcision." And again, "The general opinion that baptism is substituted for circumcision, as a kind of hereditary seal of the covenant of grace, appears to be ill sustained by scriptural evidence, and to be exposed to some very serious, if not absolutely fatal, objections."

The covenant made with Abraham has been however, the citadel in which our congregational and presbyterian brethren, when pressed hard, have for many generations been accustomed to intrench themselves. How many volumes have been written to show the bearings of the Abrahamic covenant on the subject of baptism! How many diplomas have been gained by an exhibition of skill in treating it! How rarely has the baptism of infants been attempted by protestants without recourse to its aid! And even now, when the presbyterians learn that the congregational champion has surrendered it, we apprehend that they will think that it affords stronger evidence of his courage than of his discretion. Such is the fact; and for the sake of those of our readers who have not access to the book we will quote largely.

"Those who maintain that circumcision was a personal seal, as well as a type of spiritual blessings, will probably adduce the words of the apostle respecting Abraham, 'he received the sign of circumcision, the seal of the righteousness of the faith which he had, yet being uncircumcised.' Astonishing are the piles of argumentation which have been raised upon this passage, and by which, I venture to say, my pædobaptist brethren have incumbered, rather than sustained their cause. Circumcision was a sign of the Abrahamic covenant (and if that be all that is meant by a seal) it was a seal, not to the circumcised only, but to all the world. It was a perpetual memorial of God's covenant with the seed of Abraham, or it may to them be considered the seal of the external relation to God of the descendants of Abraham, but it was the seal or attestation of the righteousness of faith, or of justification by faith, to none save to Abraham himself. He only of them all had the righteousness, being yet uncircumcised. God gave testimony to his righteousness, manifestly approved his faith, by

making with him the covenant of circumcision, and in some sense placing him at its head. But was it, in this sense, a seal of the righteousness which they had, an approval of their faith, to the men of his clan, or to Ishmael, or to the infants of his household, or to any of his posterity in subsequent ages? The argument of the apostle is founded upon the fact that he was not circumcised when he acquired the righteousness of faith, 'to the end he might be the father of all them that believe, though they be not circumcised; for the promise that he should be the heir of the world was not to Abraham or to his seed through the law, but through the righteousness of faith.' Had Abraham been at that time circumcised, the force of the apostle's argument would have failed. 'How was it then reckoned? When he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision.' Neither his faith nor his righteousness was produced by his circumcision; and although to him circumcision was the seal of faith, it could not have been so to his posterity. Our conclusion remains undisturbed, that the ceremonial ordinances of the dispensations previous to the gospel, were only signs or emblems of divine truth."—*Pp.* 99—101.

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"The principal argument for restricting baptism to the children of believers, is founded upon the opinion that, as the ancient sign of the covenant was administered to the seed of Abraham in testimony of his faith (the covenant being made with him and with his seed), so the modern sign of that covenant is to be administered to the seed of believers on account of the faith of their parents. We have therefore to consider the very important subject of the relation which baptism, the seal of the evangelical covenant, bears to circumcision, the seal of the Abrahamic covenant. After some anxious consideration, it appears to me that the argument in favour of the transmission of the sign of the Christian covenant from the believing parent to his children, founded upon the transmission of the sign of the Abrahamic covenant through the hereditary line of succession in the posterity of Abraham, fails in almost every particular. Independently of the feebleness of its foundation, the administration of baptism only to believing adults, the general opinion that baptism is substituted for circumcision, as a kind of hereditary seal of the covenant of grace, appears to be ill sustained by scriptural evidence and to be exposed to some very serious, if not absolutely fatal, objections.

"The argument is, I think, stated more clearly and distinctly by Dr. Wardlaw, than by any other writer with whom I am acquainted. He proposes it thus:—"Before the coming of Christ the covenant of grace had been revealed, and under that covenant there existed *a divinely instituted connexion* between children and their parents; the sign and seal of the blessings of the covenant were, by divine appointment, administered to children; and there can be produced no satisfactory evidence of this connexion having been done away.' I am sorry that there is much in this statement of my revered friend, and still more in his illustration of it, with which I cannot bring either the facts or the reasoning of scripture to coincide. The argument is, if I understand it, because the descendants of Abraham were circumcised in their infancy, the children of believing parents under the gospel ought to be baptized in their infancy; seeing (for this is essential to the argument) that the Abrahamic and the Christian covenants are virtually and really the same, and that baptism, as the seal, is to be regarded as substituted for circumcision. On this argument is founded the exclusive right of the children of believers to baptism."—*Pp.* 530—532.

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"Agreeing with Dr. Wardlaw in the commencement of his statement, 'before the coming of Christ the covenant of grace had been revealed,' I am compelled to hesitate, and the longer I hesitate the more I demur, on its conclusion, 'and under that covenant there existed a divinely instituted connexion between children and their parents, according to which the sign and seal of the blessings of the covenant were, by divine appointment, administered to children, and there can be produced no satisfactory evidence of its having been done away.' No one is bound to produce 'satisfactory evidence of its having been done away,' until some one produce satisfactory evidence of its having ever existed. The respected writer, indeed, says, 'Under that covenant there existed a divinely instituted connexion between children and their parents;' but of this connexion, which appears to me to be the hinge of the whole argument, he offers, so far as I can find, no satisfactory evidence, nor even any evidence at all."—*Pp.* 535—536.

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"Dr. Owen, in his tract on Infant Baptism, while he defends generally the views of my respected friend, appends an argument which he thus expresses:—'They that have the thing signified have right unto the sign of it, or those who are partakers of the grace of baptism have a right to the administration of it.' This I hold to be incontrovertible. And afterwards, in order to show that the infant children of believers

have the thing signified, the grace of baptism, he says, 'All children in their infancy are reckoned unto the covenant of their parents, by virtue of the law of their creation. It is therefore contrary to the justice of God and the law of the creation of human kind, wherein many die, before they can discern between their right hand and their left, to deal with infants any otherwise but in and according to the covenant of their parents; and that he doth so, see Rom. v. 11.' If it is meant that the children of unbelievers are, with their parents, and for their parents' unbelief, excluded from the covenant of grace, and dying in infancy perish inevitably, while the infants of believers are saved, this, I am sure, is nowhere asserted in scripture, whatever may be 'the law of the creation of human kind;' on which difficult subject, without the express testimony of inspiration, I do not feel competent to reason. Dr. Owen's distinction, however, is clear, and consistent with his whole argument. He baptized the infant children of believers, because they are in their parents' covenant of grace; he did not baptize the children of unbelievers, because they, like their parents, are not in the covenant of grace. To these conclusions his view of the Abrahamic covenant logically conducted him; and Owen was not the man to hesitate about a conclusion, however startling, to which he was brought from his premises by a due course of logic, however circuitous. But is it the doctrine of the New Testament that there is any such distinction in the spiritual state and condition of infants."—*Pp.* 545—547.

Let it not be supposed however, that Dr. Halley is a baptist. While he disclaims the views which have been current in the Congregational churches, he at the same time disclaims others which have been professed in our body. It is one thing to be sufficiently enlightened to discover error, and another to discern the evidences of the truth. He has his own arguments too for the baptism of infants. To these, as far as they are developed, we hope to direct the attention of our friends next month. For the present we must content ourselves with the negative parts of the volume; the positive we intend to examine with equal care. That part of our task may not be as pleasant as this, but it is as necessary to be performed. Only let it be distinctly understood that Dr. Halley still advocates the baptism of infants, though on other grounds than those which have been deemed most satisfactory in former centuries. Had he become a baptist, his deviations from the old processes of pædobaptist argumentation would not have been so remarkable. He would have appeared then as a baptist denying the force of reasonings which other baptists had rejected. Now his views are those of a man loving pædobaptism, practising pædobaptism, set for the defence of pædobaptism, chosen out from the whole corps of congregational ministers to instruct the congregational literati on things pertaining to pædobaptism, but seeing the fallacy of statements on which their predecessors had been accustomed to rely, and candidly proclaiming it to the world. It appears now, on his showing, that whether the baptists are right or not in withholding baptism from their children, they are right in declining to baptize them on such principles and for such reasons as have been most popularly urged upon them by their congregational brethren.

Any approximation to truth on the part of brethren whom we believe to be mistaken, we are bound to welcome; and we are glad of an opportunity of making it known. Whatever we can do towards the promotion of concord and unity, without surrendering truth, we shall do with pleasure; and we rejoice to find that Dr. Halley and those who concur with him, approach more nearly to our sentiments on several important matters than we had supposed. Happy shall we be to find that there is no Thersites in the council-chamber of our fraternal opponents to interrupt the peaceful negotiation, and just as we are about to agree amicably that old pædobaptist positions shall be for ever abandoned, to renew the discord and hinder the conclusion. Should such a one appear, we trust that Dr. Halley will strip him of his rusty armour, and, like another Ulysses, inflict upon him the chastisement which his stubbornness will have merited. We will not, however, anticipate so untoward an occurrence; but we wish our brethren throughout the country to be thoroughly aware of the present state of this controversy. There may perhaps be congregational pamphleteers and talkers in the more remote provinces, far removed from the centre of information, who being behind the age to which they belong, will reiterate in their respective localities the obsolete arguments which their champion at the Congregational Library has examined and judiciously discarded. Should it be so,

a baptist brother may save himself much time and labour, by discreet reference to this volume. As soon as the word *circumcision* is mentioned, let him ask, Have you read Dr. Halley? When any one speaks of the federal holiness of the children of believers, the response should be, I perceive you have not read Dr. Halley. When the Abrahamic covenant is brought forward, a baptist, however deficient in polemical skill, may safely reply, Study Dr. Halley. This will be better than debating the points as formerly. Some who would not listen to us will probably hearken to him, and his opinion is likely to have far more weight with them than ours. Thus too, will our brethren be enabled to devote their energies to labours of a less controversial character; or if controversy must still be continued, to concentrate their strength upon those arguments which the learned spokesman of the Congregational Union has not yet surrendered.

BRIEF NOTICES.

The New Testament Translated from Griesbach's Text. By SAMUEL SHARP. *The Second Edition.* London: 12mo. pp. 468. Price 3s. 6d.

The greatest advantage derivable from an English translation of Griesbach's text, seems to be this: it might be made to show that its deviations from the text used by the compilers of the common version were comparatively few and unimportant, and might thus relieve the unlearned from false alarms arising from exaggerated notions of the extent of various readings. That purpose cannot, however, be answered by the work before us, which, being a new translation of the text throughout, will lead English readers to suppose that the variations are incomparably more numerous than they are. Take, for illustration, the first sentence of Matthew's gospel. The English reader finds, instead of the words, "the book of the generation of Jesus Christ," to which he is accustomed, the words, "the book of the birth of Jesus Christ." His inference naturally is, that Griesbach's text gives a word signifying *birth*, and that the text used by king James's revisers had one signifying *generation*. This would, however, be an erroneous inference, there being no difference between the readings of the Greek, but merely a difference in the way of translating a word which is identical in all existing editions of the original. This is but a specimen. The impression produced on the mind of one who knew no better, would be that the variations between the different Greek texts are a hundred times more numerous than they are in fact. Griesbach is not responsible for the contents of this volume. It is right that every reader should know that it is not to Griesbach, but to the translator, that he is indebted for these remarkable sayings:—"Lo, I am with you always even to the end of the age;"—"If any one eat of this bread, he will live till the end of the world;"—"I give unto them everlasting life, and they will not perish till the end of the world."

An Essay towards a New Translation of the Epistle of St. Paul to the Romans, on the Basis of the Authorized Version. With a Paraphrase, and Brief Explanatory Notes. By BASIL H. COOPER, *B.A., of the University of London. Intended for English Readers.* London: 8vo. pp. 72. Price 3s.

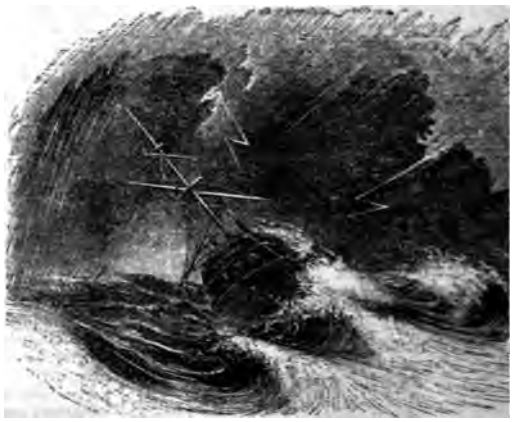
"If it shall seem," says the author, "that by this essay, *any* light has been thrown on this most obscure, but, at the same time, cardinal portion of God's word, the writer's lengthened and toilsome task will not have been in vain." Now, we do not say that there is no obscurity in the epistle which does not originate in the false theories of those who apply themselves to the examination of its language, but we believe that these are the chief source of the darkness of which it is common to complain. Nor do we say that Mr. Cooper has not thrown *any* light upon it, but we think that the English readers he has in view, will find his translation much more obscure than that to which they have been accustomed. He often presents us with a recondite interpretation when the obvious one of the common version accords in our judgment more exactly with the meaning of the inspired writer. At present, however, a final sentence may be advantageously deferred, as the author contemplates a larger work in which the views unfolded in this are to be fully developed and defended.

A Memoir of Thomas Harrison Burder, M.D. By JOHN BURDER, *M.A.* London: 12mo. pp. 167.

The subject of this memoir was the youngest son of Mr. George Burder, pastor of the independent church in Fetter Lane, London, and editor for many years of the Evangelical Magazine. Having been educated for the medical profession, Mr. Thomas Burder graduated at Edinburgh, and excited high expectations of future eminence; but his health and life were apparently sacrificed to inordidate intellectual exertion and moral sympathies, the influence of which no physical treatment could effectually control. In compiling this account of his brother, the author has steadily kept in view his primary object—"the gratification and instruction of the friends of the deceased;"—others, however, especially medical students, may derive pleasure and advantage from this portraiture of an amiable, devout, and conscientious man.

Baptist Missionary Reward Books for Children. London: Houlston & Stoneman.

Though the committee of the Baptist Missionary Society is not in any way responsible for the publications sold under this title, they are adapted to promote attachment to that institution among the young, and will doubtless be encouraged very generally by its friends. They consist at present of eight small books, each containing eight pages, written in a simple and attractive style and adorned with a wood cut. As in all works of this kind the embellishments are of the highest importance, we have thought it desirable to furnish our readers with specimens of those which are given in this series. The first represents the recent disembarkation of Mr. Clarke and his company at Clarence, and is the prefix to "Africa's Sons Restored." The second belongs to "The Two School Boys;" it contains an account of the sudden death of two youths who belonged to the school at Kingston in Jamaica. The third is "The Tornado:" it is prefixed to a narrative of the perilous scenes to which Mr. Clarke and Dr. Prince were exposed in their passage from Africa to Jamaica. The other little works, each of which has its appropriate picture, are entitled, A Few Words to Children about Missions—A Hindoo City—A Jamaica Baptizing—The Negro Servant—and Mary Graham. The price of each is one half-penny, or three shillings and sixpence per hundred. Mr. William Stanger, the accountant at the Baptist Mission House, by whom they are compiled, intends to continue the series; and we hope that the circulation will be sufficient not only to secure him from loss and to encourage him to proceed, but also to render them a very extensive blessing in our sabbath schools and among the children of our congregations.



The Fathers and Founders of the London Missionary Society. A Jubilee Memorial. Including a Sketch of the Origin and Progress of the Institution. By JOHN MORISON, *D.D., Author of "The Protestant Reformation," "Family Prayers for every Day in the Year," "The Parent's Friend," &c., &c. A New Edition, with Twenty-one Portraits.* London: Fisher, Son, and Co. 8vo. pp. 580.

With evident propriety, the author has taken occasion to usher in the jubilee year of the London Missionary Society, now commencing, with a republication of his biographical memorial of its Fathers and Founders. The General Sketch of Christian Missions, with which the work was originally introduced, is omitted; but the work itself is presented to the public in one volume, and at less than half the price at which it was originally sold. In April, 1840, we had the pleasure of inserting a commendatory review of the first edition, written by one of the oldest surviving members of the Baptist Missionary Committee. To those of our readers who have not access to that article, it may suffice to say, that the book contains sketches, more or less full, of the lives of thirty-eight eminent men, written in a manner that cannot fail to gratify their connexions.

Delineation of Modern Catholicism, drawn from the Authentic and Acknowledged Standards of the Church of Rome: namely, Her Creeds, Catechisms, Decisions of Councils, Papal Bulls, Roman Catholic Writers, the Records of History, &c. In which the Peculiar Doctrines, Morals, Government, and Usages of the Church of Rome are Stated, Treated at Large, and Confuted. By the Rev. CHARLES ELLIOTT, *D.D. A New Edition, Corrected and Revised throughout, with numerous Important Additions, by the Rev.* JOHN S. STAMP. London: Mason. 8vo. pp. 822.

Eight hundred octavo pages printed in double columns with very small type on very large paper, furnish themselves an ample apology for some delay in noticing the substantial volume in which they are included. Of this apology we must avail ourselves on the present occasion, and at the same time acknowledge that even now we cannot boast that we have read the whole book, or even given it an examination as complete as it seems to deserve. We are unwilling, however, to withhold any longer our testimony that it is a work on which immense labour has been expended; that it evinces much argumentative ability; and that it is comprehensive beyond any former works that we have seen on the subject. Of what denomination Dr. Elliott is an ornament we do not know; we do not perceive any indication of denominational preferences in his writings; and he has availed himself of the resources of the whole Christian world. Mr. Stamp is assistant editor to the Wesleyan body in this country; and he has conferred an obligation on the British public by introducing to them the work of his American friend, and illustrating it so fully in his own additional paragraphs. It affords us pleasure to assist in making it known.

The Works of William Jay, Collected and Revised by Himself. Volume IX. Containing Sermons. London: C. A. Bartlett. Pp. 508.

In an advertisement prefixed to these sermons, the venerable preacher tells us that, with a single exception, they were the first that he published; that nearly forty years have elapsed since they first appeared; and they have gone through five large editions. We cannot be surprised at their popularity: their simplicity, originality, and useful tendency, quite justify the taste of our fathers who purchased them, and their continuance in the book-market will yield pleasure and advantage, we trust, to many of the grandchildren of their first admirers.

Christian Encouragement: or, Attempts to Console and Aid the Anxious. By JOHN SHEPPARD, *Author of "Thoughts on Private Devotion," &c. Third Edition.* London: Tract Society. 12mo. pp. 383.

For pious persons of cultivated minds but pensive habits, this work is admirably adapted. The author has taken care that the consolation he administers should be solid, and he has directed it to a great variety of cases.

Moments of Thought on Subjects Spiritual, Experimental, and Practical. By SAMUEL ALEXANDER BRADSHAW. London: pp. 138. Price 2s. 6d.

Some persons who have but little time for reading, when they can devote a few minutes to the exercise, wish for a work on important subjects, distinguished by plainness, brevity, and point. They are frightened at a large volume, long chapters, and an elaborate style; and want something short, clear, and forcible, to supply them with topics for meditation when the book is laid aside, and they are engaged in the ordinary pursuits of life. The work before us is of this class. It consists of sixty short exercises. A portion of scripture is taken as the ground of each, some pertinent remarks are made illustrative of the passage, and designed to promote experimental and practical godliness, and then three aphorisms are subjoined. We have been pleased with the scriptural views, the catholic spirit, and faithful appeals of this little book, which would have been, however, more acceptable and useful, if our author had bestowed a few more "moments of thought" on his composition. The sententious, pithy style at which he has aimed, requires concise and appropriate phraseology. Redundant and unsuitable words weaken the effect, like blemishes on a lens, which diminish the light and heat of the focus. Some of the phrases also are too colloquial and jocular for the nature of the subject: such as the following:—"Some make so much haste in their prayers that they will not allow God time to hear; then how shall such prayers bring down answers?" To many readers, notwithstanding these abatements, the work will afford entertainment and instruction.

Affectionate Counsels to Students of Theology, on Leaving College, and also to Young Ministers. Being an Address, considerably Enlarged, Delivered in Ebenezer Chapel, June

the 25th, 1844, to Mr. Eustace Rogers Conder, A.M., Mr. Henry Brown Creak, A.M., Mr. Hill, Mr. Thorp, Mr. Fairbrother, and Mr. Holder, on the Completion of their Studies and leaving Spring Hill College. By JOHN ANGELL JAMES. *Published at the earnest request of the Tutors and Students.* London: 8vo. pp. 48. Price 1s.

Counsels which it is desirable should be written on the hearts of students of all colleges, and ministers of all denominations.

The Christians' Mirror of Duty to God and Man: or, The Example of Christ Illustrated from the Scriptures. London: Seeley. 16mo. pp. 143.

Texts of scripture relating to the spirit and deportment of our Lord, arranged under different heads, and accompanied, occasionally, with a few words of comment. A good pocket companion.

The Christian World. A Universal Repository of Christian Literature, Original and Select, Reviews, Essays, Narratives, Statistics, Poems, Books, Pamphlets, Periodicals: all forms of Intelligence in one. T. H. STOCKTON, *Editor. No. I.—V.* Philadelphia: 8vo. Price One Dollar per annum.

The plan of publication is this: one month, selections from British magazines; the next, original correspondence; the next, book publications. The general object is stated to be the advancement of Christianity. It is difficult to judge of the merits of any periodical by a few detached numbers, especially one conducted on such a plan as this; but we should think that those British Christians who take a lively interest in the religious affairs of the United States would like to see it; and it announces some subjects for prize essays in which British Christians are invited to compete.

RECENT PUBLICATIONS

Approved.

A Jubilee Memorial. Being the Substance of Two Sermons, preached at Kingsland Chapel, June the 16th, 1844, on occasion of the Jubilee of that Place of Worship. With a Statement Relative to its Origin, Founders, and First Pastor, &c. By THOMAS AVELING. *London: Snow.* 12mo. pp. 99.

Immanuel: or, The Mystery of the Incarnation of the Son of God Unfolded. By JAMES USHER, D.D., Archbishop of Armagh. *London: Painter.* 18mo. pp. 78.

Our Home Population: or, The Voluntary Principle and Lay Agency Sanctioned of God, and adapted to promote the Moral and Spiritual Renovation of those Districts of the Country Still in a State of Moral Degradation and Religious Destitution. By the Rev. JOHN ALLEN, Author of "The Mate of the Orwell," "A Scripture Guide," "Counsels and Cautions addressed to Young Men," &c. Second Edition. *London: Simpkin and Co.* 18mo. pp. 247.

Musical Devotions, Consisting of Twenty Psalm and Hymn Tunes. Including a Variety of Useful Metres, adapted to Dr. Watts', Dr. Rippon's, Mr. Wesley's, and other Congregational Hymn Books. With Two Original Hymns, for Sabbath Schools. Composed for Four Voices, with an Accompaniment for the Organ or Piano Forte. By WILLIAM SMITH. *London: Ward and Co. Price* 2s. 6d.

Outlines of English History, with Notices of the Manners and Customs, Dresses, Arts, &c., of the Different Periods. By HENRY INCE, M.A., Author of "Outlines of General Knowledge," and "Outlines of French History." With a Genealogical Chart. Thirty-first Thousand. *London:* 18mo, pp. 180. *Price* 1s., *sewed.*

Cyclopædia of Biblical Literature. By JOHN KITTO, Editor of "The Pictorial Bible," &c., &c. Assisted by various able Scholars and Divines. Part 14. *Edinburgh:* 8vo. *Price* 2s. 6d.

The Eclectic Review. September, 1844. *London: Price* 2s. 6d.

The Herald of Peace. July, 1844. *London: Price* 6d.

The Pictorial Sunday Book. Part IX. *London: Knight. Price* 1s. 6d.

The Path of God. By the Rev. H. E. Adams, M.A., Pastor of the American Church in Havre-de-Grace, France, and late Chaplain to Seamen at St. Petersburgh. *London: Hamilton and Co.* 12mo. pp. 51.

A Letter to the Rev. Hardley C. Holl, Curate of St. Mary's, Reading. By the Rev. J. STATHAM.

A Treatise on Prayer. By J. THORNTON, Author of "A Treatise on Repentance," "Fruits of the Spirit," &c. *London: (Tract Society)* 18mo. pp. 212. *Price* 1s. 6d.

Sights in Autumn. *London: (Tract Society)* 16mo. *square. Price* 1s.

The Apprentice: or, Affectionate Hints to a Young Friend Entering upon the Business of Life. *London: (Tract Society)* 18mo. pp. 176. *Price* 1s.

Connected Scripture Lessons for Lower Classes. First Series. One Folio Sheet in each Lesson. By WALTER WILLIAM KING. *London: Stoneman.*

Monitors' Questions on the Connected Scripture Lessons, for Junior Classes. By WALTER WILLIAM KING. *London: Stoneman.* 32mo. pp. 35.

The Mother's Primer. A Little Child's first Steps in Many Ways. By Mrs. FELIX SUMMERLY. With a Frontispiece, by M. *London: Longman:* pp. 32.

Hymns for the Chamber of Sickness. By JAMES EDMESTON. *London: (Tract Society)* 16mo. *square. Price* 6d.

Account of the Proceedings of the Thirty-second Annual Session of the Baptist Union, held in London, April the 19th, 22nd, and 24th, 1844; with the Report of the State of the Denomination, and an Appendix. *Pp.* 88. *Price* 1s.

INTELLIGENCE.

ASIA.

MISSIONARY STATIONS IN CHINA.

In a letter from the Rev. J. L. Shuck to the editor of the American Christian Watchman, dated Hong Kong, February the 12th, 1844, we find a panoramic view of missionary stations in China, which will doubtless be acceptable to many of our readers.

Mr. Shuck says, "In noticing the distribution of the missionary force at present in China, I mention their names in order, as to time of their occupying the different posts. I begin with the north.

"The city of Shanghae, estimated population, 150,000. Dr. Lockhart and family, London Missionary Society; Rev. Mr. Medhurst and family, London Missionary Society; George Balfour, Esq., British Consul; W. K. Medhurst, jun., Esq., interpreter to the consulate; Dr. Hale, surgeon to the consulate; vice consulate, vacant. Shanghae is considered the greatest commercial emporium in all China. It is the see of a Roman Catholic bishopric.

"The city of Ningpo, estimated population, 200,000. Rev. Mr. Milne, London Missionary Society; Dr. Macgowan and family, American Baptist Board; Robert Thorn, Esq., British consul; vice consulate, vacant; Charles Sinclair, Esq., interpreter to the consulate; Dr. Irons, surgeon to the consulate. Ningpo is the handsomest of all the five posts, and has a refined and interesting population.

"City of Amoy, estimated population, 100,000. Rev. Mr. Abeel, American Board of Commissioners; Dr. Cumming, an American, but of no society; Dr. Hepburn and family, American Presbyterian Board; Henry Gribble, Esq., British consul; G. G. Sullivan, Esq., vice consul; Lieut. Wade, interpreter to the consulate; Dr. Winchester, surgeon to the consulate. Amoy has long been a place of great native trade, and of considerable wealth. It is situated on an island of the same name, and has a splendid harbour well protected at all seasons.

"The city of Foo-Clow-Foo, estimated population, 300,000. This city as yet has neither missionaries nor consul. It is a beautiful place in the midst of the great tea districts, and the capital of the province of Fokeen.

"The city of Canton, estimated population, 500,000. Rev. Dr. Parker and family, American Board of Commissioners; G. T. Lay, Esq., British consul; vice consulate, vacant; Thomas T. Meadows, Esq., interpreter to the consulate; Dr. Majoribanks, surgeon to the consulate. No city in China carries on so much of foreign trade as Canton. It is a confined place of residence for foreigners, but a most important and most neglected missionary post.

"The city and island of Hong Kong, estimated population, 40,000. Rev. Mr. Shuck and family, American Baptist Board; Rev. Mr. Roberts, American Baptist Board; Rev. Dr. Bridgman, American Board of Commissioners; Rev. Mr. Brown and family (an American Presbyterian), Morrison Education Society; Rev. Mr. Deane and family, American Baptist Board; Dr. Hobson and family, London Missionary Society; Rev. Mr. Ball and family, American Board of Commissioners; Rev. Dr. Legge and family, London Missionary Society; his excellency Sir Henry Pottinger, governor; Hon. Major General D'Agiular, lieut. governor and commander in chief of the whole British army in China head quarters at Hong Kong; Rev. Mr. Gutzlaff, Chinese secretary and interpreter; C. E. Stewart, Esq., treasurer and financial secretary; Major W. Caine, chief magistrate; A. F. Gordon, Esq., land officer; Rev. Mr. Stanton, colonial English chaplain; Dr. Anderson, colonial surgeon; Col. Chesney, commandant of the garrison.

"The native population of Hong Kong is rapidly increasing, large and attentive congregations of Chinese are assembled for public preaching in their own language every Sabbath, schools are established, the printing press is in full operation, and we only need more labourers to enable us to enlarge our operations and work to more advantage. Kowloon, a populous town on the main land, and Clang Clow, a small, but thickly peopled island ten miles from Hong Kong, are out stations of the American Baptist Mission. On behalf of the American baptist churches, an interesting mission in China has been commenced under encouraging circumstances, and it now remains for the said churches to say whether it shall or shall not be properly supported."

On the 18th of June, Dr. and Mrs. Devan sailed from New York for China, under the patronage of the Baptist Board of Foreign Missions.

LETTER FROM HONG KONG.

Since the preceding intelligence was in type we have been favoured with the sight of a letter from Mr. Shuck to Mr. Angus, dated Hong Kong, May the 28th, in which he says,—"I know how interested you must feel in everything concerning the cause of our common Master in China, and it is with humility and gratitude that I am enabled to say that we never before were so encouraged in our work. God evidently is adding his blessing to the feeble instrumentality put forth. I have baptized a few most interesting converts. On Lord's day next I baptize again, and there are still ten or twelve most encouraging cases of inquiry. Congregations still large, and in every particular our mission just now is in a most hopeful state. Pray for us. I have recently baptized a man who, when I fell in with him, had been a Budhist priest for nine years. He is now a consistent and happy disciple. The schools prosper; and our boy's school, consisting of twenty promising youths, is entirely supported by the foreign community. Mr. Deane and Mr. Roberts also have much to encourage them. One of Mrs. Shuck's Chinese girls gives evidence of piety."

ASSOCIATIONS.

BERKS AND WEST MIDDLESEX.

The following churches are united in this association :—

Addlestone	W. C. Worley.
Ashampstead	H. Fuller.
Bagshot	J. Franks.
Brimpton	C. Rixson.
Datchet	
Harlington	J. George.
Newbury	
Reading	J. Statham.
Staines	G. Hawson.
Uxbridge	T. Holloway.
Wallingford	J. Tyso.
Wantage	
West Drayton	J. Stanger.
Windsor	S. Lillycrop.
Wokingham	C. H. Harcourt.

The ministers and messengers met at Addlestone, May the 28th and 29th. Mr. Harcourt was chosen moderator. Mr. Hawson preached. The circular letter, on Union among Christians, written by Mr. Hatch, was adopted. The church at Brimpton, having applied for admission, was received into the association. A sub-committee was appointed to consider a plan for the establishment of a society for the support of minister's widows and superanuated ministers. The object and constitution of the Baptist Theological Education Society was approved, and its claims recommended to the associated churches. Grants were made to churches needing assistance, to the amount of £108 10s.

Statistics.

Number of churches (including Brimpton)		15
Baptized	74	
Received by letter	13	
Received by profession	2	
Restored	10	
		99
Removed by death	21	
Dismissed	38	
Withdrawn	6	
Excluded	12	
		77
Clear increase (including Brimpton, 12)		22
Number of members		1313
Sunday scholars		989
Teachers		139
Village stations		32

The next association is to be held at Windsor, or in case of failure, at Reading, on the Tuesday and Wednesday in "Whitsun-week."

EAST AND NORTH RIDING.

The following are the churches constituting this association :—

Bedale	
Beverley	R. Johnston.
Borough Bridge	— Macree.
Bridlington	R. Harness.
Driffield	J. Normanton.
Hedon	
Hull, S. H. Lane	D. M. Thomson.
Do., George Street	J. Pulsford.
Hunmanby	D. Peacock.
Kilham	
Masham	D. Mackay.
Malton	W. Hardwick.
Scarborough	B. Evans.
Whitby	W. B. Davis.

The meeting was held at Malton, and Mr. Hardwick presided. Messrs. Thompson and Mackay preached. The circular letter is on Man's Justification before God. Among other resolutions passed were the following:—

"That a sub-committee be appointed to communicate with the secretaries of the West Riding Itinerant Society, approving generally of the principles embodied in their circular, and our desire to co-operate with the other associations in engaging the services of Mr. Burton, or failing him, any other equally qualified brother.

"That this meeting is of opinion that it is most desirable to have a chapel at Whitby, and that brethren Evans, Wheldon, Thomson, and Normanton, be a sub-committee to draw up a statement of the history and prospects of the cause there, which statement shall be printed and widely circulated amongst our churches and the public.

"That Mr. Samuel Gale, solicitor, of London, be instructed to take measures to secure for the baptist body a share in the management of the funds of Lady Hewley's charity, and that Mr. Pengilly of Newcastle, be requested to allow his name to be used in any legal or other proceedings that it may be necessary to institute for this purpose.

"That this meeting, cordially approving of the objects and constitution of the Anti-State Church Society, would earnestly recommend it to the support of their friends.

"That this meeting, having heard with satisfaction of the conduct of their excellent friend Dr. Cox, in his relinquishing his connexion with the Baptist

Donum, would offer him their sincere thanks, and would earnestly but respectfully request his late colleagues, Dr. Murch and Mr. Pritchard, to follow his example.

Statistics.

Number of churches		14
Baptized	88	
Received by letter	30	
Restored	5	
		123
Removed by death	30	
Dismissed	21	
Excluded	46	
		97
Clear increase		26
Number of members		1373
Sunday scholars		682
Village stations		16

Next year the meeting is to be held at Scarborough.

PEMBROKESHIRE.

This association was held this year at Bethany, Pembroke Dock, June the 4th, 5th, and 6th.

Statistics.

Number of churches (beside branches)		38
Baptized	304	
Received by letter	7	
Restored	108	
		419
Removed by death	109	
Dismissed	22	
Excluded	149	
		280
Clear increase		139

The next association is to be held at Llangloffan, the first Wednesday and Thursday in June, 1845.

THE CARMARTHENSHIRE AND CARDIGANSHIRE.

These associations were held at Cwmivor, near Llandilo, June the 11th and 12th.

Statistics.

Number of churches		63
Baptized	367	
Received by letter	63	
Restored	147	
		577
Removed by death	133	
Dismissed	52	
Excluded	167	
		352
Clear increase		225

That the next association be held at Rhydwillim, on the second Tuesday and Wednesday in June, 1845.

NEW CHAPEL.

HARTLEY ROW, HANTS.

On Thursday, September the 12th, 1844, a new baptist chapel was opened in this place by two sermons; that in the afternoon by the Rev. J. Griffin of Reading, and that in the evening by the Rev. W. B. Bowes of London. The Rev. Messrs. Lepine of Basingstoke, C. H. Harcourt of Wokingham, Reading of Odiham, and W. E. Archer, took part in the services. The chapel, which is generally admired for its construction and neatness, has been provided by the liberality of the senior deacon of the church worshipping in it, who has also built a very convenient brick chapel for a station, a mile and a half distant, capable of accommodating from one to two hundred persons.

ORDINATIONS.

ISLINGTON.

On the 18th of July, the Rev. John Jenkyn Brown, from Bristol College, was publicly recognized as the pastor of the church lately formed at Islington Green. The Rev. Mr. Hollis of Islington Chapel commenced the service by reading the scriptures and prayer; after which, Mr. Stovel of Prescot Street, delivered an introductory discourse. Dr. Steane offered the ordination prayer, and Mr. Crisp, Mr. Brown's tutor, gave the charge. In the evening, Mr. Hinton of Devonshire Square, preached to the church and congregation.

COLEFORD, GLOUCESTERSHIRE.

Mr. John Penny, formerly of Stepney College, late of the University, Edinburgh, has accepted a cordial and unanimous invitation to the pastorate of the baptist church in this town, and has entered upon his labours with encouraging prospects of usefulness.

BIRMINGHAM.

The Rev. George Dawson, M.A., late of Rickmansworth, Herts, has accepted an invitation to become the pastor of the church late under the care of Dr. Hoby, meeting in Mount Zion Chapel, Graham Street, Birmingham, and intends to commence his duties there on the first Lord's day in October.

RECENT DEATHS.

DR. CARSON.

Our readers will participate in the regret with which we to have announce that a fatal result has ensued from the accident mentioned in our last as having befallen this eminent writer. He had been travelling for the Baptist Missionary Society a few weeks, visiting Birmingham and a part of South Wales, and had returned in safety as far as Liverpool. On

the evening of the 17th of August, he was walking along the Liverpool Dock, waiting for the departure of the steamer for Belfast, when, just as the lamps were lighted, having taken out his watch to ascertain the time, while replacing it he stepped over the side of the dock into deep water. His fall was observed, and a boy passing at the time with a ladder, it was put down instantly by a custom-house officer, who descended and laid hold of him. A small boat immediately pushed from the quay, in which he was placed and taken to the steam-boat. It being found that one of his shoulders was dislocated, this was set; and proceeding on his voyage he arrived at Belfast on Saturday evening. He went immediately to the house of Mr. Wilson, the baptist minister, who received him hospitably, and who with his family treated him with a kindness which Dr. Carson's relatives appreciate very highly. A violent congestion of blood in the lungs came on, and he was soon in a very dangerous condition. The medical assistance rendered by two of the physicians of Belfast, and by his son, Dr. Carson of Coleraine, who reached him on Monday, relieved him in some measure, and he was thought to be improving till the following Friday evening, when an unfavourable change took place, and about eight o'clock on the morning of Saturday, August 24th, he expired.

His remains were taken on that day to his residence at Solitude, near Tubbermore, and were conveyed from thence to their present resting-place at Desertmartin on the following Monday. "Seldom, if ever," says a spectator, "has it been our lot to witness so large and respectable a funeral, or an occurrence on which so much unaffected sorrow was evidenced. It was truly a day of mourning. The coffin was borne from Solitude to the churchyard gate, by members of his congregation, after the hearse, from which place it was shouldered to the grave by ministers of various denominations, and finally deposited in the same grave with his lamented partner, whose death took place about seven months ago."

Dr. Carson was educated for the ministry of the presbyterian church, and sacrificed an advantageous position in it, when he became a baptist. "Of the early part of his career," says an able writer, in the Coleraine Chronicle, "there is but little known to the public. His unassuming disposition prevented him from giving publicity to many of the interesting circumstances connected with his life which would now impart pleasure and instruction to his numerous friends and admirers. In his writings he was firm, vigorous, and unbending, especially when the truth was to be defended, or error assailed. In the affairs of private life he was the very reverse, so much so, that he was most unwilling to be dragged into a viva voce discussion with any one. Controversy in private life was contrary to his dispositions and feelings. And although some may have considered him a bigot, and charged him with giving an undue preponderance to a few of the doctrines and precepts of holy writ, such a charge cannot be substantiated by a reference either to his writings, his conversation, or his actions. As a proof of this statement the following circumstance will be sufficient. A gentleman was relating to him a conversation that he had had with a unitarian who called for the purpose of procuring his signature to a petition in favour of the Dissenters' Chapel Bill. The gentleman gave a flat and somewhat uncourteous answer. Dr. Carson disapproved of the course he had pursued: 'Christianity,' said the distinguished divine, 'demands that we shall give a respectful answer to every man, no matter whether friend or enemy.' Let those who charge him with bigotry think of the principle which dictated that charitable declaration, blush, and be for ever silent. Moreover, a perusal of the introduction and preface to his late work on baptism, demonstrates that bigotry formed no part of his creed. Anxious for the salvation of souls, he never failed of setting forth in all his discourses the great work of redemption, and urged with intense solicitude all those who heard him to fly to Christ, the hope of glory. He was not, therefore, a mere theorist in religion; practical piety adorned the life and conversation of this great and good man. It is said, that after the death of his second daughter and the admission of the last member of his family into the Tubbermore church, he expressed himself from the pulpit in warm and affectionate terms, declaring that previous to his being a father he had prayed earnestly that he might never be favoured with a child who would not become a child of God; adding, that he had seen the delightful realization of his wish that day. He was strongly impressed with a full sense of the providence of God, believing that it was specially extended to his church and people. It was a theme which employed many of his contemplative hours, and formed the subject of some of his most popular writings. He regarded his escape from drowning at Liverpool as one of the most striking interpositions of divine providence. During his last hours he frequently alluded to the circumstance in a manner that both edified, instructed, and warned those who waited on him in his dying moments. He always made it a point to sacrifice worldly interest to religious principle. His whole life was one of severe trial arising from his strict and steady adherence to what he believed were the requirements of the gospel. It is somewhat singular that, although in the possession of excellent health and spirits, he never left home without feelings of reluctance

except the last time. He had been accustomed during the entire course of his ministry to lecture on successive passages of holy writ; that rule he never departed from, until the four last sabbaths he was at home, when he preached on the joys and the glories of heaven, and that too in a manner and with an ability, when, to use the words of his hearers, he almost seemed to be out of the body. Previous to his departure for England he made his will, and arranged all his papers, which he had never before done, and throughout his illness never expected to recover. In all this it would appear that he had some presentiment or anticipation of his approaching end."

Acquaintance with these facts will impart additional interest to the perusal of Dr. Carson's remarks on "the manner of the death of Christians" in an earlier part of our present number. The passage is extracted from his work, too little known in this country, entitled "History of Providence as manifested in Scripture; or Facts from Scripture illustrative of the Government of God."

MR. T. WOODS.

Died, Aug. 13th, Mr. Thomas Woods of Cranfield, Beds. Called by grace in the twentieth year of his age, he maintained his Christian profession honourably through thirty-nine years, twenty-six of which he was a useful and beloved deacon of the church meeting in the village in which he resided.

MRS. HARRIS.

Died, on the 10th of August, at Fenny Stratford, Bucks, in the thirty-fourth year of her age, Maria, the beloved wife of Mr. Alfred Harris, and second daughter of the late Rev. W. Gunn of Aylesbury. Mrs. Harris was in her early days frequently the subject of strong religious convictions, but it was not till she had passed the age of twenty that she gave proof of a decided change of heart. On witnessing the immersion of seventeen persons she became convinced of believers' baptism; and on January the 3rd, 1830, with her dearest earthly friend, openly professed her attachment to the Saviour by following him in that ordinance, and became a member of the church at Fenny Stratford. She was, for a considerable time, the subject of lingering and painful disease, which was borne with Christian patience and resignation; and as she had lived the life of a saint, she met death with fortitude in the possession of a good hope through grace, leaving behind her an affectionate husband and a family of small children, to bewail their loss.

MRS. WHITE.

Died, on Monday, the 26th of August, at the residence of her son, in Kensington, in her ninety-seventh year, Elizabeth White, who had been from her earliest years the subject of religious impressions, and had been a consistent member of the Christian church for eighty-two years. She retained all her faculties to the last; she could hear, and see to read, and converse with all who called to see her concerning the faithfulness and love of God. She was the child of many prayers, having had the advantage of a pious father; and from a very early age she was accustomed to attend the means of grace. From a child she was taught to know the holy scriptures, and was frequently at that time much distressed respecting her state as a sinner before God. The serious impressions wrought upon her mind at that period never left her, and at the early age of fifteen years, she was enabled, by divine grace, to surrender her heart to the Lord, and became from that time, and has continued throughout the long period of eighty-two years since, a decided follower of the Lord Jesus. In her becoming decided for the Lord, she suffered, and patiently endured, considerable persecution from the world; but was enabled, notwithstanding, to maintain her integrity and to evince the reality of her attachment to Christ by thus taking up the cross and bearing his reproach. Soon after she became decided for God, she went out to service, and remained in that position for a few years, until she became acquainted with, and was eventually married to, her first husband, William Munday, who, like herself, feared God. She made it her constant study to search the scriptures on all occasions, and to "acknowledge God in all her ways," therefore she conscientiously felt that she could "marry only in the Lord." At this time they were both members of an independent church, but some time after this, while living at Crundal, her husband was led to see the importance and scriptural character of believers' immersion, and was baptized in the baptist chapel at Wokingham, July the 21st, 1782. To this she was much opposed at first, but subsequently she was led prayerfully and attentively to examine the truth, when she also became convinced, and on the 6th of October following, was immersed in the same place, walking the distance of fourteen miles, and carrying her infant at her back all the way. They were obliged to engage persons to accompany them home to protect them from the rage and malice of the people. Persecution prevailed to such an extent at that time, that on one occasion the minister was taken from the room where he had been preaching and dragged on a hurdle through the village, and her husband was one who was subpœnaed to appear against the parties. The Lord overruled this for good, and one of the ringleaders became a converted character, through the mercy the minister manifested towards them on their trial. The Lord mak-

ing use of this means to awaken him to a sense of the superiority of that religion which could forgive such gross outrages.

Some time after this they went to live near Wokingham, when it pleased God to take from her her husband, leaving her a widow with four children, all ill in the small pox. Under this heavy affliction she was greatly supported by faith in the divine promises. The Lord was pleased to restore all her children to health, and to raise her up again. She had the happiness to see them grow up to manhood. Three of them have died in the faith, and the other survives her, in whose house she died. He has for many years been a consistent member of the independent church at Kensington. Subsequently she married a Mr. White, a member of the same church with herself; but she was called to pass through another deep affliction in the loss of her second husband, and was again left a widow. Sometime afterward she came to reside with her son at Kensington, and continued to worship with the baptist church in Silver Street, Kensington, and to commune with them at the Lord's table, until she was prevented, by age and infirmities, from getting so far.

MISCELLANEA.

GLOUCESTERSHIRE.

At the meeting of the Gloucestershire Baptist Association assembled at Stroud, May the 29th, 1844, the following proposition was adopted:—

"That this meeting of ministers and messengers having specially sought the divine guidance, and being deeply impressed with the importance of brother Cross's removal from Thornbury to some central situation in the county, in order to visit any of the churches of this association requiring his advice and assistance, and generally to extend the cause of Christ, are of opinion that such a step would, under the divine blessing, be eminently calculated to promote the welfare of such churches and the Redeemer's cause, and they therefore recommend him to give the matter his serious consideration in connexion with a regard to the interests of the church at Thornbury, and earnestly hope and pray that he may be divinely directed."

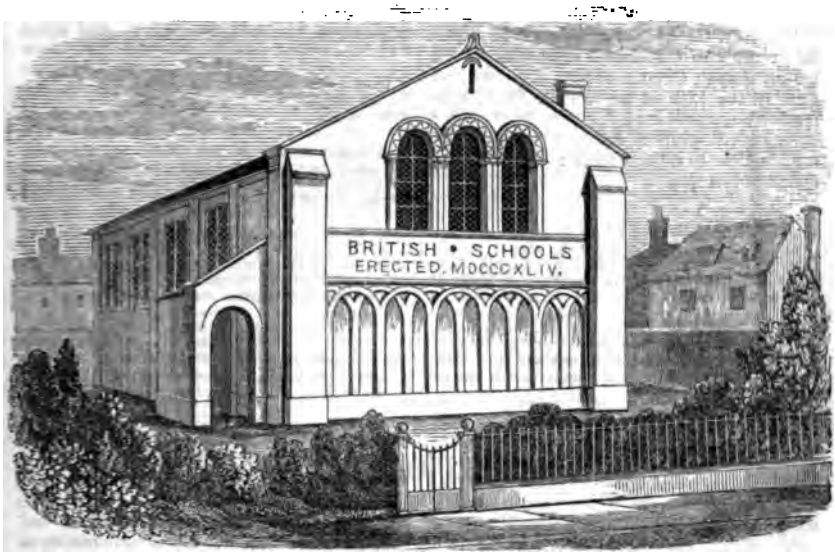
In accordance with the above proposition, Mr. Cross has determined to resign his charge at Thornbury, make Gloucester his place of abode, employ himself in helping small churches, raising new interests where openings appear, promoting, by all means in his power, education of the young upon the liberal principles of the British School Society, and adopting and carrying out such other plans of usefulness as circumstances may suggest, and the claims of the times require. "Mr. Cross does this," adds our correspondent, "without any prospect of remuneration; he makes a generous sacrifice of time, talents, and energies for the promotion of God's cause. Not all can thus act, because not all have the means. But allow me, Mr. Editor, to ask, are there not those who have? Is not the example worthy of imitation? Are there not to be found others willing? And analogous to this is another thought. It sometimes happens that removals of the more wealthy individuals of our congregations take place; would it not be a good thing for them to take into their calculations in anticipating a removal, for retirement, it may be, questions something like the following, as of paramount importance, 'Where am I most needed? Where shall I be most successful in seeking, not my own good, my own pleasure, but the good, the happiness of others? Where most useful in bringing under the influence of truth those now far from God?' If our judgment be formed by facts, seldom do such thoughts seem to have a place in the mind. Are not places to be found adorned with all that is beautiful, attractive, inviting in nature, but their moral aspect presenting ignorance, wretchedness, and woe? Humanity, with tearful eye and bleeding heart, would say, 'Come over and help us.' May we not hope the day is at hand when ministers and members of churches able, will make the required sacrifices, and do the needful work?"

HAWORTH, YORKSHIRE.

A meeting, consisting chiefly of the members of the second baptist church at Hall Green, Haworth, Yorkshire, was held on the 22nd of July, 1844, in the school-room connected with the chapel, to commemorate the twenty-first anniversary of the pastorate of the Rev. M. Saunders over that church. The friends having taken tea together, after singing and prayer several neighbouring ministers and members of the church addressed the meeting; and a resolution was unanimously passed expressive of their attachment and high esteem for his devoted labours and usefulness among them as their pastor, and in the denomination at large, whose welfare he has so long and perseveringly endeavoured to promote. It was also determined to enter into a subscription to provide some substantial testimonial of their sincere regard to him and to Mrs. Saunders for her assiduous and unremitting exertions in the sabbath school. A committee was formed to carry the above intentions into effect.

CHARD.

We are glad to learn that at the first anniversary of the opening of the new baptist chapel in this town, June the 21st, the subscriptions towards the remaining debt on the chapel amounted to upwards of £300.



WALTHAM ABBEY BRITISH SCHOOLS.

The exertions which are being made in different parts of the country by members of our own denomination, as well as others, to supply by voluntary efforts the want of education among the labouring classes afford us great pleasure. In cities, in towns, and in rural districts, schools have recently been established where there were none, and enlarged where efforts had been previously commenced. In this patriotic work our friends at Waltham Abbey have distinguished themselves. Having opened a school in 1840, the usefulness of which has been shown in the experience of four years, they determined this summer to build a school-house containing accommodation for girls as well as boys. The building, which is about forty-five feet in length and about twenty-four in width, is nearly completed. We believe that some pecuniary assistance in the undertaking is needed, and we sincerely hope that it will be received.

LOUGHTON.

In the village of Loughton, in Essex, a school-room has been erected by G. Gould, Esq., and has been opened on the system adopted by the British and Foreign School Society. Rejecting all catechisms and formularies, and using the bible only for the purpose of religious instruction, persons of all denominations are invited to unite in its support and management. On Thursday, July the 25th, about one hundred and twenty persons took tea together in the school-room, after which, the treasurer having taken the chair, Messrs. Mudie, Gull, Simmonds, Pugh, Hargreaves, Jones, and Brawn, addressed a large and respectable audience. The meeting was commenced and concluded with singing and prayer. On the following Monday the school was opened for the admission of scholars, when forty were received, and there was ground to expect an increase when the harvest and gleaning should be over.

PONTYPOOL.

The annual meeting of the Baptist Theological Institution at Pontypool, was held in the English baptist chapel on Wednesday, the 31st of July. The Rev. S. Williams of Nantyglo, having introduced the service, two suitable and impressive discourses were delivered on the occasion; one in Welsh by the Rev. H. Jones of Carmarthen, and the other in English by the Rev. Dr. Murch of London. After dinner many of the friends and supporters of the institution assembled again in the same place, when the secretary's report for the past year was read. Among other things, there was a reference in it to the examination of the students in May last, by the Rev. W. Jones of Cardiff, and the Rev. E. A. Claypole of Ross, which they kindly undertook at the earnest request of the committee. The report which they communicated respecting the result, was highly satisfactory to the meeting. It reflected much credit upon the young men, and upon the conduct of their tutors.

RESIGNATION.

The Rev. George Sayce resigned the pastoral oversight of the church assembling at the baptist chapel, Chester Street, Wrexham, on Sunday the 15th of September, 1844; having been compelled, by declining health, after twenty-seven years of affectionate and useful ministration, to retire from the active engagements of this station.

MARRIAGES.

At the baptist chapel, Stratton, Wilts, by the Rev. R. Breeze, July the 22nd, Mr. HENRY REYNOLDS, Flaxland's Farm, to MARTHA, daughter of Mr. ISLES, Swendon.

At the Poultry Chapel, by the Rev. James Smith of New Park Street, Southwark, on the 13th of August, 1844, Mr. JAMES HALES of Leadenhall Street, to Miss ELIZABETH LUCAS of Old Broad Street.

At the baptist chapel, Soho Street, Liverpool, by the Rev. R. B. Lancaster, August the 14th, Mr. WILLIAM SALISBURY of Everton, to Miss MARY BANCROFT of Liverpool.

At the baptist chapel, Wincanton, by the Rev. George Day, September the 10th, Mr. IRA DAY to Miss CHIPP.

At Union Chapel, Oxford Road, by the Rev. F. Tucker, September the 19th, Mr. ALFRED BRIDGETT, to MARY ANN, eldest daughter of Mr. George CHEETHAM, all of Manchester.

At the baptist chapel, Thrapston, by the Rev. B. C. Young, September the 20th, Mr. WILLIAM RANDALL, jun., of Wigsthorpe, Farmer, to ANNE, youngest daughter of Mr. Edward W. WICKES of Hill House School, Thrapston.

September the 10th, at Claremont Chapel, Pentonville, by the Rev. J. J. Brown, Minister of Islington Green Chapel, Mr. GEORGE CARTER late of Paulton, Somerset, to ELIZA, only daughter of Alexander FLATHER, Esq., of Hastings Street, New Road.

CORRESPONDENCE.

ON MARRIAGE WITH THE SISTER OF A DECEASED WIFE.

To the Editor of the Baptist Magazine.

DEAR SIR,—In the July number of your valuable miscellany, appeared queries on the subject of marriage with the sister of a deceased wife. If you think the following observations worth publishing, they are entirely at your service.

It will scarcely be requisite to say there is no direct prohibition of this marriage in the sacred volume. One passage has been thought strongly to imply that the union was countenanced—I mean Lev. xviii. 18. On this, however, little stress can be laid, as it is very questionable whether it was more than a prohibition of polygamy, the word sister being merely intended to mean a sister in the sense of being a woman.

While, however, there is no direct prohibition of this marriage, it has been argued, and with much seeming force, that the prohibition of the marriage of a brother's widow, Lev. xviii. 16, must be considered as including in it the prohibition of marrying a deceased wife's sister, the relationship being the same. There is very much doubt whether this chapter in Leviticus refers to marriage at all, or whether its reference is not to abominations which were common among the Gentiles, and against which the Jews were most solemnly cautioned.

Leaving, however, these very grave and weighty considerations, it is worthy of remark that from the tendency of the Jews to hold in high estimation the conduct of their great progenitor, Abraham, we should naturally expect that marriage with a woman who in any sense could be called a sister, if the connexion were not pleasing in the sight of God would be forbidden, and the careful reader of the Old Testament will find that, with the exception of the deceased wife's sister, the list of sisters is tolerably complete, see, Lev. xviii. 9, 11, 16; xx. 17; and again, Deut. xxvii. 22. Now the careful and repeated omission of the one woman, who can be called a sister, with whom of all others the matrimonial connexion is likely to be formed, certainly furnishes very powerful presumption that there was no intention to forbid such marriages.

Then, again, be it remarked, the marriage with a brother's widow, so far from being forbidden as immoral, was enjoined, Deut. xxv. 5—10, if the deceased brother left no children; very evidently, therefore, the prohibition, in case there were children, had no reference to the abstract morality of the union, but to the danger of the children's right of inheritance being infringed upon as the inheritance of the two brothers, would in all probability, according to Jewish law, be united to, or interfere one with the other.

Whether, however, this was the precise reason of the prohibition or not, there is enough in the liberty, nay, the injunction, to marry where there were no children, to prove that the union cannot, in the sight of God, be in itself wrong; and therefore to draw from that conditional prohibition a law absolutely forbidding another union, never in any part of scripture directly forbidden, has, to say the least of it, more speciousness than solidity of argument.

Having thus answered the query which relates to scripture, it remains to make a few remarks on the legal question as it exists in England. The statute law on this subject commenced in the reign of Henry VIII.,

and was unquestionably introduced to countenance and legalize the adulterous inclinations of that abandoned monarch.

Thus the act of the 25 Henry VIII., c. 22, the first act of parliament, which declared that a marriage with a deceased wife's sister is contrary to God's law, was passed for the principal purpose of legalizing that monarch's divorce with Catherine of Arragon, his late brother,' Prince Arthur's widow, and of illegitimatizing his daughter by her—the princess Mary.

Within three years from the time when this act of injustice had been agreed to by the legislature, Anne Boleyn, on whose account it was enacted, had perished on the scaffold. On the next day, Henry married the lady Jane Seymour, and in the next month the act 28 Henry VIII., c. 7, was passed; the second and only other act in which the parliament of England has ever declared that marriage with a deceased wife's sister is forbidden by the law of God. This act declares the king's two former marriages to be void, pronounces both Mary and Elizabeth illegitimate, and confirms the succession to his heirs by Jane Seymour.

The only other act in this reign upon the subject in question, was the act of 32 Henry VIII., c. 38. It repeals the former act, sets forth in its preamble, the inconveniences which had arisen by reason of other prohibitions than God's law admitteth, invented by the court of Rome for their lucre, and enacts, "That all persons are lawful to marry that be not prohibited by God's law; and that no reservation or prohibition (God's law excepted) shall trouble or impeach any marriage without the Levitical degrees."

The two former acts are repealed. This last was repealed by Philip and Mary, but being revived by Elizabeth, is still in force, and it would, from this, seem that there is not in existence any act of parliament defining the term, "prohibited degrees."

In the year 1563, a table of degrees, within which persons were prohibited to marry, was prepared, called by the name of "Archbishop Parker's Table of Degrees," published by his authority, and ordered to be placed in our churches. This table, which among others prohibits marriage with a deceased wife's sister, is referred to in the ninety-ninth canon of the English church, passed in the year 1603, which declares, "that all marriages made and contracted within the degrees expressed in this table, shall be adjudged incestuous, and consequently shall be dissolved as void from the beginning."

This then is the canon law of England, but Lord Hardwicke, in the year 1736, in a most elaborate argument in the court of king's bench, decided, "that the canons of 1603, having been made since the reformation, and not having been confirmed by parliament, do not bind the laity in matters merely ecclesiastical. And it has been doubted, even in the ecclesiastical courts, whether these canons are binding on laymen.

These references to law are extracted from a pamphlet well worthy an attentive perusal, entitled, Considerations on the state of the Law regarding marriages with a Deceased Wife's Sister, by H. R. Reynolds, jun., M.A., Barrister at law. Longman and Co., 1840.

Thus stood the matter until 1835, and it was common to have such marriages celebrated. They could be disputed by any interested party in the ecclesiastical court, but unless the suit was commenced during the life of both the parties who had so married, it could not be sustained. It is generally known that the reason of introducing the bill in 1835, was, that a prohibited marriage having taken place in a noble family, and proceedings being threatened, which might have disturbed the property, our legislature determined thus to protect the parties who were in danger of ecclesiastical proceedings, and by a law the consistency of which the framers of it must expound, all such marriages having already taken place were declared firm and good, and all such in future taking place, were pronounced null and void.

In the House of Commons there was an intimation that a bill would be introduced to legalize the marriage with a deceased wife's sister, and with one or two others of the prohibited affinities, but although various petitions have been presented, and some of them numerously signed by clergymen, all alteration has been resisted. Scripture our bishops cannot quote, but they are very eloquent on the law and custom of their church. The misery which a law so unjust and unscriptural inflicts, and the immorality to which it leads, need not be described.

The only portion of your queries which remains unanswered, is that which has reference to what, under such a state of the law, a Christian ought to do. The consideration is a very grave one, and which, on other questions beside this, deserves more attention than it has received. It appears very doubtful to say the least whether a Christian ever has a right to break the laws of his country unless those laws require from him some personal religious acts which he cannot conscientiously perform, and as the marriage contemplated cannot come within this definition, it becomes very questionable whether in England a Christian ought to attempt such a union. Where the expense can be met, and the requisite registers obtained, various States, both on the Continent and in America, present an opening for the legal celebration of such marriages, and by adopting such a plan, a Christian saves himself from the very questionable step of breaking the laws of his country. Whether such a marriage would be held valid in this

country, however, remains to be tried, as the case has never yet come into any of our courts, and legal advisers are divided in their opinions on the question.

I remain, yours truly,

E.

ON THE LORD'S SUPPER.

To the Editor of the Baptist Magazine.

My dear Sir,—It will, I doubt not, be freely conceded by many of your intelligent readers, that the present is distinguished above any former period of the church, for a spirit of searching inquiry; and that religious usages, however venerable for their age, and sacred for the undisputed prevalence which they have obtained, will have their claims to our regard closely examined, and if found inconsistent with the scriptures of truth, will be thrown aside without further ceremony, as so much ecclesiastical lumber for which we have no further use.

Permit me, Mr. Editor, through the medium of your valuable pages, to call the attention of the members of our churches, who, from indisposition and other causes, are occasionally deprived of the presence and stated labours of their respective pastors, to the following important questions, viz., Is ordination to the pastoral office a *qualification* to dispense the Lord's supper? or would it be disorderly in a church to "do this in remembrance of" their crucified Lord, in the absence of a minister, whether ordained or not?

Having known a church of long standing bring the pastor of another church, fifty miles distant, for the express purpose of administering the Lord's supper, while, at the same time, they had a student occupying their pulpit with efficiency and acceptance, I am led to infer that a superstitious idea of the ceremony of ordination, of too close affinity to the dogma of "apostolical succession," must exist in the minds of some, highly discreditable to us as "protestant dissenters." Is it not, I would ask, high time for us to free ourselves from practices so questionable as these?

In conclusion, allow me, in deference to the opinion of your numerous correspondents, to suggest the following plan, which I humbly think might be adopted by a church when destitute of its pastor:—Let the members meet and appoint some experienced and spiritually-minded brother, say a senior deacon (but not because he is a deacon), to officiate till the pastor's return;—such a procedure would, I think, secure a regular attendance upon the ordinance, and at once maintain the harmonious peace and independence of the church.

If you can find room for the above in an early number of your magazine, of which I have long been a reader, and whose circulation I have endeavoured to extend,

You will oblige,

Yours respectfully,

Newcastle-upon-Tyne. R. Craggs.

ON THE ORDINATION OF MINISTERS.

To the Editor of the Baptist Magazine.

Sir,—Will you, or any of your correspondents, answer the following queries in your magazine, it will oblige a reader of it?

1. Is there any scriptural authority for the ordination of ministers as usually practised among dissenters? Or, 2. Is the call of a church to a minister, with his acceptance of it, sufficient to constitute him pastor of that church?

Yours, &c.,

H.

EDITORIAL POSTSCRIPT.

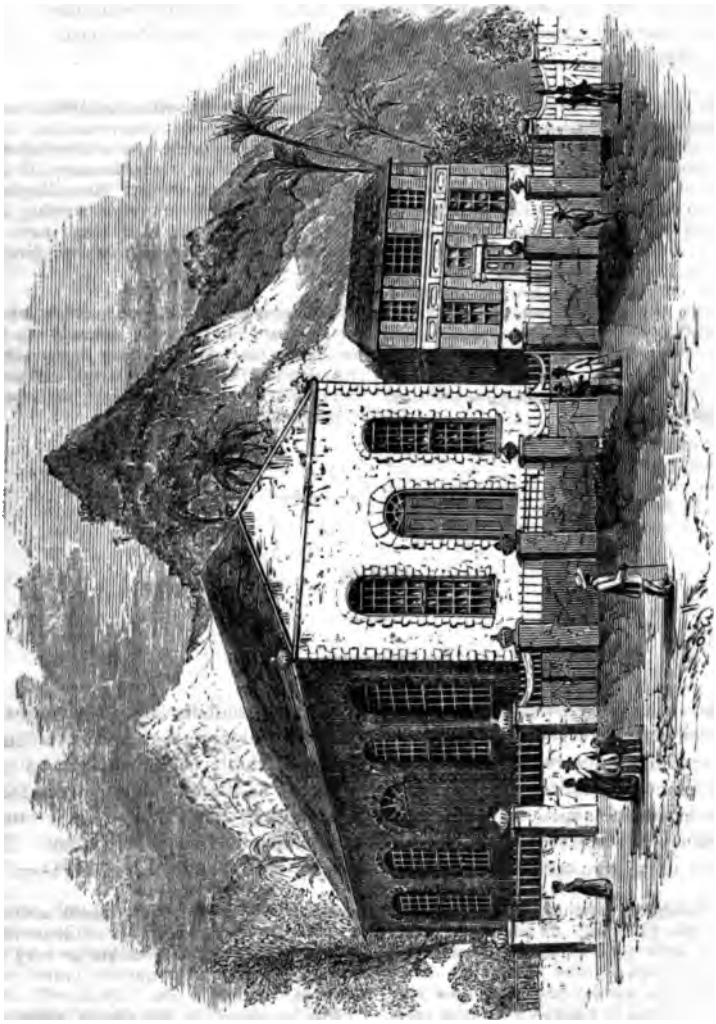
It is not likely that any of our readers will overlook the article in our present number on the Writings of the Early English Baptists; but we may perhaps be permitted to say that it deserves attentive perusal, not only on account of its intrinsic worth, but also because of its bearings on the projected re-publication society. With the author of that paper the proposal originated; he is now acting as the Secretary of the Provisional Committee; and any suggestions respecting the design, especially such as may assist in determining the propriety of the undertaking, he will thankfully receive at Avening House, near Strood, Gloucestershire. The gentlemen appointed to ascertain the practicability of forming such a society and to prepare a plan of its constitution, to be laid before a meeting held in connexion with the next quarterly meeting of the Baptist Missionary Committee, were Dr. Steane, Dr. Murch, Dr. Davies, Rev. W. Groser, and Mr. Jones. It is thought that by an annual subscription of one pound, securing to each subscriber a return of four octavo volumes, the object may be effected in the course of a few years.

The Treasurer of the Bible Translation Society, J. H. Allen, Esq., being about to remove to Hastings, with a view to the improvement of the health of a part of his family, requests us to say that he begs that, for the present, all communications relating to the Society be addressed to the Secretary, the Rev. Dr. Steane, Camberwell.

Mr. and Mrs. Horne, respected members of the church in Church Street, Blackfriars, who have emigrated to Canada, in the hope of promoting the best interests of some of its inhabitants, arrived safely at Montreal on the fourth of August.

The handsome chapel recently erected at Greenwich by the Rev. Joshua Russell and his friends was opened for divine worship on the 4th of September. In our next we hope to give, with an account of the opening services, a view of its external appearance.

THE MISSIONARY HERALD.



BAPTIST MISSION PREMISES, PORT MARIA, JAMAICA.

PORT MARIA, JAMAICA.

The Baptist Chapel at Port Maria, a view of which is given on the preceding page, was opened for divine worship in September, 1842. Its site is deemed the most eligible in the town: and the structure, which is of English bricks, is seventy-five feet in length by forty-five in width, and of sufficient height to allow at a future time the erection of galleries. The cost was about four thousand pounds, nearly three thousand of which have been paid. There is service in it every Lord's day, and we are happy to learn that it is habitually well filled. The following pleasing account has been recently received from the pastor of the church, Mr. Day:—

Since writing you last we have had a most interesting service at Mount Angus. On the 26th of May brother Hands and myself baptized seventy-two persons in the Rio Sambu, which runs around the foot of the mount on which the chapel is built. The weather had for several days been so exceedingly rainy as to render it almost impossible to move from the house, but notwithstanding this inconvenience the friends of this infant church turned out, and cut an entirely new road from the chapel to the river-side, for the candidates to walk down, as well as for a future road to and from the chapel. This road was much needed, and it was done with good will and in a short time.

We were favoured with a delightful cloudy morning. We were not inconvenienced either by the rain falling or the sun shining, during the administration of the ordinance; all was order, peace, and solemnity. The subsequent services of the day were very interesting, and I hope that from the seed then sown an abundant harvest may arise to the glory of God.

Our congregations keep up, and we are on the increase; but a great sensation is felt throughout the island on the sugar duties. The ministerial measure, if carried, will work the ruin of thousands in Jamaica; at least so it appears to us at present.

ASIA.

CALCUTTA.

In the midst of prevailing disease, by which great numbers both of Europeans and of natives have been swept away, our missionary brethren and sisters have been mercifully preserved. Mr. Evans, having found his health unequal to the duties connected with his pastorate at Lal Bazar, in addition to those arising from the Benevolent Institution, has resigned the former; but though he is much debilitated we hope that partial relaxation may suffice to restore his vigour. The following items are taken from a letter written by Mr. Thomas, July 13th:—

The intelligence from the country stations is on the whole pleasing. At some, the brethren have been tried either by the unsteady conduct of some of their people, or by the persecutions to which they have been subjected. Additions by baptism have been made to two or three of the churches, and at others there appears a hopeful process going on among the people.

The chapel recently erected at Dhaka was opened in the course of last month, and the accounts given by our brethren of the services which were held on the occasion are very interesting. Unless appearances prove very fallacious, I think a rich harvest will after a while be reaped in that district, when the effect of the extensive distribution of the scriptures in that part of the country will become apparent.

At Chittagong great sickness has prevailed,

and of three children of brother Fink who were ill at the same time, two have fallen victims. The sickness in his family has been, by the doctor and other persons, attributed in a great measure to the locality of his residence. Several friends interfered, and urged, in fact almost compelled, him to quit it, and take another.

The Calcutta Missionary Herald mentions exertions recently made for the establishment of additional vernacular schools.

It is now some time since two vernacular schools were established at Khidderpore and Cooley Bazar, by the Lál Bazar Church, several of whose members reside in that neighbourhood. The Bengali language is the medium of instruction in the former, and the Hindi in the latter. We have lately been favoured with a brief report of both schools, which shows that a very promising commencement has been made. They contain, in all, nearly 100 boys, many of whom daily read the scriptures, and are taught, in the catechisms, those doctrines of Christianity which are essential to salvation.

The school at Allipore was established by the individual efforts of a member of the Lál Bazar Church residing there. The names of boys on the register amount to 209, mostly children of the peasantry. The actual attendance, of course, is much less.

Mr. Denham and his family have reached the Bay of Bengal in safety. A letter written by him off Cape Palmyras, July 12th, and transmitted thence in haste, contains the following passage:—

We have suffered little from sea-sickness, and on the whole Mrs. Denham and Miss Packer, together with the dear children, have proved tolerably good travellers. The voyage nevertheless has had its dangers; we have passed some sleepless nights while "The Arab" was a speck on the world of waters, and apparently a sport to the waves; but from every danger "God delivered us." We trust that the Father of mercies has been with you and the beloved brethren at home composing the committee. Please to present our Christian remembrance: our earnest and affectionate prayers are for you and for them. We feel ourselves more than ever necessitous and weak, but his grace is sufficient. My feelings I cannot describe. The sands which skirt the bay are in sight, and the land of our voluntary exile is shortly to succeed. Past recollections rush upon me, but no regret is mingled with them. Our exile is for "Jesus' sake." May the brethren never regret having sent me! May my humble efforts in the cause of missions in India meet with the sanction of the Redeemer, and his brethren there smile favourably upon us.

JESSORE.

Respecting the persecution of the native believers referred to in our last, Mr. Parry writes thus, June 11th:—

I am sorry to say, that the cases of the poor native Christians have not as yet been decided. The magistrate ordered the Jamádár of the Nyabad Tháná to investigate the facts, and to send in a report upon them. This police officer paid particular attention to the statement of the Tálukdár's witnesses, who being his ráyats, deposed in favour of their landlord. The magistrate, on receiving the Jamádár's report, very properly passed the following order:—"If the complainants are dissatisfied with the Jamádár's inquiry, they are at liberty to petition the magistrate for a re-examination of their cases." They did so, and thus witnesses have been summoned. I am glad to find that the statement made to the Jamádár, by the Tálukdár and his ráyats, regarding the cattle and rice belonging to the poor native Christians having been sold by the collector's amín for arrears of rent, proves to be utterly unfounded. Their property was never attached, nor did the amín

ever issue a notice and sell their property. This statement, however, tends to prove that the poor people have been deprived of their goods.

Four poor converts were kept in custody for upwards of a month; their legs were fastened with ropes, and they were subjected to hard labour, without being allowed to rest on the sabbath; they were supplied only with only one full meal a day, and at night were locked up in a little pakka building, which was used as a privy before. The poor sufferers begged of the Tálukdár in question, to allow them one night to sleep in an open place, as they were nearly suffocated with the heat of the little room in which they were confined. He assented to their request, and providentally the Chaukidár, who was desired to watch them at night, fell asleep, and the innocent prisoners managed to make their escape. They took a very circuitous route to return to their Christian friends. Though the distance from Napárá to Kadamdi, a Christian village, is not more than six or eight miles, the poor people wandered about for a day and a half, and frequently concealed themselves in bushes when they felt alarmed in observing any person whom they suspected to be in search of them. When they arrived here and related to me the sufferings they had endured, I was deeply affected, and observing the marks on their persons, occasioned by their arms being very tightly bound with ropes, and their being severely beaten with sticks on their backs, I immediately took them over to the civil assistant surgeon of the station, a very humane and kind man, who having examined the marks in question, was of opinion that they were occasioned by the means above alluded to, and very kindly gave me a certificate to that effect, which I forwarded with the petitions of the sufferers to the magistrate. An order was passed by him on the petitions of the complainants, that a Parwanah be sent to the Dárogah of Nyabad Thánd to inquire into the merits of their cases. I hope this police officer will do justice, as it is likely he is desirous of having a good name in consequence of having been promoted lately to a Dárogahship of the first grade.

I have given you a plain statement of facts as I received them from the poor Christians, and I have no reason to doubt the truth and accuracy of the above statement. In conclusion I have only to observe, that these converts have firmly confessed the Lord Jesus Christ under all their sufferings. Had they recanted and embraced again their former religion, which was Muhammadanism, they might easily have escaped persecution. I bless the Lord's name for his mercy and grace bestowed on these poor Christian professors, who are I believe weaker than babes. Behold in the present case the efficacy of divine grace, the weakest are made strong, and the fearful bold and courageous. May grace abound towards these dear people, so that they may henceforth live entirely to the glory of God!

CEYLON.

Mr. Dawson, in a letter dated Colombo, July 22nd, gives additional particulars relating to the death of Mr. Daniel, with a general view of the prospects of the mission in that island.

My hastily-written communication of last month conveyed to you the melancholy intelligence of the death of our deservedly esteemed brother Daniel. I will now add a few particulars connected with the painful event. His short illness of a week was marked by the most patient submission to the divine will, and the most devotional frame of mind. His faith was firm—his hope strong, and, what deeply affected all around him, his ejaculatory prayers were often uttered in Singhalese. In this language he had aroused the conscience of many a dark idolater, had welcomed converts to the baptismal flood, had led the devotions of many a little company of converted heathen, had communed with them at the supper of the Lord, and, when "ready to depart," in the same language he committed his soul into the hands of his Redeemer. He was in the full possession of his faculties till noon on Saturday, the 1st of June. His mind then began to wander, but he exhibited in a pleasing manner "the ruling passion strong in death." He was preaching to the last—dividing and sub-dividing sermons, and then appealing to his imaginary audience on the supreme importance of preparing for another world. Thus was he engaged, except at short intervals of sleep, until 8 o'clock on Sunday morning, when his work was done, and his spirit entered into rest.

The students have removed from Grand Pass, and are living with us. They are six in number; appear serious young men, behave very respectfully, and seem to have profited much under the instruction of their late beloved tutor. The academy was re-opened on the fourth of this month. I give lectures on theology four days in the week, and on science one. Of these the students take large notes,

and are afterwards examined on the subjects lectured upon. Their thirst for knowledge is great, and their attainments creditable. Mornings are devoted to theology, afternoons to history, natural philosophy, geography, grammar, arithmetic, algebra, &c. I wish to impress it upon the mind of the committee that this institution is of incalculable importance to the mission. It deserves much more attention and talent bestowed upon it than I can give, and, with our three weekly English preaching services, would afford full employment for one European missionary. I hesitate not to say, that if due regard be paid to these objects by a missionary, with keeping the accounts of the mission, no time whatever will be left him either for studying the native language or for visiting the village stations. It is therefore indispensable that the Colombo station be supplied with two European missionaries. The same may be said of Kandy, where a due attention to the printing office, including the preparation of works for the press, &c., is incompatible with a systematic visitation of the village stations, the study of Singhalese, and preparation for English preaching. Oh, that the committee could afford to send us out three or four missionaries at once! The responsibility and duties of a single missionary here are overwhelming, and present the temptation of working beyond his strength too strongly to be resisted. To this temptation Mr. Daniel fell a prey, though his constitution was one of a thousand. If, therefore, the lives of missionaries are to be preserved (without the interposition of a miracle), the duties of two or three must not be suffered to remain on one. Every missionary who deserves the name, wishes to spend and be spent in proclaiming the gospel to the heathen; but, in proportion as he loves their souls, will he desire his life to be prolonged to continue his work among them. When faint and languid, and warned by the hand of sickness of his liability to death, he trembles not on his own account; he may have a desire to depart—but he weeps for those from whom he has the prospect of being soon removed. I write from experience, for I am myself far from well, and find my constitution gradually sinking under the influence of the climate and accumulated duties. "Arise, O Lord! plead thine own cause."

Mr. and Mrs. Davies, for whose arrival we are now anxiously looking, must be detained at Colombo for a few months, i. e., until further help be sent from England to enable them to follow out the intention of the committee by proceeding up to Kandy. Dear Mrs. Birt is gone to Kandy to continue the school, to which her whole heart seems devoted. I hear she has a good number of scholars, and has commenced a bible class. Her health is in a very unsettled state.

SUMATRA.

The writer of the following letter, Mr. Nathaniel Ward, a nephew of the late Mr. Ward of Serampore, and like him originally a printer, was sent with a printing press to Sumatra by the brethren at Serampore, in the year 1818. No communication had been received from him for several years till the following letter came to hand, which will be found interesting. It is dated Pedang, Feb. 15, 1844.

Your favour of July, 1843, reached me a few days ago, in a moment of deep distress for the death of an only brother, just removed. All communication with friends at home has been so long interrupted, that I have often felt myself an outcast from civilized life, doomed to close my days in solitude amongst barbarians, without the power to benefit either them or myself. Such have been my impressions under the dispensation with which I have just been visited. Your letter, therefore, was very acceptable, and I rejoice that it affords opportunity of renewing an intercourse by which, as you observe, we may all be gainers.

You are aware, perhaps, that when it was deemed advisable to withdraw the Sumatran mission, I remained for the purpose of pursuing the language, and securing an intelligible version of the scriptures, supporting myself by means of agriculture. I thought such occupation, by placing me in daily intercourse with the natives, and in the constant use of their language, would be one of the best means of preparation for the work before me, while such pursuits, where Europeans had never been thus engaged, would be a further means of good to the country. All these objects have, I trust, been in some measure realized, though not to the extent of my wishes. I have secured a copious dictionary of the language, chiefly of native composition, under my superintendence, which will be highly valuable for missionary purposes; and I have at command, I believe, ample means for an intelligible version of the scriptures. I have a version of the New Testament completed, but requiring revision; and I have made repeated trials of portions of

both the Old and New Testament, from which I am satisfied means are at command for a version which shall be universally understood. The dictionary contains, perhaps, 50,000 words, including derivatives, in actual use; and the use of every word being illustrated by examples of native origin, as well as being explained by synonymes and otherwise, it will afford advantages which have never existed before for the work of translation. Having made a trip to Java some time ago, Mr. Medhurst was good enough to print for me a version of Genesis on trial, the whole of which, almost, I had to translate there, and leave to be printed after my departure, without the advantage of that thorough revision which is always most effectually given at press. This I am now trying among the natives. I left with Mr. Medhurst, also, a Life of Christ in the Roman character, comprising a harmony of the four gospels, and embracing the whole history, which I think will be pretty generally understood. He has taken it to China, intending, I suppose, to print it there.

In the various objects which have thus for so long a period engaged a share of my attention, I have expended perhaps four or five thousand guilders, and the agricultural speculations in which I have been concerned having proved altogether unprofitable, I am now reduced to the necessity of withholding every further expenditure for such objects, even a personal subsistence being a matter of uncertainty unless I remove from Pedang, and enter upon some new pursuit elsewhere.

I am sorry I can offer no prospect of an opening door for missions in Sumatra yet. The Dutch government have extended their authority to almost every part of the island, and they are not friendly to any means of enlightening the people; on the contrary, I believe their policy is to discourage every attempt at Christianizing them, as involving consequences inimical to their interests. The native Christians of Netherland's India are mostly nominal, are regarded as very low in moral character, and assuming a privilege by which they consider themselves exempt from manual labour, they become indolent and unprofitable subjects. There is also a great want of vital Christianity amongst the rulers themselves, and this leading them perhaps to ascribe the defects of the native Christians to their religion instead of to the absence of it, personal prejudices are formed against them, and the policy of government to retain the people in their actual condition is strengthened by the influence of individual feeling in those who come successively into administration.

Nor do I see any probability of change in this state of things till either the voice of truth is heard in Holland, or the chiefs of government themselves become subjects of vital religion. Sumatra and Java, and every other part of Netherland's India, except Borneo, are closed against all foreign missions by positive enactments, and for Borneo, they are under restrictions which must render them nugatory. The only manner, in fact, in which the natives of these extensive countries can become acquainted with the word of truth is through the medium of the press, by means of compositions which for their style and character shall be at once intelligible to the ignorant and above the contempt of those who esteem themselves learned. This I regard as to a great extent still a desideratum, and were I to devote my undivided attention to it, I have no doubt I could do something effectual towards meeting it; but the fact is I am without means, either personal or pecuniary; my time and attention being too much occupied with private business, and having no longer an income which can be devoted to native assistance as hitherto.

In my agricultural speculations I have been encouraged and assisted by government, and have received a grant of land as a security for the funds employed; but from various causes they have proved unprofitable, and must be abandoned with loss. The principal reason has been the want of labour, and its expense; and this difficulty is increasing. Sumatra affords an instance of a population without labourers; their wants being few, the country thinly peopled, and the treasures of nature at every one's command, enables them to subsist almost without an effort; and labour for wages, according to their customs, is a thing unknown: indeed, there is not a word in the language for wages, except one borrowed from the Dutch. The introduction of European influence amongst them has somewhat altered their position; calls have been made on their time for making roads through the country, and for other objects of public utility. This has interfered with the regularity requisite in planting rice; the crops have failed, food has become scarce, disease has spread, and a good deal of distress is the consequence; but labour for hire is considered so disgraceful that not a man will offer himself unless he remove to a part of the country where he is a perfect stranger.

With a view to the improvement of Sumatra in agriculture, and to see how far my labours in the language might be rendered useful in Java, I made a tour some time ago over a great part of the latter island. I found the Malayan language in use there essentially the same as in Sumatra; spoken in its purity by native Malays, but less so by foreigners of every description. The distinction of high and low Malay appears to have had its origin in the Dutch version of the scriptures, which being remarkable for its literality, is deficient in idiom, and consequently often unintelligible. The portions thus rendered unintelligible are said by the ignorant, from respect to the book itself perhaps, to be in high Malay; and an idea has gone abroad that high and low Ma-

lay exist as distinct dialects. The Dutch ministers, some of whom I heard preach, and who use to a great extent the language of that version, are said to preach in high Malay, and it is a sufficient apology for being unintelligible, nay, it is a positive merit with some, that both the bible and the preachers are high Malay. The prevalence of this error is much to be lamented, as a source of ignorance and apathy in many who might otherwise become subjects of the active influence of divine truth; but I believe no wish is entertained by the Dutch authorities for a change, and any attempt to remedy the evil would be discountenanced.

The population of Java appeared to me in a high state of temporal prosperity; but this is all that can be said, for with the increase of wealth, moral depravity finds means of advancement. The government agricultural system has the effect of rendering the people more industrious and wealthy, but affords them means of gratifying their propensities to gambling and opium, with a long train of vicious consequences. Their moral welfare is not an object of the slightest consideration. Missions there are not to be thought of as long as the present system endures, and, as it appears to answer its object of profit to government, it will doubtless be extended as far as possible to every part of Netherland's India. As I have said before, all that can be done at present must be through the medium of the press; and what is thus produced should be of a character and quality to make its way without the aid of collateral support from the permanent establishment of missions. This I conceive is all that can be done for the religious or moral welfare of the natives of Netherland's India; and if the Society think it an object of sufficient importance under all circumstances, let them empower me to act, and place me in command of funds to such extent as they may think proper, and I will do my best to render useful the knowledge and experience time and circumstances have given me. At all events, send me a general power of attorney to act as the Society's agent in all questions and transactions with government. Unless I have something of this kind to show, as I am known not to be supported by the Society, I am considered as a private individual, and treated accordingly. The dictionary I have mentioned I consider the Society's, and as I have not the means of publishing it myself, it will depend on them what is to be done with it.

Your packet, via Bengal, has not come to hand, and will probably be long ere it does, for means of communication with that quarter seldom occur. Your best way will be to send, via Batavia, to the care of Messrs. Anderson, sen., and Co., of that place, who will forward to my address. Mr. W. Anderson, the head of the firm, I hear is a baptist, and resides in London, and I have no doubt would duly inform you of opportunities.

I have seen some notice of the West India missions, and should be glad to be made particularly acquainted with them; as also with the mission to Africa, a mere report of which has reached me. They both appear objects of great interest, as opening an effectual door into that vast region, which otherwise appeared so entirely closed against every effort.

AFRICA.

BIMBIA.

In a letter from Clarence, dated June 12th, Mr. Clarke gives an account of a visit he had recently paid to this part of the African continent.

I shall now proceed to give you some account of my journey to Bimbia, and its results. Delightful letters reached us from brother Merrick, and I determined to pay him a visit as early as possible.

On Friday, May 31st, at four o'clock, P.M., I sailed with three carpenters, taking with us the frame-house given by my dear people in Jamaica. Brother Fuller and son, brother Christian and servant, and Lendeert Byl, also accompanied us. I had been threatened with fever for some days, but on the day of embarkation felt tolerably well. It was a lovely evening, and we soon got past Point William, and left far behind us the harbour and town of Clarence. As night came on the moon shone gloriously upon the waters, and the mighty mountains of Fernando Po and Cameroons were distinctly seen. In eight hours we anchored at Mbunjisia Point, outside of the harbour at Bimbia, close by the spot of land since purchased by us from King

William. Could I fail to contrast my present voyage with my last from this place? The surf beat against the very rocks which three years ago nearly proved fatal to our fragile bark. That night of suffering, of danger, of mercy, and of enjoyment, was before me in all its details; and all the wonderful way in which I have since been led. I gave thanks in secret to my God; and sought his aid to enable me to perform the duties, and meet the dangers which may yet be before me in my course. My mind was very anxious respecting my beloved brethren. I was within a mile of Mokuku Batunggu, King William's town, but knew not whether they were sick or well, in favour or under frowns, alive or dead. As there was no hope of our crossing the bar until daybreak, I lay down upon the hard deck, and slept until Christian awoke me to say that the rain fell heavily. After a time the rain ceased, and morning came in all its grandeur. The island, the harbour, the town of Mbamba, and the luxuriant vegetation of many hills, were before us. Early we were descried from Hamby's town, and young Hamby was soon upon the deck of our vessel. He informed me that the Batu-lubo were well, and both with King William, teaching people "to savy book;" but Motu-lubo had done wrong in giving clothes to people in King William's town, and not to people in all the towns around. I quieted him by saying Mr. Merrick had given all the clothes he took with him from Fernando Po, to the people who came to school, and that I had brought many more, so that those in his town might obtain clothing if they assisted us in some work, or gave a trifle in plantains, or the like, for them. With this he seemed satisfied, and went next to tell us of a serious war-palaver in which he was a principal. The war had begun on the previous evening, and many stones had been thrown, and a loud noise made by the people in all the canoes engaged. I did not hear that any had been wounded. War caps were upon the heads of most who approached us with their canoes; but the people are too anxious to sell their oil to allow a dispute about fishing-ground territory on a mud bank at present to divert them.

As we approached slowly, towed over the bar by the people in our long-boat, brother Merrick was seen on the beach, and was in a few minutes in a canoe on his way to the "Harriet." He looked exceedingly well, and informed me he had not had a single day's sickness at Bimbia. He thought the locality cooler, and more healthy than Fernando Po; and gave the most gratifying account of his labours and prospects. On reaching the place of anchorage, we went to our island, on which King William usually resides. We saw his majesty first, seated on a stone by the seaside, sounding forth, from his stentorian lungs, orders to people in canoes at a great distance from him. On our nearing the landing he ascended the hill, and sat him down under a shady fig-tree. He received us graciously; chairs were ordered for us, and we sat down by him for a short period. It was about nine o'clock, A. M., and although King William, or Mangga, is not reputed a drunkard, yet his tumbler, half full of brandy, stood before him. He was at first a little taciturn and reserved, but very civil, and granted readily all the favours we asked at his hands. Before we parted we had a slight manifestation of confidence and affection, in his looks, and in the manner in which he shook us by the hand. Brother Fuller was with us at this interview, and was received very favourably. Brother Merrick, and his interpreter, went off to procure the king's large canoe, but the king's people loved idleness too much to be roused by any thing short of the growl of the king himself. The canoes of Hamby, Nako, and John King, were immediately at our service; and as soon as I gave "book," i. e., a note promising payment, they cheerfully took all to shore. John King's canoe was immensely large, seventy feet long, five feet wide, and four feet deep; capable of carrying over to Fernando Po six oxen, fifty goats, thirty paddle-boys, &c., and various bowls and other articles. All were glad of clothing in payment. Thus we got important work done, worth £5 at least, and clothed fifty of the naked sons of Africa. One only found fault that his garment had no sleeves, and he was "big man, him be no boy." I quietly gave him another that pleased him, and we parted good friends. John King's people carried most of our boxes from the beach to the house in which brethren Merrick and Duckett reside, and came to complain that though his people had done more work, they had got no more pay than Nako and Hamby's people, who had not assisted in carrying the things up the hill. Mr. Merrick admitting all the things he said to be true, he exultingly said, "Dere now, you must FALL before me dis time." Mr. Merrick stated the value of his labour, and the double pay he had got in receiving a garment for each man; and impressed upon him the truth, that we had a right to do what we thought good with the clothing; and that as he was well paid, he should rejoice that we paid his brethren better than we had paid him, and should not think we did wrong in thus doing good to his countrymen. He submitted to this sort of reasoning, though new, and contrary to his ideas of justice.

The house given to brethren Merrick and Duckett, for present use, was constructed by Portuguese slave-traders, and was occupied by King William previous to his purchasing a frame building at Fernando Po. It has two rooms and a hall, and a narrow piazza all round. Below is a clay floor, where Kwan, one of the king's relatives, who fell in battle with the people of the Amboises, is buried. At the head and the feet of the grave are jugs

sunk, with holes in the bottoms, to receive drink for the benefit of the departed head man. The sides of the house, and the flooring, are in bad order, and the posts allow the house to vibrate, at every step you take, in a way which makes you fear a tornado would lay it level with the ground. In one of the rooms lie 113 shackles, plainly showing that only a short time ago this house was used for another purpose than that of instructing the young.

I laid down to rest at night on the sofa where slave captains have often slept, remembering that one of these marred our success when we, in 1841, visited this place.

WEST INDIES.

BAHAMAS.

A letter from Mr. Capern, dated Nassau, August 10th, informs us that the trial of the coloured baptist teacher at Exuma, Cleghorn Fowler, had taken place, and that after the examination of twenty-six witnesses, at the close of the third day he was acquitted. He and three of his friends were placed at the bar, to answer a charge consisting of ten counts, alleging, among other things, that they had prevented the celebration of the service of God according to the rites and ceremonies of the church of England: the place where it was attempted to perform these rites and ceremonies being the baptist chapel, and the time, one Lord's day morning when the baptist congregation had met to worship as usual. The jury returned a verdict of Not Guilty; but the expenses incurred on the behalf of the defendants have been upwards of 300 dollars, or £60 sterling. The mail being about to leave two days sooner than was expected, Mr. Capern's letter is short; but further particulars are promised.

CANADA.

MONTREAL.

The following extract of a letter from Mr. Cramp, to Joseph Gurney, Esq., will be perused by many of our friends with great satisfaction.

During the vacation I had to supply Mr. Girdwood's pulpit. The care of the "Register" devolved upon me at the same time, besides which the unpacking of my goods, furnishing my house, and arrangement of my library, called for much bodily exertion, and every moment of time was fully occupied. In addition, as you have heard, was the distressing affliction of my second son, whose death occurred six weeks after our arrival. Blessed be God for the cheering conviction of his safety!

Our session commenced three weeks ago. On Monday evening, the 5th instant, we held a meeting in the library, chiefly to implore the divine blessing on our engagements, as also to give me an opportunity of addressing the friends of the college and the students. Next morning the business of the session began. Mr. Bosworth takes the classical and

mathematical departments. It is my duty to give instructions in theology, logic, and moral philosophy. I go to the college at nine in the morning, and remain till noon, or a little after. I return at four, for an hour's exercise in logic or moral philosophy.

On the mornings of Monday, Wednesday, and Friday, the senior class read Greek to me: we have commenced the apostolic fathers. After that, scriptural theology is studied. We have gone through some preliminary inquiries, and commenced the epistle to the Romans, which is my text-book. The plan is, to ascertain the doctrines composing the Christian system, as stated in that epistle, comparing the statements therein given with those contained in other portions of the word of God. The subject for the day is announced beforehand, and each student is expected to come prepared with scripture proofs, properly arranged. In this way we shall get a body of divinity, from the scriptures only, my wish being to establish truth before I touch controversy or human systems. Such controversial theology as it will be desirable to study will be brought under notice, together with pastoral duties, next session. No reference is made to any theological works till the subject in question has been first studied scripturally. On Tuesdays and Thursdays we read Latin, and then study ecclesiastical history. We are now engaged in an inquiry into the constitution and government of the Christian church, and shall then take a careful review of the history of the first five centuries, and a more rapid glance of the remainder.

On Wednesday afternoons all the students meet in the library, and a question is discussed. It is always some subject connected with practical religion. The junior student speaks first, and the rest follow in succession, closing with Mr. Bosworth and myself. We find this a useful exercise.

Saturday is devoted to sermons. A text is given out on the previous Saturday, on which every student writes a skeleton. When all are assembled, I call upon one to read his skeleton, after which all have the opportunity of making remarks on it, in the same order as on Wednesday. Then a long sermon is read, written by each student in turn, and subjected to similar criticism. At the close, the remaining skeletons are brought, and privately examined by Mr. Bosworth and myself. Such are our plans.

The necessities of the province are so pressing, and the number of destitute churches so great, that the committee have authorized us to arrange a short course of study, chiefly theological, for the benefit of those young men who have already begun to preach, but in whose case the usual classical training is either unnecessary or inexpedient.

I am afraid to speak of our library. We want books in every department. It is my intention to transmit to England, shortly, a list of books, in the hope that kind friends in different parts of the country will send us some from their abundant stores.

We have just formed a French Canadian church in Milton Township, upwards of forty miles from Montreal. The parties had been in connexion with the Grande Ligne Mission, but had long wished for a baptist church, which the Grande Ligne authorities would not consent to. They applied to us. Close investigation followed, and the result is as above stated. A colporteur is engaged, and other efforts will follow. This is a new and important opening.

THE INDIANS.

From Tuscarora village, near Brantford, Mr. Landon writes as follows:—

I have just learned that the Rev. Mr. Nellis, one of the New England Company's missionaries here, has just set off for England, and that he is the bearer of a letter from the chiefs of the Six Nations to her Majesty. One of our friends, an intelligent chief, was present at the meeting when this letter was adopted and signed. He tells me that among other things, it contains in substance as follows:—That under her majesty's protection, and through her bounty, the Indians are very happy and prosperous; that they have listened to the instructions of their ministers, and profited by them; so that they are no longer savage pagans, but civilized Christians; that by means of the schools established by the New England Company their children are receiving a suitable education; that sectaries have come in among them to divide and scatter them, and her Majesty is implored to discountenance the sectaries, and secure to them the ministers by whom they have been so much profited.

Should such statements be made public, you will desire to know the truth. With regard to the correctness of the following statements, in general, I invite all manner of fair investigation. In the first place, then, the Indians are far from being either prosperous or happy. Perhaps at no time in their former history have they been less happy than now. Discontent, uneasiness, and fear make

up a part of the daily sensations of every adult among them. This the following brief statements will explain.

For many years the whites have been encroaching upon their settlements, possessing themselves of choice lots here and there; some by fraud, some by force, &c. When they cried to the government for protection and redress, they were told that they had too much land, more than they could occupy, and that while so large a body of rich and fertile land was lying unoccupied in the heart of the country, it would be impossible for the government to prevent squatters from forming settlements. They were, therefore, advised to surrender the whole tract (above 200,000) to government, which they finally consented to do, on the condition that a suitable portion should be reserved for their sole use. They were promised that such a reservation should be made, and that they should be faithfully protected in the enjoyment of it, free from the intrusion of all other persons. Some three years have now elapsed since these arrangements were concluded, and nothing has been done by government in their favour. No reservation has been set apart for them; no measures adopted for their protection. All is uncertainty and confusion. Industry and enterprise are at a perfect stand. You can scarcely persuade one of them to clear a plat or fence a field, because he has no certainty that he shall reap the fruit of his labour. Meanwhile, when it was known that the land had been surrendered to the crown, a prodigious number of squatters hurried to form settlements in every quarter, supposing that it would soon be offered for sale, and, as in the case of other crown lands, that actual settlers would enjoy the refusal of purchase. The Indians have observed all this. They see that government has taken no measures to prevent it, and hence their uneasiness and discontent.

But there is still another cause of complaint. The government has given licenses to such as have applied, to cut timber on the Indian land. In consequence, vast quantities of the most choice pine and oak have been taken away; and still great numbers of men are employed in that work. When they remonstrate with those lumber-men, perhaps, upon their approaching their cottages, or entering their very enclosures, or cutting choice trees reserved for special uses, they are treated with brutal insolence or contempt. Again, from the sale of lands in former years, a very considerable sum of money had accumulated, which had been invested for their benefit, I believe in the English funds. The interest was annually divided among them, and amounted, I have been told, to three or four dollars to each adult individual. Sir John Colborne, during his administration of the government here, caused this money to be invested in the stock of the Grand River Navigation Company, where it has ever since remained unproductive; nor is it likely ever to pay any thing like a fair equivalent. Add to all this, that their annual presents, consisting of clothing and other necessary articles, have been withheld for the last year, and you will easily believe that they are not contented.

With regard to their prosperity, it will be sufficient for me to say, that last year many persons among them perished for want of food, at least if the testimony of many of themselves is to be relied on; and that at this moment the same testimony asserts that a large proportion of them have entirely exhausted their stock of provisions, though it will be more than three months before their corn will be ripe. And if the public health and public morals are to be taken into the account, I fear they are both declining. Indeed it cannot be otherwise where the bulk of a people habitually violate the physical laws of temperance and chastity.

You may ask, since the Indians are considered in law as children under age, for whom the sovereign is guardian, Why are not measures adopted by authority to suppress these destructive evils? Alas, sir, I cannot say why not; but that such measures are not adopted is evident enough to all. So far from it, that it is currently reported that the only persons appointed by government to superintend their affairs on the spot, are such whose example is calculated to perpetuate these evils.

As it regards the education of the young, it is safe to say, that not one in twenty is receiving any instruction at all. I know of but two day-schools supported by the New England Company. One of them is within three minutes' walk of my own door, The average attendance at this school, for the year, does not exceed six scholars. The other is, probably, not more numerously attended. Besides these, the Methodists support a school among the Mohawks, where the average attendance may be ten or twelve. But beside the paucity of numbers in these schools, the mode of instruction is exceedingly defective. Some children have attended for six years without so much as learning to read; and others, by constant drilling, have learned to read and write with considerable correctness, who nevertheless did not understand a word of the language they mechanically pronounced. The only means of instruction they enjoy beyond what I have mentioned, is the Institution at the Mohawk village. In this about forty or fifty boys, and a smaller number of girls, are boarded. Reading, writing, and arithmetic are taught in the school, and the boys are instructed in some mechanical art. The trades, so far as I know, are waggon-makers, shoemakers, blacksmiths, and carpenters.

This is an improvement upon the day-school certainly, but still it is not suited to the wants and condition of the people. Every people, in their progress toward civilization,

become agriculturalists before they are artists. Besides, if these young men were ever so capable of managing their business when they leave the Institution, in such a country as this there is no room for them. The country is new, and thinly settled. The increase of its population depends chiefly upon immigration, but a full proportion of the immigrants arriving here from Britain are mechanics, insomuch that the very trades taught in the institution are overthronged with experienced workmen seeking employment. What then must be the prospect for fifty young men a year turned out upon the world without friends or resources, ignorant on every subject but that of their particular craft? Success is morally impossible. They return again to their friends—enter the smoky, comfortless hut, sit down to (not the table, but) the trough in which there are boiled corn and beans; and, after six or seven years of that part of life when the appetites and habits receive their form, spent amidst every comfort, endeavour in vain to be satisfied with savage life. To relieve the cravings of unsatisfied desire they resort to the low taverns and grog-shops that abound in their neighbourhood, and it is well if they do not become the most abandoned of their tribe.

After some observations on the inefficiency of the religious instruction given by the church of England missionaries who have been among them, and the manner in which the name of God is blasphemed among the ignorant pagans through those who set up the claim of being the peculiar successors of the apostles, Mr. Landon adds,

I have nearly filled this large sheet with matter not immediately connected with our own operations. I have much more to communicate, and should probably write volume the second, and inclose it in this, but that I fear it will try your patience to read so much bad writing on such bad paper. I must, however, say a few words about our wants. We want a boarding-school connected with a farm, on the plan which I believe has been explained to you. This plan would succeed. With the divine blessing it could not be otherwise. It is just suited to their condition. It would raise up a generation of intelligent farmers, and when raised up they will have plenty of land for farms, where, with kindly advice, they would bring the knowledge they would have acquired into happy operation. During the years of youth, also, they would be secured against the vicious and degrading examples of their parents and their tribe, and placed in circumstances most favourable for learning and loving the truth. You feel some objections, I believe, to entering into any expensive undertaking for this people because they are so few. But think, my dear sir, they are the remnant and representatives of a numerous and powerful nation, or rather confederation of nations. We have stood by, unmoved spectators, while their brave and numerous ancestors have sunk down to —— alas! I cannot write it. Though under oath, as professed Christians, to save them, we have made no effort, except presenting them that poisonous cup—the soul-destroying error, that baptism is salvation. At this delusive straw many of them have eagerly grasped—and perished. Besides all this, as though impatient for their utter destruction, we have scattered among them fire-brands, arrows, and death, by introducing our vices, our diseases, and our whiskey. Under the operation of these, to use their own melancholy figure, they are melting away like snow in the spring. Every generation is at least decimated. What is done must be done quickly; and we *must do it*. The New England Company is only accelerating the catastrophe by giving poison instead of physic, the prayer-book instead of the bible, the church instead of Christ. The operations of the Methodists are limited and languid. Unless we, therefore, arise and help them "The last of the Six Nations" will soon be seen. But if we lend them the aid which it seems to me providence calls on us to do, a generation will soon rise up to call us blessed. Not only will many souls be won and sanctified to Christ, but they will be qualified to transmit his glory to the generation following. Moreover, physical benefits will follow these spiritual blessings. The people will again take root downward, and bear fruit upward, and flourish on their own native soil.

The facts relative to the Tuscarora Indians contained in this letter having been laid before the Secretary of State for the Colonies, his lordship has engaged that the attention of the governor-general of Canada shall be called to the condition of this tribe.

EUROPE.

BRITTANY.

Mr. Jones, who has recently joined Mr. Jenkins at Morlaix, expresses great astonishment at the superstitions which he finds prevalent among the inhabitants of that part of the French territory. He gives, however, encouraging accounts of the eagerness of many to receive Testaments, and of conversations occasioned by the distribution of tracts. He says also, referring to a Lord's day's labours,

After the morning service we left home, and arrived at a small village about four miles from town. Mr. Jenkins brought with him a supply of tracts, with a portion of the gospel, his own translation, to ascertain whether it could be understood by those for whom it is intended. You will be pleased to learn that it was understood by the most illiterate. This is truly encouraging, inasmuch as it shows that the labours of our dear brother in translating are not in vain. We want Testaments to put into the hands of the people, which, by the divine blessing, may excite inquiry, and lead to a perception of the many and awful errors of the present prevailing religion.

HOME PROCEEDINGS.

JERSEY AUXILIARY.

The annual services in connexion with the Jersey Auxiliary to the Baptist Missionary Society were held at Grove Place Chapel, St. Hilier's, on the 18th and 19th of August.

On the Lord's day the Rev. W. Upton preached in the morning and evening. The services were well attended, and we trust that many, moved with compassion on behalf of the multitude who are "scattered abroad as sheep having no shepherd," resolved, in the strength of the Lord, to be more zealous in their endeavours to bring them to Jesus.

In the afternoon Mr. Upton delivered an address to the young, descriptive of the idol-worship of the heathen; and excited much interest among the young people by the exhibition of some extraordinary specimens of the "gods many, and lords many," worshipped by those who are walking in darkness and "in the land of the shadow of death."

The missionary meeting was held on Monday, and a social tea-meeting on Tuesday evening. The prosperous state of the mission gave great satisfaction, and the addition of thirty-nine labourers to the number already engaged in the blessed enterprise, was a subject of devout thanksgiving. May the holy band be increased tenfold!

JUVENILE EXAMPLES.

We are happy in being able to report that the teachers and children of the Sunday-school at Maze Pond, London, have resolved to raise £20 a year for the support of the Native Boys' Schools at Muttra, Northern India.

In our last number we committed a serious mistake. Instead of saying that the Girls' School, Counterslip, Bristol, had raised £4 for the support of an orphan girl at Patna, we ought to have said—the *bible-class* in the Girls'

School had raised £4 for this purpose, and the bible-class in the *Boys'* Schools had engaged to raise enough to support an orphan boy. The £2 15s. was the proceeds of the month's contributions, independently of the exertions of these classes.

LETTERS RECEIVED FROM MISSIONARIES.

AFRICA	CLARENCE	Clarke, J.	June 10 and 12.
		Prince, G. K.	May 30.
		Stewart, I.	One letter, no date, received Sept. 10.
		Sturgeon, T.	June 8 and 12.
AMERICA	MONTREAL	Cramp, J. M.	Aug. —
ASIA	AT SEA	Makepeace, J.	June 27 (all well).
	BAY OF BENGAL	Denham, W. H.	July 12 (all well).
	CALCUTTA	Evans, W. W.	July 13.
		Thomas, J.	July 13.
	COLOMBO	Dawson, C. C.	July 22.
	HONG KONG	Shuck, J. L.	May 28.
	MUTTRA	Phillips, T.	July 7.
BAHAMAS	NASSAU	Capern, H.	Aug. 10.
BRITTANY	MORLAIX	Jenkins, J.	Sept. 7.
HONDURAS	BELIZE	Henderson, A.	July 20.
JAMAICA	BETHANY	Dutton, H. J.	July 20.
	BETHTEPHIL	Pickton, T. B.	July 19.
	BROWN'S TOWN	Clark, J.	July 20, Aug. 22.
	CALABAR	Tinson, J.	July 20, Aug. 2.
	FALMOUTH	Gay, R.	July 16.
	FULLER'S FIELD	Hume, W.	July 19.
	GURNEY'S MOUNT	Woolley, E.	July 19, Aug. 5 and 19.
	KETTERING	Knibb, W.	July 19 and 20, Aug. 2.
	LUCEA	Woolley, E.	July 18.
	MANCHIONEAL	Kingdon, J.	August 20.
	MONEAGUE	Armstrong, C.	Aug. 6.
	MONTEGO BAY	Cornford, P. H.	Aug. 19.
	MOUNT CAREY	Burchell, T.	July 19.
	MOUNT NEBO	Armstrong, C.	July 7.
	OLD HARBOUR	Taylor, H. C.	Aug. 19.
	PORT MARIA	Day, D.	July 20, Aug. 14.
	PROVIDENCE	May, J.	July 26.
	SALTER'S HILL	Dendy, W.	August 15.
	SPANISH TOWN	Abbott, T. F.	Aug. 19.
		Evans, G. P.	Aug. 22.
		Phillippo, J. M.	July 23.
		Do., & Abbott, T. F.	Aug. 22.
		United Missionaries	August 22.
	ST. ANN'S BAY	Abbott, T. F.	July 4 and 18.
	STEWART TOWN	Dexter, B. B.	July 16.
		Knibb, W.	July 6.
	THOMPSON TOWN	Whitehorne, S.	July 18.
	VALE LIONEL	Evans, G. P.	July 20.
TRINIDAD	PORT OF SPAIN	Cowen, G.	July 20, Aug. 5 and 20.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following friends—

Miss Marshall, Barnstaple, for a parcel of linen drapery, for *Trinidad;*
Friends at Chenies, for a box of clothing, for *Rev. J. Merrick, Western Africa,*
Mrs. Moore, Queen Street Place, and friends, for a box of clothing, for *Mr. A. Fuller, Western Africa;*
Friends at Faversham, for a box of useful and fancy articles, for *Rev. W. H. Denham, Calcutta;*
Mr. J. F. Winks, Leicester, for a parcel of Tracts, for *Rev. W. K. Rycroft, Nassau;*
Mr. E. Morgan, Newtown, for a parcel of flannel, for *Western Africa;*
The Religious Tract Society, for a grant of books, for *Native Teachers in Western Africa;*
A friend, Norwich, by Rev. W. Brock, for a quantity of boots and shoes, for *Western Africa;*
Mr. G. Baker, Norwich, for various useful articles, for *Western Africa.*

CONTRIBUTIONS

Received on account of the Baptist Missionary Society, during the month of August, 1844.

	£	s.	d.
Annual Subscriptions.			
Chandler, Mr. John	0	10	6
Jones, Charles, Esq., Vassal Road	1	1	0
Paine, John, Esq., Clapham Road	1	1	0
Rust, Miss	1	1	0
Donations.			
C. M., for *Jamaica Schools*	50	0	0
Cloake, Messrs.	1	1	0
Deane, Dray, & Deane, Messrs.	5	0	0
Hartley, Master J. T., Missionary Box, for *Missionary Vessel*	0	4	0
H. M., by Miss Vines	1	0	0
Produce of Card, by do.	0	3	1
Saker, Miss	0	2	6
Collected by Miss J. Bailey, for *Miss. Vessel*—			
Dunt, Mr. J.	1	0	0
Shoveller, Mr. John	1	0	0
Friends at Eagle St.	1	10	6
London and Middlesex Auxiliaries.			
Henrietta Street, Collection	9	11	9
Lion Street, Sunday-school, by Mr. Beale, for *Africa*	2	2	0
Cambridgeshire.			
Cambridge—			
Contributions	3	12	6
St. Andrew's Street—			
Collections	61	1	0
Contributions	12	16	8
Do., Sun. School	3	2	0
Do., do., Chesterton	4	14	0
Do., do., Trumpington	0	2	6
Ditto, Cambridge British School, Girls	0	12	3
Zion Chapel—			
Collections	17	16	3
Cottenham—			
Collection	21	8	6
Haddenham—			
Collection	3	16	9
Contributions	5	13	3
Harston—			
Collection	2	7	10
Contributions	4	6	5
Landbeach—			
Collection	2	4	0
Melbourn—			
Collection	5	12	0
Contributions	3	11	0
Do., Sunday School	0	10	1
Over—			
Collection	5	9	2
Shelford—			
Collection, &c.	9	8	1
Streatham—			
Contributions	1	15	0
Swavesey—			
Collection	4	10	0
Waterbeach—			
Collection	5	0	10
Contributions	2	18	5
Willingham—			
Collection	4	8	6
Contributions	3	5	3
North-East Cambridgeshire, & South-West Suffolk Auxiliary—			
Barton Mills—			
Collections	13	12	4
Contributions	9	1	11
Ely—			
Collection	3	18	0
Isleham—			
Collections	9	10	2
Contributions	6	9	5
Soham—			
Collections	5	7	0
Derbyshire.			
Chesterfield—			
Contributions, by Rev. P. J. Saffery, for *Africa*	2	10	0
Essex.			
Loughton, on account	6	1	6
Gloucestershire.			
Avening—			
Collection	1	17	6
Contributions	0	2	6
Cambridge—			
Collection	1	2	6
Chalford—			
Collection	1	4	6
Contributions	1	18	0
Eastcombe—			
Collection	0	19	2
Eastington—			
Collection	1	15	0
Sunday School	0	10	0
Hampton—			
Collection	3	0	0
Hilsley—			
Collection	1	15	0
Kingstanley—			
Collection	13	10	0
Contributions	12	5	9
Do., Sunday School	1	13	10
Painswick—			
Collection	0	12	8
Slimbridge—			
Collection	1	1	0
Contribution	0	10	0
Stroud—			
Collection	16	8	6
Contributions	10	5	8
Do., Sunday School	2	2	10
Tetbury—			
Collection	1	2	2
Uley—			
Collection	3	2	0

	£	s.	d.
Woodchester—			
Collection	3	0	0
Contribution	0	8	0

HERTFORDSHIRE.

Rickmansworth—			
Collection	2	0	0
Ware—			
Medcalf, Miss, for *Africa*	5	0	0

KENT.

Canterbury—			
Collections, King St.	26	7	7
Do., Juvenile	3	12	5
Christian, Mr., ...A.S	1	1	0
Irving, James, late of 45th Regiment foot, legacy	5	0	0
Smarden—			
Contributions	3	7	8

LANCASHIRE.

By Rev. P. J. Saffery—			
Coniston—			
Collection	0	14	6
Liverpool, Pembroke Chapel—			
1st Bible Class	2	6	4
Sunday Schools, for 2 *Hindoo Orphan Girls*	4	0	0
Tottlebank—			
Collection	2	18	9
Harbottle, Mr.	1	0	0
Ulverstone—			
Contributions	0	17	0
Do., for *Schools*...	1	0	0

NORFOLK.

Kenninghall—			
Collections	17	5	3
Contributions	3	9	7
Do., in Guiltcross Union Workhouse School	0	3	6
Norwich—			
Friend, by Rev. W. Brock, for *Rev. W. Knibb's Schools*	10	0	0
Do., by do., for *Rev. J. Clark's Schools*	10	0	0

NORTHAMPTONSHIRE.

Earl's Barton—			
Collection, &c.	4	0	0
Phillips, Rev. T., A.S.	1	0	0

OXFORDSHIRE.

Henley-on-Thames—			
Collection	4	6	11
Contributions	10	19	0

SHROPSHIRE.

Oswestry—			
Contributions, by Rev. P. J. Saffery, for *Missionary Vessel*...	5	0	0

SOMERSETSHIRE.

Bristol, on account, by R. Leonard, Esq.	85	0	0

STAFFORDSHIRE.

Coseley, Providence Chapel—			
Collection	4	0	0

SUFFOLK.

Stoke Ash—			
Collection	1	8	0
A Little Girl	0	4	6

SURREY.

Dorking—			
Jackson, Mrs.	10	0	0

WARWICKSHIRE.

Birmingham, on account, by Mr. J. H. Hopkins	140	0	0
Coventry, by Mr. R. Booth	56	10	0
Rugby	3	0	0

YORKSHIRE.

Shipley—			
Aked, Mrs., transferred from Colonial Society	1	0	0

	£	s.	d.
By Rev P. J. Saffery—			
Ackworth—			
Howard, Luke, Esq.	5	0	0
E. H., for *Mission. Vessel*	2	0	0
Pumphrey, Mr., for *Schools*	0	10	0
Asenby—			
Tetley, W., Esq.	5	0	0
Baldersby—			
Collections	10	0	10
Contributions	8	16	1
Bedale—			
Collection	1	16	6
Contributions	1	14	2
Boro'bridge—			
Collections	3	0	0
Contributions	5	9	3
Dewsbury—			
Contributions	2	2	6
Dishforth—			
Contributions	2	5	10
Goole—			
Fletcher, J., Esq., for *Miss. Vessel*...	1	1	0
Haworth, First Church—			
Collections	7	3	10
Contributions	14	0	0
Leeds—			
Contributions	4	15	0
Ditto, transferred from Colonial Society	4	1	0
Do., for *Miss. Ves*	2	0	0
Do., for *African Schools*	1	0	0
Pontefract—			
Contributions	0	18	3
Do., for *Schools*...	0	5	0
Ripon—			
Contributions	4	0	0
Topcliffe—			
Dresser, J., Esq.	0	10	0

SOUTH WALES.

Narberth—			
Collection	5	5	0
Pembroke Dock, Bethany—			
Collection	5	3	0
Contributions	1	9	6
Pembroke—			
Collections	4	0	0
Pisgah—			
Collection	1	19	0
Tenby—			
Collections	1	10	7

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by W. B. Gurney, Esq., Treasurer, or the Rev. Joseph Angus, M.A., Secretary, at the Mission House, Moorgate Street, LONDON: in EDINBURGH, by the Rev. Christopher Anderson, the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by Robert Kettle, Esq.; in DUBLIN, by John Parkes, Esq., Richmond Street; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at NEW YORK, United States, by W. Colgate, Esq.

IRISH CHRONICLE.

THE RIGHT METHOD PURSUED.

In our last Chronicle some suggestions were thrown out on the subject of "Efficient Support" to our missionary institutions. They must have commended themselves to all our readers. If they were generally adopted, great good would result to them all. We beg to call the attention of our friends to the following letter, which is so important, so kind, and so much in accordance with the design of our last paper, that we print it here, that it may secure the notice it deserves. It is not pretended that the course taken by our esteemed friend, and the church of which he is pastor, originated in our remarks; but it is a most pleasing *coincidence:* and while tendering to him our warmest thanks, we earnestly beseech other churches, of similar ability, to *go and do likewise.* The letter is as follows:—

"*Rochdale, September* 11, 1844.

"My dear Brother,

"Last evening I submitted to the church here a proposition to the following effect:—that we open a correspondence with some half-dozen of the adjacent churches, with the design of engaging them to concur with us in sustaining a ministerial agent in Ireland, in connexion with your Society. The proposal, I am happy to say, was cordially approved and adopted. But before it was carried into effect, it was deemed desirable I should communicate with you, to ascertain some few particulars on the following points. First, what is the salary you allow a ministerial agent? Second, do you know any active, good brother, whom we could take under our special patronage? Third, have you any important station presenting itself to attention, and for which provision is not yet made? Fourth, supposing two such agents, and two such stations could be adopted, could you furnish them?

"I have inquired for an *important* station, that is, a large town, rather than a rural district. Our attention would be fixed on the former, rather than on the latter. This is the principle on which we are acting in connexion with our County Home Mission, and find it most advantageous; we would therefore adopt it in any other sphere of Christian operation. If "the high places" can be subdued, the less potent and defensible will soon submit. Let me hear from you immediately, and believe me, my dear brother,

"Yours very affectionately,

"W. F. Burchell."

The information desired was sent off at once, and we hope ere long to communicate the results, which we cannot but hope will be most gratifying. It is encouraging to see these tokens of a growing interest in the operations of the Irish Mission.

Mr. BERRY supplies the following intelligence, under date of August 5th :—

In my last I informed you of our increase in the church, of our interesting open-air services, and of our prospects of a greater increase; and now it affords me great pleasure to say that our service yesterday, at the waterside, was, if possible, even more interesting than on any former occasion. The number of protestants was not so great ; but the Romanists mustered stronger. I was greatly pleased to see a very considerable number of young persons. Our friends assembled early. After prayer we went to the water, and were soon surrounded by a large and attentive congregation ; and I think that almost all, if not altogether the whole, felt that God was with us. After the baptism, I administered the Lord's supper, and had the pleasure of admitting two other persons, besides the one baptized ; and thus *three* were added to our little band yesterday. The other candidates will be baptized in September and October.

I had also the satisfaction of preaching to a large congregation of Romanists, at a funeral. I went to the house, and was at once asked to preach. I never remember to have seen greater attention. Deep impressions were made on some, as the numerous applications by them for bibles plainly proves. My congregations in the country, and towns, are very cheering ; that at Kyle much so ; and at Maryborough even more.

We extract the following from a letter of MULLARKY, at Parson's Town, a comparatively new station, which not only exhibits the difficulties with which our brethren have to contend, but also how richly zeal and perseverance are rewarded, even in dark, benighted Ireland. But where such opposition is raised, it is clear that the labours of the brethren *tell* on the people.

I have had a gloomy season lately in consequence of the opposition of the priests in different parts of my district. For three Lord's days successively I was the subject of the priests' address from the altar. Up to this time a very friendly feeling existed towards me in this parish. However, through the divine blessing, the storm has blown over; and things are nearly restored to their former state.

At B—— we had 200 children in daily attendance in our schools, three-fourths of whom were Romanists. A great portion were committing the scriptures to memory, and all had the gospel faithfully preached to them. The priest took the alarm, and succeeded in reducing the school to about sixty ; and, to prevent others from returning, he established a school in opposition. Notwithstanding, we expect a full house, when the busy season is over, as the people of the town consider our school superior to any other. Besides the teacher, who is indefatigable, as well as some members of his family, there is a lady who gratuitously supplies the school with maps and tablets, and also materials for knitting. She attends likewise two hours each day to teach knitting, sewing, and reading. I heard a gentleman, who visited the school, say, he never saw one better conducted.

Besides the regular service at Birr, I preach at Whiteford, River's Town, Banagher, Clough-Jordan, and Borrisokane ; and occasionally in Castle-Otway. I also visit almost daily from house to house. We are endeavouring to establish a meeting in the county of Galway, through the means of a respectable family, recently gone thither, who lately left the Romish church, and joined our congregation at Birr. They are anxious to introduce the gospel among their friends. We have at present *three* candidates for baptism, *all of whom once were Romanists.*

The church at Cork is prospering greatly under Mr. WATSON, whose removal thither is clearly proved to be ordered by providence. The annexed particulars are taken from several letters received from him during the months of August and September.

We have commenced our Sunday-school, and have succeeded pretty well. With regard to a *day-school*, it is important that it be established as soon as possible. I have several subscribers of £1 per annum ; but we must still look to the Society for some help. The congregation increases considerably, and last Wednesday evening we had upwards of forty, and a full prayer-meeting on Friday. Appearances are so far cheering.

A few days ago I heard of a very eligible schoolmaster, who was trained in the Kildare Place Establishment. He will take our school for £26 per annum, and I have engaged him, and taken a room in Fish Street ; a capital situation—no school near. The rent is £4 ; and towards these expenses I have had subscribed £10 annually, and will pledge myself to raise £5 more ; and I trust the Society will give us the other £15. As the room offered, and a teacher too, and friends were urging me on, I was compelled to close at once. I trust English friends will not let me fall through for this. *They* know the importance of laying hold on the young too well to permit this to happen. Nothing shall be wanting on my part in the way of

superintendence; and many friends will co-operate. I am already promised many children of the poor.

Last Lord's day, the 25th, our congregation exceeded a hundred. To-morrow I baptize a lady from Limerick. Our day-school, only opened *two weeks*, has *forty* scholars, nearly all Romanists. I shall have to enlarge my borders, unless the committee fail me. Several of the scholars come to our Sunday-school. We had a large congregation at the baptism.

A union meeting of the neighbouring churches has been held in Mr. McCARTHY's district for some years past. Subjoined is an account of the last, held about the middle of August; which seems to have been one of more than usual interest. Mr. McCARTHY writes:—

"On Thursday, the 22nd ult., my dear brother Hardcastle came to my help, accompanied by two esteemed friends. On Saturday, the 24th, brother Sharman preached at Rahue, to a full congregation. We met on Lord's day morning, at 7 o'clock, for prayer. The more general service commenced at 10. Brethren Sharman and Hardcastle preached. As the day threatened rain, we could not have our usual out-door service; and the meeting-house was not large enough for the people. After service we proceeded to the river-side, the banks of which were crowded. Some of my friends think a thousand people were present. Our two brethren conducted the devotions; and after an address from brother Hardcastle, I proceeded to explain and enforce our views of the ordinance to which we were about to attend. When I had baptized the two female candidates, I heard the voice of brother Cleary, whose turn was next. What he said was short, simple, and to the purpose. "For years I have read the word of God as a dead letter. It was only lately that it came home to my heart; and I trembled, prayed, and found mercy. It may be so that some of you are in the same condition. The same mercy is free for you all. Ask me why I thus stand before you, and am going to be baptized? I will tell you. I find it so ordered in the scriptures. Let me beseech you to receive the whole counsel of God." I then baptized him. These three make *eight* additions this present year, and over TWO HUNDRED *since the commencement of my mission!* Yet we still hear a whisper your side of the water, that nothing has been done in Ireland. Brother Hardcastle preached a powerful sermon in the evening, and I summed up the mercies of the day; and we went to our homes pleased, profited, and blessed.

Mr. BATES, who has laboured for many years in one of the most remote and benighted parts of Ireland, writes as follows, dated August 24th:—

We are still going on in our Master's work, and I hope, in some measure, his blessing is enjoyed. I have lately visited some places where I never went before. In one of them the congregation was small. Indeed, there are only three protestant families in the neighbourhood; and we could not persuade the Romanists to come in. But in another, the congregation was quite large, and the people came from *some miles around!* It is true many of them, as Jeremiah says of the Jews of old, "They hold fast deceit, they refuse to return." But after all there is an increasing spirit of inquiry. Truth is stronger than error; and if we are faithful our labours shall not be in vain in the Lord.

I have visited some of the schools lately; and found them very thin, on account of the opposition that the priests are making just now. They seem to be more violent than ever; but I expect it is only a sudden stir, which will soon blow over. Indeed, in many places the people *will* send their children. Notwithstanding all opposition, light is spreading. There are some interesting facts in the journals again this month. Oh, for more faith, devotedness, and zeal!

The following, from Mr. MULHERN, dated September 6, will show that the cause at Conlig is still cheered by tokens of the divine blessing.

In my stated labours I preach regularly four times a week; one day is set apart for visiting, which I consider a very important part of the duties of a missionary. These labours, feeble and inadequate though they be, are in some measure owned and blessed of the Lord. The week before last I had the pleasure of baptizing two persons, who were subsequently added to the church. I am anxiously waiting a reply to my application for a scripture reader. If Christian friends who care for perishing souls, were fully aware of the need and usefulness of such an agency in this district, they would supply the means. We have still a suitable person willing to be employed. It is remarkable that there is not a scripture reader in this district, employed by any denomination of Christians.

JOHN MONAGHAN, whose letters supplied some interesting facts for our last Chronicle, writes again, August 19th, as follows:—

In my former letter I mentioned that the priest of this parish called upon some of his

flock, and admonished them for going to hear the scriptures. Since then he called upon one of these again, and inquired if he persevered in this practice, and being answered in the affirmative, he got very angry. The young man produced his bible, saying, "Sir, this is the book you speak of—point out the errors to which you allude, and if they are so, I will never read it again." He took the book, and walked off with it, telling him he was an impudent cur, and that he would punish him according to the laws of the church. On the following day this young man called at my house. He was greatly distressed at losing his bible, and asked my advice how he should act about it. I gave him another, for which he seemed truly grateful, and expressed his fervent hope that God would enable him to read it with profit to his soul.

The foregoing extract shows that priestly intolerance is not always submitted to: what follows will exhibit our reader in *personal contact with priests*. It is from a letter, dated August 17th, from RICHARD MOORE.

When I was in the lower part of the county of Mayo, I was told that the priest who lived in a village there, was raging furiously against the bible, and all who professed to believe it a sufficient guide to glory. I entered his cottage, and after a short conversation, asked him if he could direct a sinner to heaven. He said he could; and mentioned doing good works as the way. I tried to show him the straight and narrow way, as his was the broad road to destruction. As I had so far succeeded in this attempt, I thought of making another effort. I called to see father D——, of M——. After putting several questions of a personal kind to me, he wanted to know what denomination of Christians I belonged to. I told him to the baptists. He said we made too much of baptism. I replied by saying we did not baptize any one until he was a believer, as Peter said, "Can any man forbid water," &c. "Please lay your finger on that passage," said he, handing me a New Testament. I opened the 10th of Acts, for which he thanked me. I then added that it was his church, and the established church, that made too much of it, by making regeneration of it; and quoted the 1st of John, "As many as received him, to them gave he power to become the sons of God." "Right," said he; "but what will happen if the child die unbaptized?" I asked him what it was that damned the soul. "Sin, to be sure." "What is sin?" "The breach of a known law." "What does a child know about any law? Would it not be a bad law that would hang *you* for *my* crime?" "You are right," he answered. I then read the 8th of Acts, and showed him that Philip baptized the eunuch on a profession of his belief in Jesus Christ as the Son of God. "I am obliged to you for these passages," he said; "and I admit they have changed the mode." "Yes, and the *subject* too," said I. We then went on to the question of baptism standing in the room of circumcision, and the doctrine of regeneration by the Holy Spirit alone; reading 2nd of Ephesians, the 4th of 1 Tim., and Matt. 10, and other suitable portions of truth. He kindly went with me to the door, and told me to call again to see him. May the Lord water the seed thus sown, as the work is his.

SUBSCRIPTIONS, &c., RECEIVED SINCE OUR LAST.

	£	s.	d.
Mrs. Hopkins, Newport, by Rev. J. Wilkinson		1	0 0
Hemel Hempsted—			
Rev. T. Hopley	0	10	0
Mr. George	0	10	0
Mrs. Field	0	5	0
Mr. Davis	0	2	6
Mr. Baldwin, Berkhampstead	0	5	0
Friends	0	3	6
		1	16 0
Box Moor—			
Collection	1	13	10
Rev. B. P. Pratten	0	10	0
Mr. John Carey	0	10	0
		2	13 10

	£	s.	d.
By Rev. Joseph Angus—			
Trinity Square Auxiliary	13	10	10
Mr. Morris, Clapham	0	10	6
F. W. Cobb, Esq., Margate	2	2	0
Miss Hills, Kidderminster, collected by	0	10	0
Amersham—Collection	5	0	0
Tring Auxiliary	1	0	0
Chesham	2	3	4
Edinburgh, by Mrs. McKay	5	0	0
Mr. John Chandler, A.S.	0	10	6
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THE

BAPTIST MAGAZINE.

NOVEMBER, 1844.

MEMOIR OF THE REV. WILLIAM BAILEY,

LATE PASTOR OF THE BAPTIST CHURCH, DATCHET, BUCKS.

"The memory of the just is blessed." This is equally true of the departure of those whose limited but well filled sphere of usefulness obtains for them but slender notoriety, as of those who, by the publicity of their Christian virtues, necessarily acquire renown. Among the former of these it is that the revered subject of this memoir must be classed.

William Bailey was born at Bourton, in Gloucestershire, May the 18th, 1771, and was one of six small children who, by the death of their father while they were yet young, were left wholly to the care of the surviving parent, from whom they received a religious education, "owing to which," observes the deceased in a letter, "I was kept, by the grace of God, from many snares and temptations to which others have been a sacrifice." William, after serving an apprenticeship with a grocer and draper at Bedworth, Warwickshire, removed to a situation at Gosport, where he was privileged to attend the stated ministry of the word, and by the blessing of God on the labours of Mr. Bogue of that place, was brought to a saving knowledge of the truth, although by his own account the discovery of this fact was not made apparent to his own mind, until some time afterwards, when the more matured development of Christian principle enabled him to trace it to this period. From Gosport the providence of God removed him to Henley, from whence he visited the metropolis, where he was baptized by Mr. Smith of Eagle Street, the 9th of October, 1796, being then at the age of twenty-five. He did not, however, unite himself to that church, nor is it known to the writer whether he joined the baptist denomination at this period at all, no documentary trace of his life existing until the year 1811, when, moved by a weakly state of health and a growing sense of the importance of eternal things, he began to record many of the exercises of his soul, and keep a strict watch over his heart. He makes mention of a seven years' course of domestic happiness and a prosperous run of business, with un-

feigned thanksgiving; but expresses much concern lest these should lead him astray. Upon this subject he thus writes: — "Through the blessing of a divine providence I am much increased in temporal good, as appears by my stock-book. The profits of last year, including all expenses, were nearly £1000. Great cause for thankfulness, and great cause for watchfulness, lest pride arise." . . . "What a great work remains for grace to effect in my heart, to remove all enmity from it, and fill it with a supreme love of God and subordinate love to all." Again, on the return of his birth-day, he observes, "I have lived on the bounties of providence forty-one years this day, nearly twenty of which were spent in a state of ignorance of God and in the service of sin; but, oh, to grace how great a debtor! The Lord has convinced me of my state by sin, and directed me, not to the law, but to Jesus Christ, the end of the law for righteousness." Various and frequent are his complaints of an evil heart of unbelief, and consequent leanness of soul.

It was in this year that our departed brother first felt conscientious scruples to continuing in communion with the independent church at Windsor. On the 30th of May in this year he thus writes in his diary:—"My mind is not satisfied in continuing at Beer Lane; my judgment and practice seem at variance. I am well satisfied as to the scriptural doctrine of adult baptism, and as far as I am acquainted, with the mode of church government among the baptists, unless in the prohibition of communion with churches of other persuasions;" and about two months subsequently he adds, "I sent in my resignation as to my communion with the church at Windsor." This step, nevertheless, did not at all dissolve or weaken his friendly intercourse with the members of that church or its esteemed pastor, Mr. Redford. "I pray God,' he says, "for direction how to act. I pray, if I am right, that God would keep me so; if I am wrong, and he wishes me to know it by these afflictions of my body and mind, may the Lord be pleased to direct me into his way either at Colnbrook or Datchet; here I am, O Lord, do with me as thou pleasest." To the latter of these he repaired, and was received into the present baptist church then under the pastoral care of Mr. John Young, the 16th of June, 1811; over which also, in the following year, he was chosen a deacon.

From incidental remarks in his diary it would seem that our departed brother very occasionally exercised himself in public speaking, about this year, 1812: "I am contemplating Micah vii. 7, to speak from it if called on," from which period he seems gradually to have come out, addicting himself to the ministry of the word as opportunity afforded; and from the year 1815, when Mr. Young was laid aside through illness, for four years consecutively supplied the pulpit at Datchet, prior to his ordination over that church, which took place the 29th of August, 1819; and thus having used the office of a deacon well, he purchased to himself a good degree.

To the foregoing statement it is perhaps hardly necessary to add, that Mr. Bailey had not enjoyed the advantages of a classical education, much less of any academic preparation for that which he had not till late in life contemplated; viz., the charge of souls. It is true he now relinquished the cares of business, having, by the blessing of a bountiful providence, been enabled to secure a retiring competency for the remainder of his own and Mrs. Bailey's life; but it is rarely that untrained minds can, at the age of fifty, undergo the severity of study. It fell, therefore, to his lot rather to sustain, by acquired Christian experience, the faith of those committed

to his charge, than to enlist new converts; to cultivate rather than to plant; and this not from a defective exhibition of truth, but as being peculiar to rural districts; whilst it belongs to our populous towns and cities to concentrate the vigour and erudition of the ministry for the work of aggression and conquest.

The place in which the church at Datchet assembled for worship was, and for several succeeding years after Mr. Bailey joined them, continued to be of very humble origin, having been, like the birth-place of the King of kings, a stable; and although transformed for nobler use, had latterly become, from age and dilapidation, little more than a bare shelter from wind and rain. The condition of its humble worshippers, however, rendered it a thing impossible for them to amend, and so it must have remained till the present day but for the benevolent aid and exertions of the deceased, who eventually raised the present neat Gothic structure at a cost of upwards of £400, for the half of which he stood responsible, after having borne, almost alone, the previous expenses of worship, and for a whole year defrayed, at the cost of a guinea a week, the finding of supplies. These, however, were but a few of his many acts of benevolence and love for the cause of Christ, on account of which the blessings of many came upon him. To the poor around him he ministered not the gospel only, but much of his substance, as he refused no case that was recommended by the Saviour's name. At home, where all was harmony and love, a generous hospitality welcomed the stranger; and abroad he not only had no enemy, but was greeted with universal respect, whilst with his brethren, the neighbouring ministry, he lived upon the most friendly terms of intercourse. It is due to the incumbent of this parish to say, that the independence of the poor is not interfered with to deter their attendance at the baptist chapel, as is too frequently the case; indeed, Mr. Bailey obtained from the vicar himself £2 towards the new building. In 1832 he wrote the association's annual epistle.

Although our deceased brother felt the intimations of declining health some time previous to his death, it did not seriously interrupt his ministerial duties until December, 1843, when he felt assured his course was nearly run; and from this period his one great desire was to see with his own eyes, and hear with his own ears, and approve from his own heart, his successor. In this desire he was most signally indulged, having, for upwards of four months previous to his death, had the satisfaction of making the acquaintance of their present pastor, Mr. John Tester, whose unanimous choice he cordially approved, and formally announced at a church-meeting (the last he ever attended) held in his own house on the 11th of June.

At this period, in all nine weeks prior to his decease, he was confined by paralysis to his house, but not to his bed, being able to come down stairs to the last. On the night preceding his dissolution he retired as usual to rest, unconscious that the heavenly messenger was so near at hand, and slept comfortably until about two o'clock, when a fit of coughing came on, and he said to Mrs. Bailey, "I feel as I never felt before." She immediately perceived a change in his countenance, and that the hour of his departure was come. He said, "Pray for me," which were almost his last words, as he soon after breathed out his soul into the hands of that Redeemer whom he had so long served. This took place on the 30th of June, 1844, in the seventy-fourth year of his age, and the twenty-fourth of his ministry.

T.

DESPISING DIVINE CHASTISEMENT.

"My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him."—HEBREWS xii. 5.

THE Lord chastens and rebukes his people in various ways. At one time he employs the rod of personal indisposition, at another that of domestic affliction; now the rod of commercial difficulty, then that of pungent family trial; here the rod of persecution for the truth's sake, there the rod furnished by the moral cowardice of the followers of the Lamb. There are two states of mind against which the sufferer, whatever be his circumstances, is in the above scripture most tenderly warned. We shall in this paper direct the attention of our readers to the first, "My son, despise not thou the chastening of the Lord."

The Christian, we remark, despises the divine chastening *when he attributes his affliction or trial exclusively to second causes.* God can effect an end without means. He may step forth from the secret place of his glory, and cause his own immediate stroke to be so seen and felt that the subject of discipline shall be constrained to cry, "the hand of God hath touched me." For the most part, however, he permits the individual to be surrounded by those causes which, left to their natural unchecked operation, will place, as their effects, the cup of trial in his hands. Now should the Christian look to these circumstances as the sole cause of his trouble, apart from reflecting on him who has arranged them, or at least permitted their arrangement, he is chargeable with allowing the rod and its twigs to blind him from seeing the mighty hand under whose shadow the rod grew, and by whose energy its every stroke is given. Had Job, on receiving intelligence of the loss of his property given way to a mere vituperation of the Sabeans and the Chaldeans, no obscure actors in the scene, he would virtually have been despising the divine correction. But ask him his views on the subject. "The Lord," he says, "has given, and the Lord hath taken away."* Look at David as Shimei comes to him, and curses as he comes, following his imprecations with stones. Should David now fan the indignation that others feel on seeing their king thus treated, he will thereby pour virtual contempt on him who "maketh the wrath of man to praise him." But does he? Hear him! "What have I to do with you ye sons of Zeruiah? so let him curse, because the Lord hath said unto him, curse David;" and he continues his entreaty, "let him alone, and let him curse, for the Lord hath bidden him."† Both Job and the psalmist seemed to address those around them,

> "I see a hand ye cannot see,
> I hear a voice ye cannot hear."

If you, my reader, cannot brook considering your affliction or trial in any but a trivial light; if you are contented with casting your eye along the train of those events that have resulted in your present suffering; in short, if you view not that suffering as a visitation of the Most High, as "a message from God unto thee," you are guilty of "despising the chastening of the Lord."

Again, *we despise the divine chastening by murmuring under it.* A Christian may be found professedly acknowledging the divine hand in his sufferings, and yet feel disposed to say, "My punishment is greater than I can bear," alto-

* Job i. 21. † 2 Sam. xvi. 10, 11.

gether indifferent to the reply demanded by the question, "Wherefore should a living man complain, a man for the punishment of his sins?" The mode of chastening sometimes appears of all others the most unwelcome. Had it assumed a different form it would not, it is believed, have proved so trying to "flesh and blood." Should the form supply no material for repining, the smarting severity of the stroke educes, perhaps, the deep-drawn murmur, and when neither of these particulars gives cause for complaint, the long duration of the trial sometimes suffuses the eye with tears of impatience. But on whatever feature of the affliction the sufferer is disposed to fix the scowl of discontent, the very disposition argues contempt for the chastening of the Lord, evinces forgetfulness that the creature man is as rightfully in the hands of his Maker as the clay is in the hands of the potter; that, therefore, the great proprietor may do what he will with his own; in a word, it places in the broad light of day the will which, were it possible, would overturn the divine government, and cast reproach into the very face of the governor. Christian! here you have a loud call to the most jealous self-scrutiny. Does your resignation under trial bear comparison with that of Aaron, who when informed by Moses that his sons, in the bloom of health and of hope, were consumed to ashes by the indignation of Jehovah, "held his peace?"* with that of Eli who, when told by Samuel of the terrific doom pronounced by heaven on his iniquitous offspring, exclaimed, "It is the Lord, let him do what seemeth him good?"† with that of him whom you call Master who, when a disciple sought to squeeze a drop of fancied consolation into his bitter draught restrained him, while meekly he asked, "The cup which my Father hath given me, shall I not drink it?"* In so far as we fall short of these sublime examples we really "despise the chastening of the Lord."

We are thus guilty also, *when we do not seek to profit under our affliction or trial.* Since God "does not afflict willingly," what duty is more incumbent upon a sufferer than "in the day of adversity to consider?" to find out, by the closest inspection of himself, what is the state of mind, what the change in conduct, what the point to which Jehovah desires, by this visitation, to bring him? "That which I see not, teach thou me," ought to form his daily, reiterated cry, until the all-engrossing discovery be made. The Father of mercies sees him sadly deficient, perhaps, in faith or in humility, in patience or in diligence, in resolution or in love, or in each and all of these; but if he is indifferent as to which lesson God intends he should read in the book of trial, or if when that is discovered he will not trouble himself with its words, its syllables, or even its alphabet, he contracts a guilt as heinous as if he deliberately took the sacred volume, and tearing its sublime pages to atoms, scattered them to the winds. He "hears" *not* "the rod, nor him who hath appointed it." He seeks not that silence of the mind, that sabbath of the soul, in which "the still small voice" may be distinctly heard, and correctly interpreted. We say correctly, for whatever be the particular design Jehovah contemplates by the trial, "this is the fruit of all, the taking away of sin." How frequently is the sufferer less solicitous to be taught, and sanctified, and blessed by the trouble, than he is that it may, at once and for ever, be removed! "Let it," he says, "be taken away, even though its mission should prove fruitless and vain." What is this but

* Lev. x. 3. † 1 Sam. iii. 18.

* John xviii. 11.

"despising the chastening of the Lord?"

We despise the divine correction, lastly, *by forgetting on deliverance from affliction or trial the salutary impressions made on our minds while suffering under the rod.* The spirit of the most obdurate and reckless is occasionally brought to pensive musings under the discipline of a chastising providence, and seemingly quails "at the presence of the Lord of the whole earth." Speaking of some, God says, "in their affliction they will seek me early," and a prophet declares, "Lord, in trouble have they visited thee, they poured out a prayer when thy chastening was upon them." Under this chastening impressions have been felt and acknowledgments made, sorrow has been expressed and resolutions have been formed; but no sooner has the chastening been removed than these, than all of these, have proved as "the morning cloud or early dew which passeth away." How few among Christians act like the psalmist when he said, "I will pay thee my vows which my lips have uttered, which my mouth hath spoken when I was in trouble. Come all ye that fear God, and I will declare what he hath done for my soul." How often, even among believers, has a renewal of health, or a return of prosperity, or a re-enjoyment of former blessings, been as the rushing wave on the sand, obliterating not only the fainted, but the strongest, and what promised to be the most abiding impression? Do our own consciences not testify against us in this matter? Can we plead aught but guilty of professedly adoring as we entered into the cloud, and virtually laughing to scorn when it melted away? And you, my fellow-sinner, recall the resolutions made when you were in sickness or in trial, remember the expressions you then employed in the hearing of others. How can you blame Pharaoh who repeatedly made vows only to violate them? Who, though he said, "I have sinned this time, the Lord is righteous and I and my people are wicked, entreat the Lord that there be no more mighty thunderings and hail, and I will let you go," no sooner saw that "the rain and the hail and the thunders were ceased than he sinned yet more and more and hardened his heart, he and his servants."* I ask you how can you blame him? "Thou art the man!" and "he that being often reproved hardeneth his neck shall suddenly be destroyed, and that without remedy." O, "despise not the chastening of the Lord, nor faint when thou art rebuked of him."

Ἀδελφος.

NOTES OF A TOUR.

These notes are not descriptive of places, or persons, or scenes, or incidents. They respect the churches of God, the state of which is ever of highest interest to a Christian's mind. They are written not to offend any, but to improve all; and if they wound, "faithful are the wounds of a *friend.*"

Dissent is not on the advance. In almost every church I visited, the old and solid supporters were dying, or were dead. The additions were not in proportion to the losses, and consequently it was difficult to raise the

* Exodus ix. 27, 28, 34, 35.

pastor's income. A church here and there was in a flourishing state, but on examination I found its prosperity to have arisen not so much from any advance upon the world, as from the secession of individuals from sister churches, which were weakened as the other was increased. The number of chapels, too, has increased, but most of them are burdened with debt, and supported by separations from the older places; and *two weak* causes have been produced, instead of one strong and active. Many of our friends think that because episcopal churches are springing up in the neighbourhood of all the towns, that we should meet them with confronting chapels. They forget that a church has a congregation formed to its hand, that its sustenance deprives no other place of its proper funds, and that no fearful responsibilities of debt are incurred by its erection. It is all otherwise with chapels built without an existing congregation, and the erection of such places in many localities, instead of proving the growth of dissent, promotes its weakness by unwise diffusion of strength that rather requires concentration. Notwithstanding, therefore, the prosperity of some congregations, and the erection of new chapels, it is, I think, generally felt that dissenting churches are rather on the decline. If this be so, it is worthy of the gravest consideration. Though an ungrateful and unobservant country may be ignorant of it, yet to dissenting churches does it owe, in a great measure, its religion, its intelligence, and its liberty. No heavier calamity, therefore, could befall it than their decline. To enter into a full investigation of the causes of this decline would require much time and close observation on a very extended field. But without attempting this, we may throw out a hint or two on the subject. In protestant countries, the size of congregations must depend very much on the attractiveness of the preaching. Some years ago the preaching of dissenters was eminently popular, that is, plain, scriptural, and affectionate; the preaching in the church cold, formal, or unimpressive, though correct and elegant. As far as the evangelical clergy are concerned, have not they and the dissenters changed places? The ministry of some churchmen is simple, unpretending, serious, and scriptural. The rising ministry amongst the dissenters preach rather for the thinking few than the unintelligent many. Their sermons indicate much more thought, knowledge, and skill, than those heard in church; but they are above the people, and consequently unattractive to the masses. An intelligent churchman once observed that Mr. Hall's ministry had injured the dissenters, by inducing them to imitate a model too refined and perfect for ordinary congregations. Whatever Mr. Hall's preaching may have had to do with it (and I am disposed to think college criticisms are more in fault), it cannot be denied that the preaching, while increasing in depth and correctness, is diminishing in popularity. Plain, warm-hearted men amongst the dissenters, even when deficient in education and intellectual power, succeed better than men of a superior stamp. In a city of the west, one of the plainest ministers has one of the largest congregations. It is not to be wondered at, therefore, if the increasing popularity of the church preaching and decreasing of the chapel should thin the one and fill the other.

Another cause seems to be the decline of pastoral visitation amongst dissenters. It is of no use to say that the people wish to see us for the gratification of their self-importance, or their gossiping propensities; they wish to see us, and if we are to retain our hold upon them, they must see us. Churchmen are beginning to understand this, and those who some years ago would have disdained to

enter the houses of the middle classes and the poor, are now diligent in going from house to house. How dissenting ministers are to visit more than they do is a difficult task to point out. Their studies must be continued, and if they would not soon run dry they must give attention to reading. Public business must be discharged. Their minds are already taxed too heavily. What is called lay agency must be more employed. Sermons must be less elaborated; and then some time may be found for pastoral visiting, without which we shall decline still further.

Another cause of decline appears to be the decided stand many have taken in public politics. The excitement produced by the reform bill has not yet subsided, and it was natural that men of mental and moral power, and of some social influence, should partake of it and be rather ardent politicians; especially when the political movement became quasi-religious, and church principles became the war cry.

The lawfulness of this labour in politics I do not dispute; but it is worth while to ask how far it is expedient. To me it seems that the interference of our ministers has not aided political matters, and has, in some respects, damaged them. The universal sense of the English people is against "parsons" engaging in purely secular conflicts, and many are repelled from a movement by the sight of black coats. And if politics have not gained, certainly our religious influence has suffered. The enlightened in the establishment, when compelled to secede from its communion, seek repose amongst communities which they have not known as political opponents or partizans. There are many of the excellent of the earth constantly passing from the church, but the last thought they entertain is to join the dissenters. And as to the mass, if they once see men earnestly engaged in things secular, such is their folly, that they think it impossible such men can be guides in things religious. The effect on our own congregations is also unhappy. With many, religioso-political excitement is more desired than the calmness of religion, while they are compelled to make temporal sacrifices, that loosen their affection to our system, and drive their families away. The lawfulness of ministers engaging in politics is not denied. The conscientiousness of the men who do so is beyond a suspicion. But I cannot but regard their so doing as one of the causes of the decline of dissent, and therefore inexpedient.

These are my first notes; and if they are thought likely to be of any service, giving them a corner in the magazine will oblige,

A TRAVELLER.

RETRENCHMENT.

"I must retrench: I have had so many losses, I cannot do as I have done; I must retrench."

Who that has had to collect subscriptions, or to solicit aid for a religious purpose, pastoral, educational, or missionary, has not heard the plaintive repetition of this tale of woe? Sometimes it is used to soften down an absolute refusal; sometimes as an excuse for an abatement, or an indefinite postponement of an annual contribution.

Your losses require that you should retrench! Is this true? Do you mean

losses, or only a reduction of gains? Losses which you are not able to sustain without retrenchment, or only losses that render your accumulations less rapid than heretofore? Take heed that you libel not God's providence.

It may be, however, that you must retrench. But must the retrenchment begin thus? This is perhaps the department of expenditure in which you have been least extravagant. The unerring Judge has seen no profusion to censure under this head. Consult him, in your closet, whether the retrenchment should be made in this way; for he sits over against the treasury, and has his own mode of estimating the proportion of the gifts cast in, whether out of penury or abundance. Take heed that, in your economy, you do not displease the master to whom you are but steward.

But you must retrench, and retrench here! It is lamentable, considering the claims of the times, and the obligations which divine kindness has conferred upon you. It cannot be avoided, however, you *must* retrench. But why is it that a gracious God has diminished his providential bounties? Has he been dealing with you, as you have been dealing with him? Has he found you an unfaithful trustee? Has he seen that your heart was set upon your gains, and that if he did not interpose they would ruin you? Has he been fulfilling his declaration, "He that soweth sparingly shall reap also sparingly?" It is due to your own soul that while retrenching you should make these inquiries. "In the day of adversity, consider." Thus you may gain spiritual profit from temporal losses. These are questions not for your neighbours to settle, but for you; not for the writer to decide, but for you. Decide them, however, as in the sight of him who cannot be deceived, and remember that he says to you still, "He that soweth bountifully shall reap also bountifully." "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty."—COLLECTOR.

AN INTERESTING SECRET.

From an American Periodical.

"Mother," said a girl of ten years of age, "I want to know the secret of your going away alone every night and morning."

"Why, my dear?"

"Because it must be to see some one you love very much."

"And what leads you to think so?"

"Because I have always noticed that when you came back you appear to be more happy than usual."

"Well, suppose I go to see a friend I love very much, and that after seeing him, and conversing with him, I am more happy than before, why should you wish to know anything about it?"

"Because I wish to do as you do, that I may be happy also."

"Well, my child, when I leave you in the morning and evening, it is to commune with the Saviour. I go to pray to him; I ask him for his grace to make me happy and holy; I ask him to assist me in all the duties of the day, and especially to keep me from committing any sin against him; and above all, I ask him to have mercy on you, and save you from the misery of those who sin against him."

"Oh, that is the secret," said the child, "then I must go with you."

NEHEMIAH.

"And I arose in the night, I and some few men with me; neither told I any man what my God had put in my heart to do at Jerusalem; neither was there any beast with me, save the beast that I rode upon. And I went out by night by the gate of the valley, even before the dragon well, and to the dung-port, and viewed the walls of Jerusalem, which were broken down, and the gates thereof were consumed with fire. Then went I on to the gate of the fountain, and to the king's pool: but there was no place for the beast that was under me to pass. Then went I up in the night by the brook, and viewed the wall, and turned back, and entered by the gate of the valley, and so returned."—NEHEMIAH ii. 12—15.

TEN thousand stars at night's dark noon were gleaming,
Ten thousand ruins strewed the hallowed ground,—
The changeless, deathless fires of heaven were streaming
Their glorious light upon the wrecks around;
And crumbling shrines with holy beams were crown'd,
When the lone man in solitary state
Rode round the broken walls and sacred mound,
Where his sire's sepulchres lay desolate,—
Where weeds had grassed the streets, and ashes choked the gate.

City of tombs and desecrated fanes!
Birth-place of prophets—fallen and dreamless now!
Thy kings are captives and thy chiefs in chains,
Thy mighty ones to heathen foes must bow;
And they of eagle-eye and iron brow,
Who erst have led thy hosts o'er field and flood,
Are gone, like withered leaves from yonder bough,—
The lion hearts of Judah are subdued,
And widowed Zion weeps her children's bravest blood.

God of my fathers! can this ruined shrine—
This broken city of the temple, be
The last sad relic of thy chosen line?—
They whom thou leddest through the heaving sea,
Far in the untrodden waves, with souls as free
As the wild billows which around them bent?—
They who through desert wilds were led by thee?
Thy name their strength, thy word their armament,—
Thy hand their guiding star, their bread by angels sent!

How doth the widowed city sit alone,
Her maids in sackcloth and her sons in dust!
Children of Solyma! whose presence shone
Fair as the sabbath to the wise and just:
Beauty their pride, and loveliness their trust,
Hath vanished with the gems they erst would deck;
Her mighty ones are fallen, their swords are rust,—
Her kings are slaves, her rule a conqueror's beck,—
Her gates are mouldering heaps, her palaces a wreck.

The lone one ceased, then upward turned his gaze;
His heart was wrung with sorrow, but his eye
Flashed proudly, as if lit up by the blaze
Of Israel's deeds of old, when from on high
Jehovah stretched his arm athwart the sky,
And crushed the heathen in their impious pride;
Ere Zion sinned and fell, ere yet the cry
Arose to smite the race that heaven defied;
To raze her loftiest towers, to waste her far and wide.

Lonely he knelt upon the sacred ground,
Where the pale moonlight flung its mellowing beams
O'er sepulchres of men whose names could sound
In fight the watch-words, and in song the themes;—
Lonely he knelt while warm prophetic dreams
Fell o'er his vision like a stream of flame,
Calming his grief-worn spirit with the gleams
Of Him—the Star of Bethlehem—whose name
Should light a fallen world, and shake the conqueror's claim.

Awake, awake! put on thy strength, O Zion!
Arise in garments beautiful as day!
Fair as the lamb, and stronger than the lion,
Break thy rude bands! gird on thy bright array!
Make low the mountains, and prepare the way!
He comes—the Holy One! our great salvation!
The morning star! to shine, with deathless ray,—
Light to the Gentiles! glory to our nation!
To heal the broken hearts, to build our desolation!

How beauteous on the mountains are the feet
Of him who tidings of salvation brings;
His eye how pleasant, and his voice how sweet—
Strength in his arm and healing in his wings.
Break forth to joy, ye wastes, while Salem sings!
He comes—the Rose of Sharon! Prince of peace!
The Shiloh! Lord of lords! and King of kings!
To glad the mourners, and the slaves release!
To break the swords to plough-shares—bid the wars to cease.

The vision of the wanderer is gone—
His dream of ancient mightiness is dead;
And yet his spirit is no longer lone,
The weight of sorrow with his tears hath fled.
No useless grievings for the past are shed,—
True to his God, his country, and her towers,
High on his pale-eyed forehead may be read
The patriot's ardour and the prophet's powers,
Once more to preach her faith, once more to build her bowers.

J. T. W.

Oxford, October, 1844.

THE WEEPING SAVIOUR.

"Jesus wept."

"Jesus wept!"—What thoughts came
o'er you,
Ye that mourned the slumbering dead,
hile the gracious friend before you,
Pitying tears thus freely shed!
rned not then your hearts within you,
Stirred by sympathies unknown?
l not *this* suffice to win you
From that hour your Lord to own?

"Jesus wept!"—Sublime expression
Of a grief pure, generous, free:
Not the cold, unreal profession,
Heartless world! approved by
thee.
Thou, in times of tribulation,
Words of solace canst bestow;
But the *springs* of consolation,
Far from thy bleak confines flow.

Stricken hearts that bled forlorn :—
'Twas the doom of man's transgression
Moved his gentle bosom thus,—
'Twas the simple, sweet expression
Of redeeming love for us.

He will love thee to the end.
When the storm is o'er thee sw
Charged with sorrow, wild in
Let the thought of Jesus weepi
Like a sunbeam gild thy patl

"Jesus wept!"—O, Man of sorrows!
May thy woes to us be blest!
When a few more tearful morrows
Have gone down life's fading west,
We to heaven's high realm ascending,
Shall thy glorious form survey,
And in joy sublime, unending,
Thou wilt wipe our tears away!

Battersea.

HYMN FOR THE OPENING SERVICES OF THE LORD'S D

We hail the morn so glorious,
The morn that Christ arose,
Transcendently victorious,
O'er all his cruel foes:
We sing his high enthronement,—
His name all names above,—
His infinite atonement,—
His everlasting love.

Faith spreads her pinions soarin
And finds the happy place;
Hope joins the throngs adoring,
And shares their ravished gaz
Love, like a cherub burning,
Her bridal dress assumes,
And all his claims discerning,
In bliss and duty blooms.

Thus, Lord, thy throne surrounding,
We swell the worthy praise,
From harps celestial sounding,

REVIEWS.

The Sacraments. An Inquiry into the Nature of the Symbolic Institutions of the Christian Religion, usually called the Sacraments. By ROBERT HALLEY, *D.D. Part I. Baptism.* London: Jackson and Walford. 8vo. pp. 620.

(*Continued from page* 519.)

"WHY then are infants baptized?" The old question recurs. If, as the chosen advocate of congregational opinions teaches, no satisfactory evidence has yet been adduced of "a divinely instituted connexion between children and their parents, according to which the sign and seal of the blessings of the covenant were by divine appointment administered to children;"—if the supposition, so frequently assumed by controversial writers, that baptism is under the gospel dispensation the substitute for circumcision, is open to "serious objections;"—if the notion of the sacraments as seals of grace, in the sense of personal attestations, is "opposed to the doctrine of justification by faith;"—if the notion of regeneration by baptism is not only unfounded, but, even in its mildest form, "pernicious;" why then are infants baptized? The answer furnished by the compilers of the state-church catechism to this very reasonable question, Dr. Halley and his congregational brethren discard: the promise of faith and repentance by sureties, is neither made under their sanction, nor pleaded in their writings. "Why then are infants baptized, when by reason of their tender age they cannot perform them?"

Dr. Halley cuts the knot, which many have wasted their energies in fruitless endeavours to untie. He denies that either repentance or faith is required. Passivity is the utmost he demands, and it is not essential that even the passivity should be absolute. His theory is this:—Our Lord said, Go ye therefore and teach all nations, baptizing them. In interpreting this commission, we ought to impose no restriction upon the general terms employed, unless there be obvious and undeniable reasons for so doing. When Christ says, Teach all the nations, what right has his servant to exclude any who can be taught? and when he says, Baptize all the nations, what right has his servant to exclude any who can be baptized? As to the limitation of the word baptize to those who are taught, we have, according to the letter of this commission, no more right to limit the command to baptize to those who are taught, than we have to limit the command to teach to those who are baptized. If it be said, infants cannot be baptized; it may be asked, why can they not? If baptism be immersion, surely infants can be immersed. Scripture does not require faith, or any other Christian principle, as a necessary prerequisite for baptism in either infants or adults. Baptists limit the commission, without any warrant for doing so, when they require a profession of faith as a qualification for baptism. The commission is to baptize all the nations.

We have no apprehension that Dr. Halley will object to the fairness of this statement of his hypothesis, or ask for evidence of his having taught any one of its particulars; but, for the sake of others, it may be well to adduce his own words.

"The precise point of inquiry being suggested by the terms of our Lord's commission, we cannot too constantly or carefully keep them in view. Go ye therefore and teach, or disciple, all the nations, baptizing *them* into the name of the Father, and of the Son, and of the Holy Ghost. The question respecting the subjects of baptism is here resolved into one of grammar and criticism. It is simply what is the antecedent to the word *them*, or for what noun is that pronoun substituted. Going forth, disciple all the nations (πάντα τὰ ἔθνη) baptizing *them* (αὐτοὺς)—all the nations, into the name of the Father, and of the Son, and of the Holy Ghost; teaching them, all the nations, to observe all things whatsoever I have commanded you. So far as the grammatical construction is concerned, the meaning of the terms is precisely the same as it would be if the words of the commission were, *baptize all the nations*. Adhering, therefore, to the grammar of the words, we say the commission, which no man has a right to alter, is—baptize all the nations."—*Pp.* 488, 489.

"Let it, therefore, be understood that, in our opinion, the great argument for the baptism of infants is the plain grammar of the only commission which we have received to baptize at all. If there are any restrictions to this commission, let them be produced, and let the limitation of the word 'them,' in the phrase 'baptizing them,' deriving its breadth of meaning from the antecedent 'all the nations,' be fairly considered. To any part of the commission, the discipling, the baptizing, or the teaching, I know only one limitation, and that is the want of ability to execute it. Until some restriction be produced from the New Testament, I maintain, on the terms of the only command to baptize, that to baptize an infant is just as much the duty of the church, and a duty resting upon just the same authority as to teach a Hindoo. Infants are, unless cause to the contrary can be shown, just as much included in the baptism as Hindoos are in the teaching. Every argument against infant baptism is an argument to limit the commission, and therefore by comparison with the words of the commission it must be tested, and its value determined."—*Pp.* 494, 495.

* * * *

"If it be asked, why belief should be mentioned before baptism, we reply, as one must be mentioned before the other, there may have been no specific reason for the preference, or the reason may have been in the circumstances of the address, and now may be of no importance, or usually it was to be expected that persons would first believe and then apply for baptism. We, however, must protest against the assumption that reasons for the collocation of words are to be demanded in controversy. That he who believeth and is baptized will be saved, we are bound to believe; but why belief should be mentioned before baptism, we are not bound to explain."—*Pp.* 509, 510.

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"Unless, then, a baptist brother be permitted to assume that an infant cannot be baptized, the argument remains unimpaired. But does he suppose that we shall quietly allow him to assume the whole question in dispute? If he can prove that children *cannot* be baptized, of course he has brought this long controversy to a most triumphant conclusion. I can only say he is very simple to allow himself to be seduced from this commanding position, in which he can silence us whenever he pleases, to the low ground of interminable disputation upon various reasons for and against doing what, by any possibility, never has been done, and never can be done. If we are in the desperate predicament of contending for the propriety of doing a thing which cannot by any means be done, of course all our arguments are worthless; but if children can be baptized, then we say they ought to be baptized, because they have the promise, which St. Peter adduces as good reason and sufficient qualification for baptism. If they cannot, as they cannot repent, of course we are most fairly and effectually driven out of the whole field of controversy."—*Page* 563.

This then is the lecturer's sheet-anchor. Others, valued by commanders of less bravery, he has dropped, or thrown overboard as more heavy than useful; but with this in the vessel, he sits, contemplating serenely the violence of currents, and the possibility of a storm. There are subsidiary arguments to which he intends to advert at some future time, but it is on the words of the commission that he relies chiefly Speaking of Dr. Carson, he says,

"In one respect, I think, he has most fairly and honourably, as distinguished from controvertists on both sides, selected the true ground of discussion in making the commission given by our Lord, the great and paramount authority by which the question in dispute must be chiefly decided. Many writers scarcely advert to the words of the commission, but amuse their readers with analogies and assumptions of various kinds. Dr. Carson says of the commission, 'Here I stand entrenched, and I defy the ingenuity of earth and hell to drive me from my position,' p. 170. While I differ most widely from his interpretation, I adopt his principle, that the commission is our great law of baptism, and to its plain and grammatical sense all other arguments must be subservient. Tell us the meaning of the word *them* in the commission, and so far as I am concerned the controversy is settled, let what will become of believers' baptism on the one hand, or of household baptism on the other."—*Page* 607.

One advantage belongs undeniably to Dr. Halley's argument: it is comprehensive. It is sufficiently ample to cover a multitude of anomalies which we had thought never could be covered by anything but charity. It justifies, for example, the baptism of a little boy, of whose perplexing adventure the minister who performed the ceremony once told us. The baptism having been delayed till rather an unusual period, he stood before the administrator while the preliminaries were transacted but having watched attentively the course of events, and not liking the prospect before him

just as the water was about to be applied, the little urchin darted away to the most distant part of the chapel, so that it was not till after a vigorous chase and re-capture that the reasonable service could be completed. It justifies the baptism of a young lady with whom we are well acquainted, in whose case a similar delay had taken place, and who, on the morning after her initiation, when her parents' pastor called at the house, evinced her disinclination for any further intercourse, reproaching him with much spirit, as a naughty man who had thrown water into her face at chapel. It justifies the Danish clergy in carrying the children of our baptist brethren to the font to receive what they denominate baptism; for the babes belong to the nation; they are included in the commission according to Dr. Halley's interpretation, and in his view nothing but inability to fulfil it relieves from the obligation. It justifies the baptism of queen Keopuolani, in one of the Sandwich islands, in the midst of an interesting group of foreigners, missionaries, merchants, chiefs, near relatives, and friends, who "surrounded the dying pillow, and waited a few moments, hoping that the fluttering spirit might still be roused entirely from its lethargy, ere it quitted its earthly tenement for ever. But there being little prospect of this," says the narrator, the senior missionary "proceeded at length to administer the sacred ordinance which entitles all who receive it to the name of Christian." It justifies the slave dealers of the Havanna in baptizing the ignorant victims of their cupidity. "I asked him," says the author of "Fifty days on Board a Slave Vessel," if at the Havanna, where his occupation formerly lay, it was customary previously to baptizing the newly imported slaves, to give them any religious instruction. The answer was, "They are taught nothing before baptism; it is not necessary to teach them anything in order to baptize them." This is in exact accordance with Dr. Halley's language, "Some may choose to baptize only those who are taught, and others, with as good reason, may teach only those who are baptized." It justifies the baptism of nations *en masse*, which in the dark ages was frequently an item in a treaty of peace; and it justifies the zeal of the Spaniards, of whom we remember that Dr. Owen somewhere remarks that they drove the Indians to baptism as cattle are driven to the water. In all these cases, and in in many others of equally questionable character, Dr. Halley's interpretation of the commission might be pleaded, it seems to us, with perfect fairness. If his doctrine is true, all these transactions were in accordance with the genius of Christianity: they were all acts of obedience to the Saviour's command.

It will probably be thought incredible by some of our readers that a good and intelligent man, like Dr. Halley, should advocate a principle that would justify such deeds. But if his argument did not go this length, it would be worth nothing to him; and that it does go this length his words clearly show. He distinctly teaches that nothing but inability can exempt us from the duty of baptizing every individual of every nation. "To any part of the commission," he says, "the discipling, the baptizing, or the teaching, I know only one limitation, and that is the want of ability to execute it." The exceptions that he specifies are such as confirm the rule. Inability to perform the act, not the impropriety of its performance, is the reason which justifies its omission.

"Should it be said, that it is impossible to obey the command without some limitation, because great multitudes will not submit to Christian baptism, the reply is obvious, as the command certainly enjoins no more than we are able to perform. We are commanded to teach all the nations; but if classes or nations will not, or cannot, be taught, with them, of course, our obligation ceases."—*Page* 491.

* * * *

"Infants, indeed, whose parents will not present them for the purpose, cannot be baptized, and so they are excepted on the same ground as their parents; but the infants of Christian parents and the infants of parents willing that their children shall be taught in Christian schools, and foundlings and orphans under Christian care, may be baptized, and are just as much included *in the letter* of this commission as any other persons whatsoever."—*Page* 492.

Nothing, however, can be more explicit than his language near the conclusion of his argument:—

"Our conclusion, founded, as we believe, on scriptural premises, and fortified by scriptural precedents, is, that the baptismal commission ought to be expounded in its literal and unrestricted sense: 'Go, disciple all nations, baptising them in the name of the Father, and

of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I command you.' Our commission is to disciple as many as we can, by baptizing and by teaching them. Some may choose to baptize only those who are taught, and others, with as good reason, may teach only those who are baptized. Adhering to the literality of the commission, we admit no exceptions, either in the baptizing or in the teaching, regarding the extent of our ability as the only limit of our obedience."—*Pp.* 577, 578.

Indeed, it is evident that to allow that the consent of the person to be baptized should be obtained, would be as fatal to Dr. Halley's argument as to allow that a profession of faith should be demanded. Of what use could that consent be that did not originate in conviction? What good reason could he have for desiring to be baptized who did not believe in Jesus as the Saviour? His motives must be such as could not bear the divine scrutiny. His outward obedience to the precept could not be acceptable. Without faith, it is impossible to please God. Nor could Dr. Halley maintain his argument with those who require a profession of faith, for one moment, if he himself were to require a profession of willingness. If the question is simply, "what is the antecedent to the word *them*," in the commission, while he says *nations* in distinction from believers, we shall hold him to *nations* in distinction from applicants. How could he expect to be allowed to restrict "all nations" to those persons in all nations who consent, while he protests against our restricting "all nations" to those persons in all nations who profess belief. Grammar and logic are no respecters of persons: they will not bend to him while refusing to yield to us. Besides, if the consent of the person baptized were admitted to be requisite, what would become of the whole argument respecting infants? "There is," as he says, "no insuperable difficulty in dipping an infant;" but there is insuperable difficulty in getting a new-born infant's consent to be dipped. It is only by making it imperative to dip all nations without waiting for acquiescence that he can get infants included in the operation. His application of the text necessarily sets aside concurrence on the part of the baptized, and hesitation on the part of the baptizer. We are not taking advantage of an accidental omission, or pressing ungenerously an incautious over-statement: we are only pointing out an essential part of Dr. Halley's main position. If he were to allow that consent was necessary, the whole fabric he has erected would crumble to the dust. The basis of his system is, that the commission requires no profession, imposes no restraint, suggests no limitation, allows no discrimination to the administrator. Consistently he disclaims "all arguments which assume any distinction of privileges among children on account of the faith of their parents." Consistently he maintains that baptism is not an act of worship. Consistently he declares, "To any part of the commission, the discipling, the baptizing, or the teaching, I know only of one limitation, and that is the want of ability to execute it."

Dr. Halley says of the great independent theologian of the seventeenth century, to whose views of the Abrahamic covenant he objects, "Owen was not the man to hesitate about a conclusion, however startling, to which he was brought from his premises by a due course of logic, however circuitous." We are quite disposed to pay Dr. Halley the same compliment; and yet we can scarcely believe that he is accustomed to carry out his own principles very extensively in the town in which he dwells. In executing the commission, as he himself understands it, "the discipling, the baptizing, and the teaching," but especially the baptizing, does he wait for the consent of the object of his benevolent regard, or does he not? Does he follow a uniform course, and is that course consistent with the rule laid down in his writings? Does he wait for the consent of the person he baptizes? if so, how, in the case of a little infant, does he obtain it? Does he baptize persons whom he finds unbaptized, without waiting for their consent? His practice in this respect is limited, we believe, by something else than want of ability; else the local police reports would have told surprising tales, and the London press would have loudly echoed them. May gentleness and discretion continue to guide him! But what will be the result of his doctrine, should it prevail extensively among men of greater constitutional ardour? If many such men should adopt his interpretation, and say, "Adhering to the literality of the commission, we admit of no exceptions, either in the baptizing or in the teaching, regarding

the extent of our ability as the only limit of our obedience," will it be quite safe for the unbaptized part of the community to walk in the open fields? To what extent his sentiment has been received we know not; and till we know, we have no heart to follow him into the question respecting the meaning of the word baptize. Let that stand over for the present. To be sprinkled without one's consent would be annoying, but to be forced into a river would be worse. May all who esteem it their duty to baptize without any other limitation than want of ability to execute it, adhere to the lecturer's views of the mode in which the rite should be performed! Immersion, as we practice it, is quite innocent; but administered by compulsion it may be dangerous.

Does any reader object that this is playing with the subject; we maintain that it is not. Dr. Halley's criticism excludes *consent* from the commission just as conclusively as it excludes *belief;* and Dr. Halley's argument requires the exclusion of consent, to make it applicable to the case of infants, for whose sake he adduces it.

As to the commission itself, we are quite content to understand it, as it is interpreted by the language and conduct of those who were present when it was uttered, and were intrusted with its fulfilment. The course pursued by the apostles is, in our view, the best commentary on the sentence on which Dr. Halley descants. When the day of Pentecost was fully come, we find inspired expositors of the Saviour's mandate, both teaching and baptizing. They delivered their testimony respecting the ascended Messiah; it was believed by many; and the persons whom they baptized on the occasion are described as "they that gladly received the word." This, at least, Dr. Halley must permit us to regard as an example of "believers' baptism." A short time afterwards, one of their companions visiting Samaria, explained to its inhabitants the nature of that kingdom which the Son of God had set up, and illustrated the claims of its King; the issue is stated in these terms:—"when they *believed* Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women." In like manner, when Paul visited Corinth, the result is given by the historian in these words, few but expressive:—"and many of the Corinthians hearing, *believed,* and were baptized." In baptizing believers, then, we are pursuing a safe course, a course for which we have apostolic precedent, a course which is in harmony with the whole spirit and letter of the Christian dispensation.

The publication of these lectures will prove, we are persuaded, an event of no small importance in the history of the congregational body. It is to be hoped that a cheap edition will be speedily put to press, and circulated extensively throughout the independent churches. They unsettle every thing pertaining to the defence of pædobaptism, and place nothing on a satisfactory basis. They will teach their readers to distrust old arguments on which they have been accustomed to rely, while the new theory proposed will be received with confidence by comparatively few. Able as they are, they are but an attempt to effect what is impossible; and the candour and independent thinking of the lecturer do little more than conciliate esteem for the advocate at the expense of his cause.

Our congregational brethren may lecture, and publish, but they may be assured that the time is at hand when they will be compelled to take a different position from that which they have been accustomed to occupy. They will find it necessary to choose either the compulsory or the voluntary principle, and to abide by their choice. It will not be possible to continue much longer the attempt to blend them. They must either retrace their steps, or proceed a little farther. If they teach that the whole of a Christian's career should be one of voluntary obedience, excepting the first act, they will find their people demanding reasons why the first act should not be voluntary also. A compulsory beginning of a voluntary course is too inconsistent to be practised long in an enlightened age, without examination. The baptism of unconscious infants is part of the compulsory system, and the compulsory system is losing its hold on the public mind, and rapidly passing away.

BRIEF NOTICES.

The Pulpit Cyclopædia; and Christian Minister's Companion. By the Author of "Sketches and Skeletons of Sermons," "Christian's Daily Portion," "Sermons for Family Reading," &c., &c., &c. In Four Volumes. London: large 12mo. Price 22s., cloth.

It is said that there are, in the Wesleyan connexion alone, as many as forty thousand persons, engaged during the week in business, who are in the habit of preaching occasionally on the Lord's day. It has been, we apprehend, the principal, though not the exclusive aim of the compiler of these volumes, to afford them that kind of assistance which in many exigences they are likely to desire, by furnishing them with skeletons of sermons adapted to such congregations as they have to address, and providing them with a quantity of reading suitable to prepare them for their work, and guide them in its performance. The compiler being one of our general baptist brethren, the tone of his sentiments will be found in general harmony with theirs; and we doubt not that his volumes will obtain great acceptance among them. He has evidently endeavoured, however, to avoid controverted topics, and to select such subjects for his skeletons as are best adapted for plain village congregations. The use of his volumes will not be confined, we are persuaded, to any one section of the Christian church. We do not advise any young man who aspires to eminence as a preacher to adopt the skeleton of another man as his own; but for preachers who think they cannot do without such help, here are nearly three hundred provided by a minister who has great facility and tact as a sermonizer. The latter half of each volume is occupied with essays by a great variety of authors, British and foreign, on theological study, the composition and delivery of sermons, the characteristics of an efficient ministry, revivals, pastoral duties, and kindred subjects; and these may be read with advantage by all who are engaged in the promulgation of divine truth, or in preparing for pulpit labours.

The History of the London Missionary Society, comprising an Account of the Origin of the Society; Biographical Notices of some of its Founders and Missionaries; with a Record of its Progress at Home and its Operations Abroad. Compiled from Original Documents in the Possession of the Society. By WILLIAM ELLIS, *late Foreign Secretary of the Society, and Author of "Polynesian Researches," &c. Volume I.* London: 8vo. pp. 579. Price 10s. 6d.

As the London Missionary Society was formed in September, 1795, it has recently entered upon its fiftieth year. The jubilee could not be more suitably ushered in than by the production of a full history of its exertions and vicissitudes. A portion of this desideratum Mr. Ellis has furnished, and we earnestly hope that his life and health will be prolonged till he has completed his design. A better book of the kind we have never seen. The narrative is perspicuous and deeply interesting; it is written with straightforward simplicity, in an unaffected style, and a truly Christian spirit. A large proportion of this volume relates to the islands of the Pacific; and the history of past hopes and fears, labours and trials of patience, especially in Tahiti, cannot fail to awaken in every friend of civilization and justice, indignation at the dastardly and iniquitous conduct of the French, and affectionate sympathy for the victims of their tyranny. May their friends at home and abroad be under the guidance of that wisdom that is from above; and may he who knows how to bring light out of darkness, cause even these afflictions to conduce to the purification of the churches and their establishment in the truth!

Memoirs of David Nasmith: his Labours and Travels in Great Britain, France, the United States, and Canada. By JOHN CAMPBELL, *D.D., Author of the "Martyr of Erromanga," "Jethro," "Maritime Discovery," &c.* London: 8vo. pp. 476. Price 10s. 6d.

The subject of these memoirs was born at Glasgow in the year 1799. In his sixteenth year he became a member of a Christian church; and from that time desires for usefulness appear to have had complete possession of his heart. He was anxious to become a missionary to the heathen, and expecting, though without sufficient reason, to be engaged in missionary work, he threw up his secular employment. This commencement corresponded with his subsequent career. Earnestly desiring to do good, and resolved to attempt whatever the spiritual necessities of his fellow-men seemed to demand, he was habitually regardless of the consequences to himself. Conscientious, devout, and persevering, he spent his life in forming city and town missions, and other philanthropic and religious societies, especially the London Female Mission, an institution of great worth, having, meanwhile, a dependent family and no regular income. Towards the end of his course pecuniary difficulties pressed heavily upon him; and the account before us leads to the conclusion that they brought on the disease which, after a few days' severe illness, terminated all his earthly exertions in November, 1839. The narrative evinces Dr. Campbell's accustomed ardour and admiration of what is excellent; but we should not discharge our duty fully, if we did not advert to the injury he has done the work by an unhappy imitation of one of his own most successful performances. The interest of the "Martyr of Erromanga" was greatly increased by the manner in which he addressed its chapters to distinguished personages, and the use which he made of their respective characters: but the repetition of the attempt in regard to the

thirty chapters of this volume, is a complete failure: it occasions the introduction of much superfluous and complimentary matter, and gives to the whole an unnatural aspect.

Baptism "the Sacrament" of Liberty. A Letter to the Churches of the Baptist Denomination; with an Epistle Dedicatory to the Rev. Alexander Carson, LL. D. By CHARLES THOMPSON, *Minister of York Street Chapel, Manchester. Second Thousand.* London: Dyer. 8vo. pp. 16.

The leading sentiment of this pamphlet, and that from which its title is derived, is more fully expressed in the following sentence:—"Talk of slavery! The most monstrous innovation that was ever attempted on human nature, is that of binding in theological chains, the inactive soul of the helpless infant." The letter was originally prepared, by request, for the adoption of the Lancashire and Cheshire association; but, as has happened in many other cases, and will probably happen again, certain modifications were proposed that did not meet with the concurrence of the writer, and it was ultimately withdrawn. A document which is not quite suitable for the appropriation of a public body, is sometimes unobjectionable when issued on individual responsibility; and there are more than one class of readers to whom these pages are likely to be useful. One hint, the author, who values plain speaking, will allow us to subjoin. He has introduced, in his Epistle Dedicatory, a quotation from the preface to a recent volume of this magazine, in very complimentary terms, which we respectfully acknowledge: but in reading it, we were impressed with the conviction that it could not possibly be our language. On referring to the passage we found that it consisted of sentences, and parts of sentences, with some *modifications*, and though the general meaning was preserved, the *tout ensemble* was such as we knew instinctively never proceeded from our pen. It would save all writers who have the honour to be quoted, much vexation, and prevent, especially in controversial works, many charges of disingenuousness, if all who make quotations would act according to our own rule, which is, never to put within inverted commas any word that is not in the passage cited, and never to bring into one passage separated sentences without some marks showing that other matter intervened. In the present case, however, no unfairness can possibly have been intended.

The Communion of the Saints. By HENRY AINSWORTH, *Author of "Annotations on the Pentateuch."* Aberdeen: 16mo. pp. 254.

Two hundred years ago, the author of this treatise was eminent both for his biblical learning, and for his advocacy of congregational principles. This work contains much that is excellent, together with some doctrine that we hope we may regard as obsolete. Thus, in showing how the saints grow into a body or church, he gives this specimen of sentiments entertained in those days:—"And together with themselves, their infants also are received, by virtue of God's promise unto Abraham, which promise by Christ is confirmed unto us, with all the benefits and privileges of the same. Which infants, though they want discretion to perceive the favour of God for the present; yet want they not sanctification, but are holy, if but one parent believe in Christ: and this, through the mighty work of God's Spirit, who sanctifieth his from the womb: and by his grace doth comfort the parents, in that he is both their God and the God of their seed; and afterwards, the children also have their faith confirmed, by knowing that they were cast upon him from the womb, and he was their God from their mother's belly." Here was a tangible reason for infant baptism; the child, if one parent was a believer, was holy, through the work of God's Spirit, and being thus sanctified spiritually, there seemed some reason for baptizing it: but who believes such things now?

New Marginal Readings and References, adapted to the Authorized Version of the Holy Scriptures, with Occasional Notes. By the Rev. WILLIAM BURGH, *A.B., Author of an Exposition of the Book of the Revelation, Lectures on the Second Advent, &c. The Four Gospels with a Harmony. A New and Improved Edition.* Dublin: W. Curry, jun., and Co. 16mo. pp. 307.

The plan of this work is good, and it has been compiled with care. The greatest drawback from its excellence is, in our view, that the author regarding the second appearing of our Lord as introductory to his promised reign, finds types and predictions corresponding with his belief where we cannot see them. To those of our readers—and we have some—who do not object to this, the book may be safely recommended.

The Calcutta Melodies, comprising Thirty-six Original Psalm and Hymn Tunes, in a Variety of Measures, adapted to the Hymns by Newton, Cowper, Dr. Watts, Dr. Rippon, and Dr. Collyer. By the late Rev. JOHN LAWSON, *Missionary to the East Indies. Arranged with a Separate Accompaniment for the Organ, Piano Forte, or Seraphine, by G. Muther, Organist, St. Bride, Fleet Street.* London: pp. 38. Price 3s. 6d.

The musical talents of our late friend, Mr. Lawson, were acknowledged and highly appreciated by his immediate connexions. One of his compositions, called Auburn, if we may account frequency of repetition a criterion, has established itself very extensively in the favour of the British public. Many of those contained in the pages before us will be found substantial tunes for congregational use.

"It is just like Him:" or, God's Unspeakable Gift. By J. D. CASEWELL, *Evesham.* London: Dyer. 8vo. pp. 23.

The title of this pamphlet is derived from an anecdote of a poor negress who, having received instruction in the truths of Christianity, being asked if she were not astonished that God should so love our world as to give his only begotten Son to die for it, replied, "No, it is just like him." Mr. Casewell, the pastor of a baptist church at Evesham, taking this sentence as a motto, illustrates the magnitude of the gift

by reference to the eternal and intense love of the Father for his Son, the Saviour's original greatness, the relations of this gift to the moral government of God, and its connexion with human renovation and the everlasting happiness of man.

The Origin and Progress of the Scotch Baptist Churches, from their Rise in 1765 *to* 1834. *To which is Annexed a Brief Summary of their Principles.* Edinburgh: 24mo. pp. 96. Price 1s.

The Scotch Baptists—that is to say, those baptists, whether in Scotland or elsewhere, whose arrangements harmonize with those of the baptist churches first instituted in the northern part of the island—differ from their English brethren in some particulars, chiefly relating to church government. If the Scotch and English baptist churches were better acquainted with each other than they are, we have often thought it would be for their mutual advantage; we are pleased therefore to see this account of their history and principles in their own language. It is believed that Mr. William Jones, whose valuable writings are well known, is the oldest Scotch baptist now living; having been baptized by the late Mr. Mc Lean in 1786.

Memoir of Mrs. Martha Innes, Edinburgh; with Extracts from her Diary and Letters. Compiled and Edited by her Husband. London: 16mo. pp. 226. Price 3s. 6d.

The subject of this memoir—the affectionate wife of our respected friend the senior pastor of the church in Elder Street, Edinburgh—died on the 13th of last January. "In this volume there will be found comparatively little variety of incident, the object of the biographer being to show from the materials before him, what was obvious to those who witnessed her every-day life and conversation, how remarkably affliction was made subservient in the hand of the all-wise and all-gracious Disposer of events, in producing a cheerful submission, and increasing sanctification of heart and life, during the later years of her sojourn on earth."

Female Writers: Thoughts on their Proper Sphere, and on their Powers of Usefulness. By M. A. STODART, *Author of "Every-day Duties," "Hints on Reading," &c.* London: Seeley and Burnside. Foolscap 8vo. pp. 203.

Very suitable to be read by young ladies who have recently left school. A little our-beautiful-churchism is brought in, but not much, and not offensively.

A Dictionary of the English Language, containing the Pronunciation, Etymology, and Explanation of all Words authorized by Eminent Writers: to which are added, A Vocabulary of the Roots of English Words, and an Accented List of Greek, Latin, and Scripture Proper Names. By ALEXANDER REID, *A.M., Rector of the Circus Place School, Edinburgh; Author of "Rudiments of English Composition," &c.* Edinburgh: 12mo. pp. 564. Price 6s. 6d. bound.

A carefully compiled and neatly printed dictionary, equally adapted for the school and the family. Its contents are described correctly in the title page.

Illustrations of the Law of Kindness. By the Rev. G. W. MONTGOMERY. *With a Prefatory Address to the English Reader.* London: Wiley and Putnam. 24mo. pp. 183.

A good importation from the other side of the Atlantic, illustrating by a great variety of incidents the fact that kindness will often be successful where appeals to force, or rigid justice, are ineffective.

RECENT PUBLICATIONS

Approved.

Discourses Delivered on Occasion of the Death of the Rev. Robert Balmer, D.D., Minister of the First United Associate Congregation, Berwick, and Professor of Systematic Theology to the United Secession Church. By JAMES HENDERSON, D.D., Galashiels, and JOHN BROWN, D.D., Edinburgh, Professor of Exegetical Theology to the United Secession Church. Published by Request. Second Edition. *Edinburgh: Oliphant.* 8vo. *pp.* 79.

A Minister's Meditations: Principally Designed as A Help for the Tried Followers of the Lamb. By WILLIAM BURD, Okehampton. *London: Houlston and Stoneman.* 18*mo. pp.* 112.

The Antichrist of St. John, St. Paul's Man of Sin, and the Little Horn of Daniel, Identified in their Application to the Papacy, and its Present Aspect. By CHARLES RICHARD CAMERON, M.A., Rector of Swaby, in the County of Lincoln, Author of "The Sayings and Doings of Popery," "Parochial Sermons for Half a Year," &c., &c. *London: Houlston and Stoneman.* 8vo. *pp.* 63.

The Hebrew Martyrs: or, The Triumph of Principle. By JOHN WADDINGTON. *London: Snow.* 18mo. *pp.* 71.

An Essay on the Genealogy of the Lord Jesus Christ. With Illustrated Tables. *London: Snow.* 12*mo. pp.* 29.

The Jew, In This and Other Lands. *London: (Tract Society) pp.* 152.

The Working Man's Wife. By the Author of "The Family Book." *London: (Tract Society)* 18*mo. pp.* 176.

My School-boy Days. *London: (Tract Society)* 18*mo. pp.* 112.

The Eclectic Review. *London: Ward and Co.*

The Herald of Peace. October, 1844. *London: Price 6d.*

The Pictorial Sunday Book. Part 16. 4to. *Price 1s. 6d.*

INTELLIGENCE.

AMERICA.

ANTI-MISSION BAPTISTS.

Under this head we find the following paragraphs in the Boston Christian Watchman :—

"It may not be generally known to our readers, that there yet remain many churches in the south and south-western states, opposed to missionary and other religious institutions; regarding them as of man's device, and wholly unauthorized by the word of God. The number of these churches, however, is rapidly diminishing, and they will probably soon cease to exist.

"From the last minutes of the General Association of Kentucky, compiled by the Rev. Thomas S. Malcom, we learn that the number of anti-mission baptist churches in the state, is 204. Ministers, 82. Communicants, 7877.

"The views of the anti-mission baptists, as distinguished from their more enlightened brethren, may be seen from their own minutes, extracts from which are published in the minutes of the General Association. It seems odd enough that any baptist should talk after this wise. Missionary, bible, and temperance societies 'at war with the doctrines of the bible!' Alas! Alas!"

"The following extracts are from the minutes of the Licking Association, the largest anti-association in the state:—'The Licking Association has witnessed with deep regret the various efforts which have been made to involve the memory of several valued ministers of the gospel, who lived and died members of her body, in the modern missionary institutions of the day. Some are curious to know why Elkhorn Association has not introduced Peter, James, John, the Master, or some other inspired witness, to sustain her missionary operations, instead of Ambrose Dudley, Joseph Redding, John Price, and others, who made no pretensions to being inspired. A solution of the question is not difficult when it is known that the bible is silent as death on that subject.' Again, 'Suppose some of our aged brethren had given countenance to missionary operations, we ask, is the church justified thereby (in the absence of bible authority) in giving her support to an institution which it is believed has done, and is doing more, to corrupt her than, perhaps, any other?' And again, 'We understand modern missionism to be at war with the doctrine of the bible.'

"The circular letter of the Panther Greek Association, gives this advice:—'We further say to the churches, have nothing to do with the Bible Society, for we think it dangerous to authorize a few designing men to translate the holy bible. Stand fast in the liberty wherewith Christ has made you free, and be not entangled with the yoke of bondage.'

"The Green River Association, in its circular letter of 1842, declares, 'We confess we did correspond with our brethren, when we knew they had something to do with these missionary unscriptural societies, with a prayerful hope that our brethren would see the evil of these things, and forsake them; but, to our sad disappointment, we have found it grow worse, for they now have given liberty for the members to join any of the benevolent societies as they now exist; for this cause we are compelled to forsake our brethren, or the word of God. We, therefore, decidedly wish to inform our friends and brethren at large, that we believe that the bible knows of no society but the church of Christ, in a religious point of view; so that we cannot receive into our fellowship either churches or members who join one of those unscriptural societies.'

"The minutes of the Obion Association for 1842 (six of its churches are in Kentucky, and the remainder in Tennessee), contains the following paragraph:—'Agreed to notice the request from Bethel church. Will this association hold in fellowship any church who suffers her members to join the temperance societies, falsely so called? Whereupon this association says, No; she will not.'"

The ignorant antipathy to missionary exertions displayed in these extracts, is not their only deplorable feature. The assumption of authority over the consciences of individuals is equally opposed to the spirit of the New Testament. Such communities as those to which the preceding paragraphs refer are not, alas! the only ones that adopt the principle that churches have a right to lay down terms of communion that Christ has not prescribed, and decide what conduct their members shall adopt in reference to doubtful questions. In the minutes of the New York Baptist Association for the present year, we find certain queries proposed by one of the churches and discussed, of which the following is the first:—

"If a member of the church, by trafficking in ardent spirits, bring reproach upon himself and the church to which he belongs; would it be justifiable for that church, after having dealt with him in the spirit of the gospel, and found their entreaties and admonitions rejected, to exclude him from their fellowship?"

To which an answer was returned evincing, in our opinion, very inadequate notions of the liberty with which Christ has made his people free. The lordship of a prelate which our American friends reject, is not more unwarranted or offensive than the lordship of the brethren over the consciences of individual Christians. The body that can decree that if a member who sells fermented liquors refuses at the bidding of the church to which he belongs to relinquish his trade, it is the duty of that church to put him away, and, the other association which being asked whether it will hold in fellowship any church that suffers its members to

join the "temperance societies, falsely so called?" replies, "No; she will not," both assume an authority, with which they would find it very difficult to prove that the One Lawgiver had invested them.

ASSOCIATIONS.

NORFOLK AND NORWICH.

Twenty-three churches constitute this association.

Aylsham	
Bacton	C. Green.
Blakeney	J. Cragg.
Buxton	J. Dawson.
Costessey	J. Ivory.
Dereham	J. Williams.
Downham	J. Bane, Minister.
Fakenham	S. B. Gooch.
Foulsham	D. Thompson.
Holt	W. S. Harcourt, Minister.
Ingham	J. Venimore.
Ludham	J. Sadler.
Lynn	J. T. Wigner.
Martham	J. Hindes.
Neatishead	W. Spurgeon.
Necton	E. Griffiths.
Norwich, Orford Hill.	
Ditto, St. Clement's.	T. Wheeler.
Ditto, St. Mary's	W. Brock.
Swaffham	J. Hewett.
Tittleshall	
Upwell	J. Porter.
Worstead	C. T. Keen.

The annual meeting was held in Orford Hill Chapel, Norwich, on the 24th and 25th of July. The circular letter is on Home Missionary Operations, illustrating the wants of the county, and the measures desirable in order to meet them. Among the resolutions passed were the following:—

"That the circular letter for the next year be, 'On the Behaviour becoming the House of God;' Mr. Brock to be the writer.

"That as this association is the only society connected with the baptist denomination, carrying on home missionary work in the county of Norfolk, the sustentation and increase of our home missionary fund is an object of great importance to the cause of God and truth; that the associated churches in general be therefore respectfully requested to hold annual public meetings on its behalf; and that application be made to other baptist churches in the county, to admit appeals for the same object, as early and as frequently as is consistent with their duty to other departments of the work of the Lord.

"That the Baptist Theological Education Society has the warm approval of this association."

Statistics.

Number of churches	23
Baptized	278
Received by letter	43
Restored	11
	332
Removed by death	42
Dismissed	30
Excluded	11
Withdrawn	22
	105
Clear increase	227
Number of members	2265
Sub-stations	49
Sunday scholars	1772
Teachers	280

The general meeting of the association 1845 is to be held at St. Clement's Chap Norwich, on the 23rd and 24th of July.

WORCESTERSHIRE.

The following churches constitute th association:—

Alcester	J. Allen.
Atch Lench	D. Crumpton.
Evesham, 1st Church	J. Hockin.
Ditto. 2nd Church	J. D. Casewell.
Pershore	F. Overbury.
Stratford	
Upton	J. Freer.
Westmancote	J. Francis.
Worcester	W. Crowe.
Home Missionary Stations	J. Blore, J. Price

The annual meeting was held at Evesha July the 9th and 10th. Mr. Casewell w chairman, and Mr. Overbury secretary. Mess Crumpton, Crowe, and Cubitt preached.

Statistics.

Number of churches	9
Baptized	101
Received by letter	25
Restored	1
	127
Removed by death	14
Dismissed	13
Excluded	8
Withdrawn	19
	59
Clear increase	68
Number of members	1024
Sunday scholars	1301
Village stations	31

The next annual meeting is to be held Alcester, on the second Tuesday and Wedn day in July, 1845.

YORKSHIRE, WEST RIDING.

The following is the list of churches in th association:—

Barnoldswick	
Bingley	J. Burton.
Blackley	
Bradford, 1st Church	H. Dowson.
Ditto, 2nd Church	T. Pottenger.
Bramley	J. Macpherson.
Chapel Fold	J. Allison.
Cowling Hill	N. Walton.
Crigglestone	
Cullingworth	
Earby	W. Wilkinson.
Farsley	J. Foster.
Gildersome	R. S. Frearson.
Golcar	J. Green.
Halifax	S. Whitewood.
Haworth	
Hebden Bridge	J. Crook.
Horseforth	
Hunslet	J. Williams.
Idle	
Keighley	
Leeds	J. E. Giles.
Lockwood	W. Walton.
Long Preston	S. Hardmore.
Meltham	T. Thomas,
Millwood	T. Baker.
Mirfield	H. Albrecht.
Ossett	R. Carr.

Pole Moor.....H. W. Holmes.
Rawden..... .....W. Liddoll.
Rishworth..... .....T. Mellor.
Rotherham .....
Salendine Nook .....J. Lomas.
Sheffield, 1st Church .C. Larom.
Ditto, 2nd Church .J. Davis.
Shipley .....P. Scott.
Slack Lane.....
Stanningley .....W. Colcroft.
Steep Lane .....
Sutton .....W. Fawcett.
Wainsgate .....
Wakefield .....D. Boyce.

The annual meeting of this association was held at Salendine Nook, on the 28th, 29th, and 30th of May. Mr. Scott presided, and Messrs. Dowson and Pottenger were re-chosen secretaries. Sermons were preached by Messrs. Larom, Saffery, and Davis; and Mr. Saffery was requested to allow his discourse to be printed under the direction of the secretaries, "so altered as to be suitable for and instead of the circular letter to the churches." The following are among the resolutions adopted :—

"That since the friends who have taken an active interest in aiding the continental baptists, find it impossible, without too expensive an agency, to raise funds at all adequate to this object, it be recommended to the Baptist Missionary Society, to attend to the openings in the other parts of the Continent, and in Denmark especially, as they have already done in case of France.

"That this association rejoices in the formation of the 'Baptist Union of Scotland,' believing such union to be in accordance with the spirit of the New Testament, and sanctioned by the prayer of Christ, 'that they all may be one;' and cheerfully records its approbation of the efforts made by our northern brethren to advance the best interests of the denomination in Scotland.

"That a resolution having been passed at the last meeting of the Baptist Union, to the effect that its annual meeting should be held not always in London, but occasionally in the country, this association recommends that its next yearly meeting be held in some one of the large towns in Yorkshire or Lancashire.

"That the brethren connected with this association consider the proceedings of the Anti-State-Church Conference, and the consequent establishment of the 'British Anti-State-Church Association,' to be the most interesting movement of this reforming age, and trust that it will issue in annihilating the union of the state with the church, and in the overthrow of the bigotry, superstition, and civil and religious despotism which necessarily result from that union.

"That this association contemplates with great pleasure, the tendency manifested by the baptist body to participate in the movement recently originated on behalf of popular education.

"We would, however, express an earnest hope, that no steps taken in this business should be of a sectarian character; partly because our youth should be trained to habits of independent thinking; partly because we have no right to build up sects under the pretence of caring for the people; and chiefly because it were on every account undesirable to sow the seeds of religious discord in the act itself of imparting the rudiments of knowledge to the young.

"And would, therefore, recommend that such efforts as are made by our brethren in promotion of education, be conducted in co-operation with the British and Foreign School Society, or upon the principles of that institution.

"A letter having been read to the association from the free church of Scotland, in acknowledgement of the resolution passed with reference to them at the association of 1843,—It was resolved, That a letter read to the meeting be forwarded in reply, and printed with the circular letter."

Statistics.

Number of churches		42
Baptized	554	
Received by letter	76	
Restored	19	
		649
Removed by death	38	
Dismissed	71	
Excluded	80	
Withdrawn	48	
		237
Clear increase		412
Number of members		5437

The next annual meeting is to be held at Zion Chapel, Bradford, in what is called Whitsunweek.

NEW CHAPELS.

BOURNE, NEAR WHITCHURCH, HANTS.

September the tenth, the chapel in this village, which had been rebuilt and enlarged, was opened for public worship. Mr. Davies of Keppel Street, London, preached in the morning, and Mr. Millard of Lymington in the evening. The devotional services were conducted by brethren Russell, Chappell, Davis, and Pearsall. Bourne is a village station connected with the baptist church at Whitchurch, by which it has been supplied with the gospel ministry many years with pleasing success; and by their instrumentality has the present neat meeting-house been erected.

BEAULIEU RAILS, NEAR LYMINGTON, HANTS.

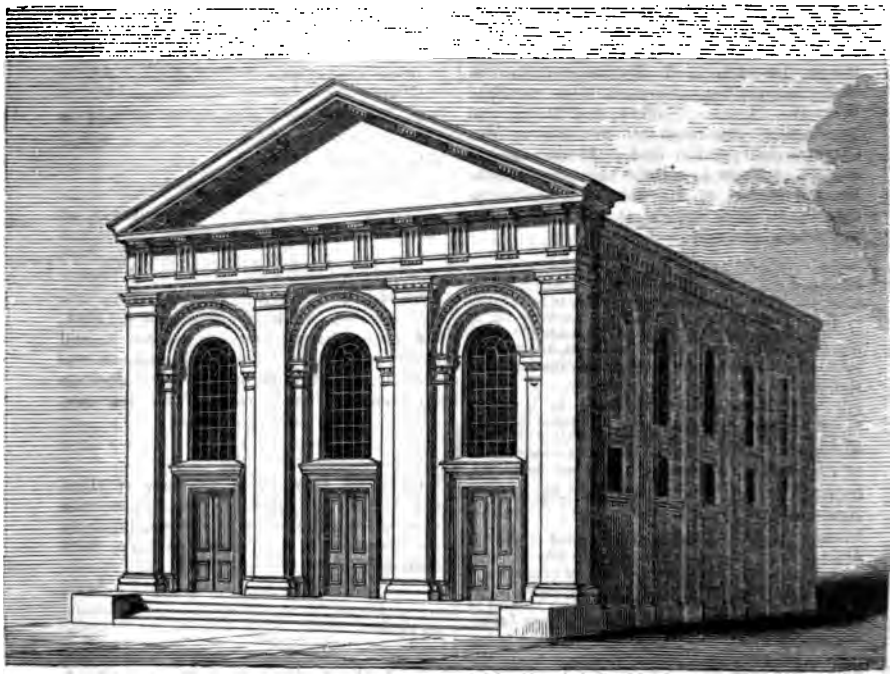
A new and enlarged meeting was opened here, September the 26th. Brother Woodrow of Downton preached in the morning, and brother Bulgin of Poole in the evening. The brethren Chegwidden, Adams, Yarnold, Compton, and Burt engaged in the devotional exercises of the day. So interestingly has the word of the Lord been successful, notwithstanding the aristocratical influence which has been opposed to it, that in about thirty years the chapel has been twice rebuilt and enlarged for the use of the baptist church assembling here.

LEWISHAM ROAD, GREENWICH.

A chapel adapted to accommodate about six hundred persons, which has been erected for the use of the congregation under the pastoral care of the Rev. Joshua Russell, was opened for service on Wednesday the 4th of September. Prayers were offered on that occa-

sion by Messrs. Groser, Chapman of Greenwich, Timpson of Lewisham, Green of Walworth, Brown of Islington, and Pulling of Deptford; and appropriate discourses were delivered by Dr. Cox, Dr. Hoby, and Mr. Freeman of Walthamstow. The congregations were excellent, and we are happy to learn that subsequently on Lord's day the attendance has been very encouraging.

The beauty and commodiousness of the chapel were greatly eulogized on the day of opening; and the architect, Mr. John Barnett of Chancery Lane, who is a member of the church at Islington Green, received many warm commendations. Our readers generally will be pleased with the external aspect, with which we are enabled to furnish them; and the subjoined description will be probably useful to any who contemplate similar undertakings.



The elevation is a Roman doric. The building is seventy-five feet long and forty feet wide outside the walls, and twenty-five feet high from the floor to the underside of the tie beams, which are ornamented with cast-trusses and ornamental queen rods. The ceiling being above these and the principals open, gives an additional height of eight feet to the building in the centre. The side and end walls are equally divided into piers of two and a half bricks thickness, in which a flue is built for the purpose of ventilation, with semicircular arches internally and externally. The intermediate space is filled in with one and a half brick thick, and the projecting angles of these piers and arches are finished with a large quirk bead, which gives lightness, and is more economical. The whole inside is stuccoed and coloured to imitate Bath stone. The floor has a fall of about two feet towards the communion table and platform that surrounds the pulpit, which is only three feet above this platform; and the baptistry under the table is also raised, so that the ordinance may be seen by all without rising from their seats. There is a door on each side of the pulpit, one leading to the public vestry, and the other to that appropriated to the minister. The seats are the height of a chair with sloping backs, and wainscot capping, French polished, as well as the rail round the communion table, which may be used for all public meetings without any additional erection of platform. It is lighted with a bude light suspended from the centre, and wax candles for the pulpit. There is accommodation for about 600 persons, including the free-seats, which are raised and occupied by the children. The

contract was taken by Messrs. Coleman, builders, for £1392, including stoves, and a provision of £30 for lighting, with the two vestries attached, covering a space of twenty-two feet by sixteen, between the chapel and the schoolrooms previously built, and from which there is a communication to the chapel.

ORDINATIONS.

MARTHAM, NORFOLK.

The recognition of the Rev. Joseph Hindes, late of Blunham in Bedfordshire, as pastor of the baptist church at Martham in Norfolk, took place on September the 17th, when the Rev. W. Brock of Norwich delivered an introductory discourse on the nature of a Christian church. The Rev. J. Peacock of Goswell Street Road, London, addressed the minister, and the Rev. J. Venimore preached to the people. The Rev. H. Betts of Yarmouth, and others, conducted the devotional services.

ELGIN, SCOTLAND.

Mr. William Tulloch having accepted a unanimous invitation to take the pastoral care of the baptist church in this town, a public recognition took place on Thursday, the 19th of September, when he was set apart with prayer and fasting. After reading suitable portions of scripture, Mr. Johnstone of Cupar, Fife, preached an introductory discourse, in which he stated the nature of a New Testament church. Mr. Grant of Grantown offered the ordination prayer. Mr. Thomson of Perth delivered a very impressive and affectionate charge; and Mr. Johnstone addressed the church from Neh. iv. 19, 20. At the conclusion of these highly interesting and profitable services, the young pastor received a cordial welcome from his flock.

OAKHAM, RUTLANDSHIRE.

The Rev. C. Green, late of Bacton, Norfolk, has accepted the unanimous invitation of the church at Oakham, to take the pastoral charge over them, and commenced his labours, Sabbath day, September 22.

CARNARVON.

The Rev. D. R. Williams, late of Treforest, Glamorganshire, has accepted the unanimous invitation of the church at Carnarvon, to become its pastor, and commenced his labours, as their minister, on the 22nd of September. This church enjoyed the faithful ministerial labours of the late venerable and Rev. Christmas Evans, during the last years of his very useful and pious life.

SHREWSBURY.

On Monday, the 23rd of September, the Rev. J. B. Pike, late of Newbury, was publicly recognized as pastor of the first baptist church in this town. The Rev. J. Thorpe of Swan Hill commenced the service by reading and prayer. The Rev. W. Keay of Wellington proposed the usual questions to the church and pastor, and offered the designation prayer; the Rev. James Lister of Liverpool preached to the church; the Rev. J. Pike of Derby addressed his son; and the Rev. W. Wilson of St. John's Hill Chapel closed with prayer. The meetings were of the most interesting character, and it is hoped that the union thus auspiciously commenced may be a mutually happy and prosperous one.

WELSH POOL, MONTGOMERYSHIRE.

The Rev. Joseph Drew was publicly set apart to the pastoral office over the baptist church in Welsh Pool, on Thursday the 29th of September. Messrs. Norgrove of Brettle Lane, J. G. Pike of Derby, J. G. Pike, jun., Rev. J. B. Pike of Shrewsbury, Pick, Wesleyan, Bruny, primitive methodist, and J. Davies of Farm Hill, conducted the services, which were distinguished by feelings of the most elevated and delightful character.

STOURBRIDGE.

The Rev. John Pring, formerly of Hunmanby, Yorkshire, has accepted a unanimous invitation from the baptist church, Hanbury Hill, Stourbridge, Worcestershire (recently under the pastoral care of the Rev. T. H. Morgan) to become their pastor, and entered on his stated labours there in the beginning of October.

MONMOUTH.

The Rev. H. W. Stembridge, late of Uffculm, Devon, has accepted a unanimous invitation to become the pastor of the baptist church in this town, and commenced his pastoral duties on the second sabbath in October.

RECENT DEATHS.

MR. SAMUEL JONES.

This venerable servant of Christ, whose departure took place August the 27th, 1844, was born in London, January the 26th, 1761. He was descended from a line of baptist ministers eminent for piety and usefulness. His first serious impressions he dated from conversation with a pious and valued friend, many years older than himself, the Rev.

Robert Burnside. He was then about sixteen years of age; but though these impressions were lasting, they did not issue in his becoming connected with any church till his twenty-fifth year, when he was baptized, in company with his friend the late Rev. Joseph Hughes, and several others, by the Rev. Dr. Stennett, and joined his church in Little Wild Street. He was much beloved and esteemed by the doctor, and continued one of his members till a change of residence and other circumstances led to his uniting with the church in Prescot Street, under the pastorate of the Rev. A. Booth, where he continued till his removal into the country, first to Upton-on-Severn, whereh is grandfather, the Rev. Philip Jones, had been for many years the laborious and disinterested pastor. Here he resided above three years, useful and respected; and ultimately settled at Tewkesbury, in the year 1796, where he remained till his death. He had not been here more than six years, when his piety and active usefulness in the church led to his being chosen a deacon, an office which he undertook with that purity of motive and steady devotedness to the Saviour's cause which ever proved that his whole heart and best powers were consecrated to his Master's service. He was more anxious to be useful than to shine, though humility shone conspicuously in every part of his conduct and deportment through life. No stain, no spot, ever rested for one moment on any part of that life, as can well be attested by the many who knew and loved, and will long and sincerely regret him. He was, in the fullest sense of the term, "an Israelite indeed, in whom was no guile." As a father, his surviving family feel that they can hardly do justice to his character and their obligations to him. He taught them not less by example than by precept; and the whole of his conduct proved his affectionate solicitude for their welfare in time and eternity. While supremely anxious for their spiritual interests, he delighted to watch over all their pursuits and contribute to all their pleasures from earliest infancy; and nothing that could benefit or gratify them, or indeed any way related to them, ever escaped his prompt and watchful attention. He was all a father could be to them; and in return he possessed, as he well deserved, their warmest love and highest veneration, of which this feeble testimony is but a faint expression on the part of his surviving children, now deprived by death of both their valued parents. As a husband, he was devotedly kind and affectionate, and few couples have passed through life more happily than he and his endeared partner. It was only three years previous to his own removal that he was called to follow her remains to the tomb, at the close of a most distressing nervous malady which she had endured for many years, supported by that religion whose power she had proved during a profession of above thirty-five years, as a member of the same church. Her children lost in her a kind and indulgent mother, whose memory is dear to their hearts, while conscious that their loss is her infinite gain. The deceased was eminently and habitually a man of prayer, and the fervency and deep feeling which pervaded his devotional exercises in the family and those in the sanctuary, will not soon be forgotten. There the part he took in conducting the worship of God was often the means of impressing others with a more hallowed feeling and higher animation in those parts of the service. As long as strength permitted, it was his delight thus to lead the praises of God, and nothing short of insurmountable difficulties ever detained him from his place in the house of the Lord, where he considered it a duty and a pleasure to be among the *earliest there*. When at length compelled to resign his attendance in the courts he loved so well, he did not lose his interest in the prosperity of Zion. Often would the starting tear evince his warm devotion to her welfare, whenever he heard of accessions to the church, or an increase in zeal or attendance on the means of grace. These feelings extended to every part of the Redeemer's kingdom, and to every institution that could promote it, especially the Baptist Mission, the Tract Society, and the Bible Society, to the auxiliary of which last in this town he was the active and gratuitous depository, and among the most useful friends from its commencement in 1812, till 1840, when his years and infirmities compelled a resignation of office, which elicited from the society a most honourable and gratifying testimony to their sense of his worth and services. To every good cause within his sphere, he was to the last a cheerful contributor to the utmost of his ability; deeply regretting, when disabled from exertion, that he could now only show by pecuniary offerings and sacrifices, his attachment to the cause of God.

He suffered much for some time previous to his death from nervous depression, partly arising from too long and close application to his arduous and numerous duties, and increased by a severe fall not long before those duties closed. The gloom occasionally cast upon his spirit by this mental affliction was often distressing to himself and those about him, and for a time obscured his views on the subject of his own religious state and prospects. This lasted for a considerable season with brief intervals, exciting deep sympathy in those who witnessed his sufferings, while assured from the evidence of all the past that it was but for a season he was in heaviness from manifold temptations, that the trial of his faith might ultimately be found to the praise and glory of him who, while thus test-

ing that faith, sustained and brought him safely through.

That season of trial at length passed away, and the venerable sufferer was enabled again to look up with high and holy trust, and say, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." His trust was rather placid and confiding than triumphant. He evinced to the last all that meek humility and self-prostration before God, which had through life formed so beautiful a feature of his Christian character, and looked for all in Christ, while anxious to adorn the doctrine of his Saviour in all things. When unable to use words himself in prayer, he was ever eager to unite in the petitions offered for him by others; and he loved to hear and join in the language of scripture, a clear apprehension and recollection of which he retained to the last, when all impressions and perceptions of worldly things seemed to be obliterated by his growing infirmities. Many sweet and hallowed seasons of this kind are, and ever will be, sacredly remembered, when the saintly expression of his fading features told that, "while the outer man decayed, the inward man was becoming stronger," and that he was catching the spirit of that world whither his emancipated soul has at last found its longed-for rest. His dismission was most peaceful. Not long after he had, in answer to an inquiry from one of his daughters, expressed in his usual humble manner, the ground of his reliance simply on him "who came to save that which was lost," he gradually sunk into a deep sleep which lasted twenty hours, and then gently breathed his spirit into his Redeemer's hands without a struggle, leaving impressed on his venerable countenance the full character of the "peace of God which passeth all understanding." His remains were interred in the baptist burying ground, Tewkesbury, by his pastor, the Rev. John Berg, who on the following sabbath evening improved the event from 2 Tim. i. 12, to a large and attentive auditory.

MRS. GILES.

Died, July the 12th, 1844, Mrs. Giles, the beloved wife of the Rev. William Giles, baptist minister, late of Preston, but now of Ashton-under-Lyne, Lancashire, in the eightieth year of her age. Our departed friend was seriously inclined in her early life, and her religious emotions were frequently called into exercise by hearing and reading Dr. Watts' Hymns for Children, and Janeway's "Token for Children." Her parents were strictly attached to the established church, and were much opposed to their children's attending any other place of worship. When she was about thirteen years of age, the celebrated John Wesley visited Tavistock, where she resided, and the announcement of such an event, as might be expected, excited the curiosity of numbers to see and to hear this extraordinary man; and as her parents understood that he was an authorized clergyman, she obtained their permission to hear him preach. The text from which he preached, was, "Blessed are the poor in spirit," and under this sermon her mind was first enlightened to discover the evil of sin, the degeneracy of her nature, and her danger as a sinner. These impressions produced an entire change in her conduct, and she, at this early age, became united with the methodist society. Still, however, she was bigotedly attached to the church of England, and would scarcely ever attend any other place of worship during its public services. After her marriage she was, through the importunity of her husband, occasionally prevailed upon to attend the evangelical ministry of Messrs. Gibbs and Isaiah Birt, who were then joint pastors of the baptist church meeting in Plymouth and Devonport. Under their ministry she learned "the way of God more perfectly," and became gradually enlightened in the knowledge of the doctrines of grace, which she most cordially received to the joy and establishment of her mind in the belief of "the truth as it is in Jesus." Her early prejudices in favour of infant baptism, however, still remained in full force, so that the baptism of her husband was for some time a source of pain to her mind. At length she determined to examine the subject for herself, and for this purpose read the prayer-book and the New Testament; and upon examining the former she found, "Water, *wherein* the person is baptized" (not *wherewith*), was enjoined; that the subjects of baptism were called upon to evince "repentance towards God, and faith towards our Lord Jesus Christ;" and that this view of baptism was the only one that was sanctioned in the New Testament, where she looked in vain for a single hint respecting infant baptism. Conviction followed her sincere inquiry after truth, and being a spectator at the administration of the ordinance by Mr. Birt, the clear and scriptural manner in which the subject was discussed in his sermon, as well as the deep solemnity of its administration, removed every doubt from her mind respecting it as divinely instituted and obligatory on all believers. Carrying out this conviction she was baptized, and united to the baptist church at Dartmouth, Devonshire, over which her husband was then pastor; and throughout her long life she was enabled to maintain a conduct becoming her holy profession.

As a minister's wife (a situation on many accounts delicate and trying), she was greatly beloved and esteemed by all who knew her; and most beloved by those who knew her most. As a mother, her maternal affection

was strong, ardent, and most self-denying; ever willing to sacrifice her own comfort, or even life itself, for the sake of her children. Through life her attendance on the means of grace was exemplary; to her it was a source of great delight, and by her considered a high privilege, to be able to leave the cares of the world for a season, and to go up to the house of God with those "who kept holy-day." She delighted to sing the praises of God; and possessing, as she did, the most refined taste, with considerable skill in music, it was to her a source of indescribable pleasure when this part of divine worship was conducted in a harmonious and becoming manner.

During the last four years, with very short intermissions, she was called by him whose designs are mysterious to mortals, to pass through deep waters of affliction; and in many of the paroxysms of her disease her sufferings were excruciating. Through all of them she was divinely strengthened and supported, and not one murmuring expression dropped from her lips. Soon after the commencement of her affliction all fear of death was entirely removed from her mind, by a clear, vigorous faith in the perfect sacrifice and atonement of Christ, on whom she placed implicit reliance. When relieved from poignant suffering, most of her time was occupied in devotional exercises, and in the perusal of the word of God, as well as of Robert Hall's sermons, which were to her a never failing spring of comfort and delight. On the last Lord's day she spent on earth, one of her sons said to her, "The veil seems to be getting gradually thinner and thinner, dear mother, which separates you from the vision and realization of all your hopes." "Yes, my son," she replied, with a look of unutterable tenderness and delight, and in a very short time, unconscious that any one was with her, was heard exclaiming, "Lord! Lord! dear Lord!" The night before she died, she requested that Pope's Ode, "The Dying Christian," &c., might be repeated to her, and when the words, "the pain, the bliss of dying," were pronounced, she said, "Not the *pain*, but the *hope*, the bliss of dying." She then requested one of her daughters to call her father, that she might, while she was able, take her final leave of him. This was, after having been married more than fifty years, a most affecting and solemn adieu. The following night, about one o'clock, after having previously taken her leave of those of her sorrowing children who were present, and after having praised God for the health and happiness of other branches of the family who were absent, she asked, if all was quiet, the last words that dropped from her lips; she then sunk into a sweet sleep, and continued in that state until half-past four o'clock of the morning of the 12th of July, when, without a groan or a sigh, her spirit took its flight to the vision of her Lord and hope.

MR. W. H. WEBB.

Died, January the 2nd, 1844, at his father's house, Great Rolesight, Oxon, Mr. W. H. Webb, aged twenty-four years, late student at Newport Pagnell College, Bucks. A young man of considerable promise, from whose piety, talent, and zeal, combined with an apparently vigorous constitution, much was alas but too confidently expected. Though it was in his heart to serve the Lord, the great Head of the church has seen fit to remove him from a sphere of labour on earth, to one of rest and reward in heaven. And while his bereaved parents and sorrowing friends deeply feel the loss they have sustained, they desire to bow with submission to the mysterious dispensation, and say, "It is the Lord, let him do what seemeth him good."

MR. B. LE FEVRE.

Died, April the 17th, 1844, Mr. Benjamin Le Fevre of Folkstone, after an illness of more than two years continuance. From the commencement of his disorder, an affection of the head, he became deeply concerned for the salvation of his soul, and followed out the anxious inquiry, "What must I do to be saved?" A powerful conviction of his sinful and fallen state, wrought in his mind by the Spirit of God, led him to study the way of salvation as it is revealed in the scriptures. And this he did with diligent and prayerful attention. For a long time hope and fear alternately agitated his mind, but ultimately the hope of the gospel gained the ascendency. He greatly regretted his past neglect of spiritual things, and evinced the sincerity of that regret by an altered course of conduct. He spent much time in private devotion, maintained the worship of God in his family, and became remarkable for his steady attention to the public means of grace on the Lord's day, and on the week-evenings, whether at prayer-meetings or the ministry of the word. He was not a member of the church, but a few months before his death he expressed his desire to become so; but his disorder assumed a more alarming aspect immediately after he had come to this conclusion, and instead of uniting with the church on earth, he was removed, we trust, to the church triumphant in glory. Towards the close of his life, his mind was usually calm and serene. For a considerable period he had no sleep, night or day, and this restless state continued until the seventeenth of April, when he suddenly closed his eyes, and sweetly fell asleep in Jesus.

MISS A. GERRIE.

Died at Aberdeen, on the morning of the 7th of June, Ann Gerrie, aged twenty-five. She was early called, by the grace of God,

into the participation of the blessings of salvation; and was, for a number of years, a member of the baptist church meeting in John Street. Her whole heart within her burned with intense desire for the salvation of perishing sinners around; and her works of faith and labours of love were abundant. In health and in sickness, in life and in death, the most longings of her soul were for the prosperity of the Redeemer's cause. During the last eighteen months of her earthly pilgrimage, she was constantly confined to her bed, and was frequently racked by the most excruciating pain; but no murmur escaped her lips. She would often smile, and say, "It is all in love." Her end was peace.

REV. HENRY SMITH, A.M.

The esteemed pastor of the baptist church at Ashford was removed from this world on the 4th of September last, aged forty-five years. Mr. Smith had resided at Birmingham for some years previous to his acceptance of the charge at Ashford, which he sustained only thirteen months.

MR. R. SWAIN.

Died, September the 20th, aged eighty-nine, Mr. Richard Swain, senior brother of the Rev. Joseph Swain, formerly pastor of the church in East Lane, Walworth. Mr. Swain had long been an honourable member of the church in Henrietta Street.

MISCELLANEA.

NEW DISSENTING REVIEW.

Many of our readers have doubtless seen advertisements in the public papers announcing a periodical work entitled the British Quarterly Review, as about to appear under the editorial superintendence of Dr. Vaughan. It is right that they should be informed also that baptists are to be systematically excluded from its management. It is solely in the hands of congregationalists, and is intended expressly to subserve the interests of the congregational body.

Some of the most intelligent and far-seeing men of all denominations will agree with us in lamenting this fresh manifestation of the common infirmity of dissenters, in sacrificing to personal or party ambition that union which is essential to strength. During the thirty years that the Eclectic Review has received the combined support of evangelical dissenters as their chief literary periodical, it is well known among all conversant with such matters, that its circulation has scarcely ever been more than sufficient to pay its current expenses. A few years ago, it was reduced so low as to be unable to yield any remuneration either to contributors or to editor. During the last few years, indeed, its sale has increased, and the writers in its pages have received some pecuniary recompense for their time and labour; the present editor having furnished this, at first at his own risk entirely, and subsequently to an extent which would have been impracticable had he been himself dependent upon it. In these circumstances, the introduction of a competitor for the support of the same classes, savours strongly, either of recklessness with regard to consequences, or of an overweening opinion of the superiority of that brotherhood from which the proposal emanates.

As some of the first men of the congregational body, however, are connected with the project, we cannot refrain from expressing our grief at this new exhibition of sectarian spirit. Ten years ago, circumstances placed the editorship of the Eclectic in the hands of a baptist. No one could ever have discovered this from its pages; neutrality on all denominational questions has been rigidly observed; and one of the least defensible points in its management, in the judgment of some of its friends, has been that in its pages, congregational writers have been allowed to praise each other's works to a degree far transcending their merits. Still, the fact was undeniable, the editor was a baptist. Neutrality was not what was wanted. A new Dissenting Review is therefore announced, and proper measures are to be taken "to secure the work permanently to the interests of THE denomination." We adopt the phraseology of the projectors as exhibited in their resolutions at Manchester, placing only the definite article, which one section of dissenters is so fond of appropriating, in small capitals, that it may not be passed unnoticed: "Proper measures" are to be "taken to secure the work permanently to the interests of THE denomination."

The right of our congregational brethren to establish a Review on exclusive principles, it would be folly to deny; but the disposition which inclines them to pursue the course, we must be permitted to lament. Much has been written and said of late in favour of union; many meetings have been held purposely to evince union; and in some circles a supposition has been entertained that the baptists were the great obstacle to the more intimate and perfect union between different branches of the Christian church for which other good men were sighing. In their recent meetings for the avowal of union, we have not taken part; not because we are indifferent to union; not because we are insensible of its advantages, or inexperienced in its pleasures,

as pædobaptist ministers of various denominations with whom we have had intercourse in by-gone days would cheerfully testify; but because facts being as they were, we should, in doing so, have aided in producing a false impression: we should have been assisting in a profession of union, while persuaded that union of heart was wanting. Among some prominent and influential independents a disposition to isolate us has been apparent for years; and in some cases it has been plainly indicated that if co-operation were continued it was not to be on equal terms. In the Bible Society a course was pursued which withdrew from our translators in the east that aid which they had been accustomed to receive, and allowed us only the alternative of permitting translations of the word of God made in accordance with our views of the true meaning of the text to fall, or forming a new society to maintain them; and without presuming to say that congregationalists were the instigators of the measure we may say, for it is mater of notoriety, that they were the most forward in its vindication. Again, last year, the high church movements in reference to education required that dissenting energies should be called out to promote education on just principles. A conference was called on the subject at Bloomfield Street, to which no baptists were invited; and the recommendation issued was in favour of denominational action on the part of the congregational body. The present year was then opened with a new call to union. The Lord's table was spread on the first of January, and baptists were invited to attend and show their fraternal oneness with their pædobaptist brethren. But, before the end of the year, a union of thirty years standing, for the promotion of religious literature and of great interests common both to baptists and pædobaptists, — a union that brought into harmonious and effective co-operation the talents of Hall, and Foster, and Olinthus Gregory, with those of the best writers among the independents, is broken up and superseded by the establishment of a rival review, founded on a narrow, restricted, denominational basis.

It is just to say that there are eminent men among the congregationalists who repudiate the transaction. A meeting has been held at which Mr. Burnet presided, and Dr. Pye Smith, Dr. Jenkyn, with others, collectively and individually pledged themselves to promote the more extended circulation of the Eclectic Review, "convinced that by its unsectarian character, no less than by the distinct prominence that it gives to the fundamental principles of civil and religious liberty, it is much better adapted to be useful, and to secure the continued confidence of evangelical nonconformists, than any journal of a more restricted order, or less definite in its avowals." Our baptist readers will, we trust, make the distinction which facts authorize, and not impute the proceedings on which we have animadverted to any pædobaptists who do not make themselves accessories, or evince the same spirit.

Since the foregoing observations have been in type, and just as this sheet was in preparation for the press, the Patriot of October the 24th has come into our hands, containing a letter with Dr. Vaughan's signature. The conductors of that journal must be so well acquainted with his hand writing that we suppose the document is genuine; though we have sought in vain for those qualities of thought and language which we have repeatedly had the pleasure to commend when reviewing that gentleman's publications. In that part of the letter with which we are most immediately concerned—that in which he adverts to Dr. Pye Smith's "implied charge of sectarianism," he says, "The British Quarterly is not pledged against touching on the one point of difference between independents and baptists, but the parties with whom it has originated do not mean that it shall meddle with that controversy; and in all other respects with less profession of separateness from sectarianism, the new journal will probably be found to exhibit more of the reality of such separation, than the older one." In this sentence as in many other parts of the letter, there is great mystery. What is "the one point of difference between independents and baptists?" It is generally understood that there are at least *two* questions in debate: the first, What is it to baptize? the second, Who ought to be baptized? How is the new journal to exhibit more of the reality of separateness from sectarianism than the old one? If the meaning of this dark intimation be that the Eclectic has, in its partiality for baptists, dealt unfairly by congregationalists, neither Dr. Pye Smith, nor any one else, could doubt that in a work managed by congregationalists exclusively, this error would be avoided; but if it be that in its partiality for congregationalists, the Eclectic has dealt unfairly by baptists, we can assure the writer that the baptists do not feel this so severely as to wish him to interpose for their protection. But "the parties with whom it has originated do not mean that it should meddle with that controversy." Can Dr. Vaughan suppose that, by avoiding the discussion of what he calls "the one point at issue between pædobaptists and anti-pædobaptists," he shall preclude sectarianism? A few years ago, a shrewd prelate was understood to have counselled his clergy to this effect, "Say nothing about the dissenters." Was there no sectarianism in this policy? We can assure Dr. Vaughan that it is not the general belief of the baptists that the independent ministers

who do most to repress our sentiments, are those that discuss them publicly. The evils to which a sectarian spirit will lead under skilful management in such a work as he contemplates—should such a spirit unhappily exist—will not be discussion of the points at issue between the denominations, but a silent passing over of baptist institutions, while due reference is made to those of the independents; the overlooking of the books written by baptists, except in cases where the work of a baptist can be selected with apparent justice for castigation; the use of the definite article in describing societies supported by congregationalists, though baptist societies for the same purposes are in existence; and the adoption of a style more elevated in diction, but similar in effect, to that of an advertiser who concluded an elaborate description of his own excellent establishment thus:—"N.B. No connexion with the little shop next door."

BAPTIST BUILDING FUND.

On Tuesday, the 10th of September, the nineteenth annual meeting of the Baptist Building Fund was holden at the Mission House, in Moorgate Street, when Joseph Fletcher, Esq., the treasurer, presided, and the following resolutions were unanimously passed:—

"I. That the report now read be approved and adopted, and that the following be the committee and officers for the year ensuing.

"II. That the cases contained in the list be relieved with the proposed sums as soon as the treasurer is in funds:—

Helstone, Cornwall	£70
Christow, Devonshire	40
Torquay, Devonshire	40
Guernsey	35
Southwell, Nottinghamshire	60
Pont Estyle, Brecon	30
Bideford, Devonshire	60
Cwmbrane, Monmouthshire	30
Coleraine, Ireland	20
Corntown, Glamorganshire	30
Bridport, Dorsetshire	50
Dunnington, Warwickshire	20
Finchampstead, Berkshire	30

"III. That the thanks of the meeting be presented to the Rev. James Smith for his kindness in preaching the annual sermon, and to the Rev. J. H. Evans, A.M., with the church meeting in John Street, for the collection of £16 8s. 3d., and the use of their meeting-house granted at that service on the 25th of August, 1844.

"IV. That the thanks of the meeting are hereby presented to the Rev. C. Stovel, for his services as secretary to the society.

"V. That the thanks of the meeting be presented to Joseph Fletcher, Esq., the treasurer, for his kindness in presiding on this occasion."

The attendance was better than on former years, and the new subscriptions obtained in the past year amount to £94.

LOCKERLEY, HANTS.

On the 21st of June, the baptist chapel at Lockerley was re-opened, after being closed for a considerable time to undergo great alterations and improvements. On the afternoon of the same day Mr. John Bailey, who has been for many years an honourable member of the church, was set apart to the deacon's office; Mr. Burnett, who has been pastor of the church for twenty-two years, Messrs. Farmer of Romsey, Woodrow of Downton, Russell of Broughton, New of Salisbury, and George of Romsey conducted the very interesting services of the day.

LLANELLY.

At the second anniversary of Bethel Chapel, Llanelly, Carmarthenshire, September the 22nd and 23rd, the collections towards liquidating the debt amounted, we are informed, to £90 14s. 6d.

RESIGNATIONS.

We are informed that the Rev. Richard Tunley has resigned the pastoral charge of the baptist church meeting in Grey Friars Street, Northampton.

The Rev. C. Baker has resigned the pastorate of the church at Stockport, after seven years of successful labour there. We believe his engagement is to terminate with the current year.

MARRIAGES.

By license, at the baptist chapel, Lockerley, Hants, by the Rev. N. T. Burnett, September the 17th, Mr. William Harnett of Whiteparish, Wilts, to Miss Mary Ann Lovell, third daughter of Mr. William Lovell, Yeoman, of East Wellow, Hants.

At the baptist chapel, Goodshaw, by the Rev. Abraham Nichols, on the 20th of September, Mr. John Sanderson, to Miss Hoyle, only daughter of Mr. Henry Hoyle, Heightside, near Crawshawbooth, Lancashire.

At Horsley Street Chapel, Walworth, by the Rev. R. G. Le Maire, September the 26th, Mr. William Balchin of Cambden Town, to Ann Rebekah, eldest daughter of Mr. C. Rabbeth, Red Lion Street, Holborn.

By license, at the baptist meeting-house, Haddenham, Bucks, by the Rev. Peter Tyler, Sept. 26th, Mr. William Moores of Wheatley, Oxen, to Mrs. Elizabeth Griffen of Aylesbury.

At the baptist chapel, Mill Bay, Folkstone, Sept. the 28th, 1844, by the Rev. D. Parkins, Mr. Robert Kingham, to Miss Maria Elizabeth Turney, both of Elham, Kent.

By license, at the baptist chapel, George Street, Nottingham, by the Rev. James Edwards, on the 10th of October, Thomas Woodhouse, Esq., Mary Gate, Nottingham, to Elizabeth, second daughter of James Bury, Esq., Inspector of Factories, Sneinton.

At the baptist chapel, Thrapstone, by the Rev. B. C. Young, on the 14th of October, Mr. Jacob Clarke, to Miss Sophia Bunyan, both of Bythorne, Hunts.

CORRESPONDENCE.

THE LATE DR. CARSON'S WORKS.

To the Editor of the Baptist Magazine.

DEAR SIR,—I wish to state, through the columns of your periodical, that the family of the late Dr. Carson intend to publish a uniform edition of all his writings. A prospectus is in course of preparation, and will be submitted to the public as soon as possible. You will be glad to learn that, in arranging his papers, we have found a considerable number of very important manuscripts which he had prepared some years since.

If your readers have any letters of his which would suit for publication along with his miscellaneous papers, or might assist in making out an account of his life, I will feel particularly obliged if they will be kind enough to send them to me at their earliest convenience.

I remain, dear sir,
Very truly yours,
JAMES C. L. CARSON.

Diamond Coleraine,
Oct. 16, 1844.

EDITORIAL POSTSCRIPT.

A desire has been expressed in different quarters for a Baptist Almanack, containing with such information as is given in Almanacks generally, statistical and other details having special reference to our own denomination. For several years, many such particulars have been given annually in our December number; and this year, an attempt will be made to meet the wishes of our friends more fully. In our double number, next month, some pages will be found, entitled "The Baptist Almanack for 1845," including a Calendar; lists of our principal denominational and general societies, with the addresses of their officers; the chapels of our denomination in the metropolis; the residences of the ministers composing the Baptist Board; and a variety of other statistics relating to the baptist churches in England, Scotland, Ireland, and elsewhere. It is intended also to publish this Almanack separately, in a portable form, which we trust will be found adapted to common use. Any information that can conduce to the completeness of the undertaking, will be thankfully welcomed. Secretaries of associations especially, who have not yet forwarded their circular letters to the editor, are requested to do so without delay. Advertisements for the Baptist Almanack, whether relating to schools, books, or matters of general business, will be gladly received by our publishers.

The provisional committee appointed in August to prepare a plan for the re-publication of scarce works by English baptist writers of the sixteenth and seventeenth centuries, hope to meet the friends of that undertaking in the library at the Mission House, Moorgate Street, on the evening of Wednesday the 13th of November. Mr. Underhill is expected to be present, and to deliver an address on the subject; and practical measures will be submitted to the consideration of the meeting. We trust that the attendance will be such as to justify the contemplated enterprise.

The secretaries of the Baptist Union request that persons entitled to a copy of the last Annual Report who have not received it, will apply to the Rev. J. H. Hinton, 13, Liverpool Street, London, stating the mode in which it may be most conveniently forwarded.

The only reply that has been received to the queries in our last is from a correspondent who declines entering into a discussion respecting the propriety of eating the Lord's supper without the presence of a pastor, but refers to the Works of Mr. Mc Lean of Edinburgh, vol. III. 8vo. edition, pages 403 to 466, and to Mr. Braidwood's Works, vol. I., pages 220 to 266. He advises the inquirer "to consult the above authorities;" but the use of this last word is, we are persuaded, a slip of the pen. The respected writer would not deliberately speak of any uninspired men as "authorities," on a question relating to the will of the Lord, or to the interpretation of scripture.

The pastor of the church at Haddenham, Bucks, in a kind note relating to efforts for the increase of our circulation, says, "Experience has taught me that if the ministers who have ability, and approve of the magazine, would more frequently give us short and good experimental pieces, and *sign their names*, the sale among the common people would soon be increased."

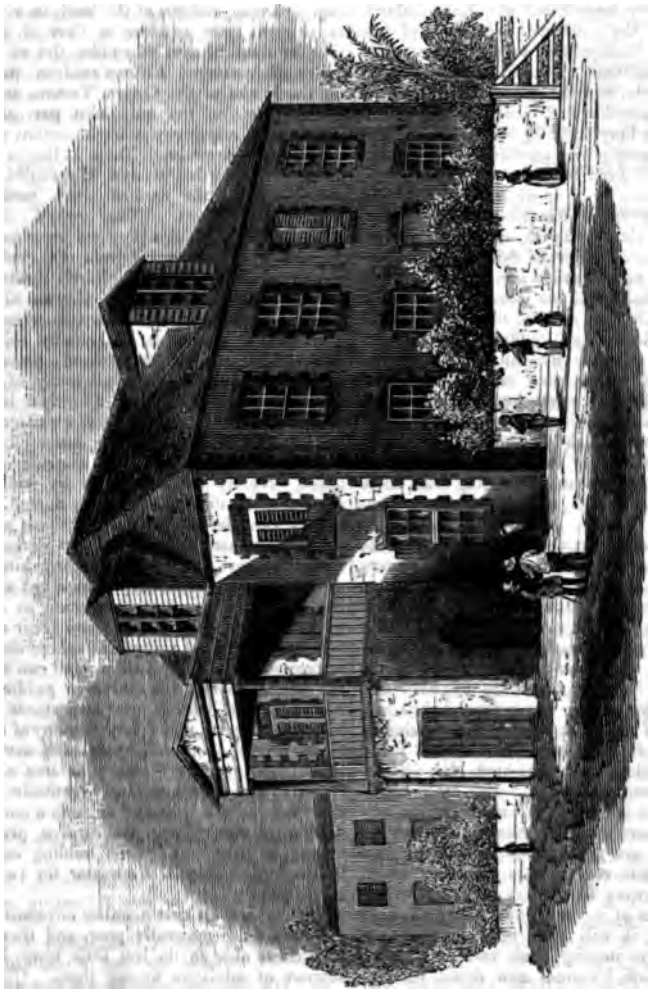
Philadelphos requests answers to the following questions:—

1. To what should a backslider be restored when re-admitted to the fellowship of the church?

2. In what cases of backsliding may his former privileges be curtailed or diminished?

3. What are the authorities and considerations which justify such curtailment or diminution.

THE MISSIONARY HERALD.



MISSION PREMISES, PORT OF SPAIN, TRINIDAD.

TRINIDAD.

MISSION PREMISES.

We cannot give a more suitable accompaniment to the view of the premises in Port of Spain recently purchased from the trustees of the Mico Charity, than the following extract from Mr. Phillippo's report, after having made a tour among the West India Islands last winter at the request of the Committee.

Trinidad, you are aware, is an almost inconceivably magnificent and fertile island, situated at the southern extremity of the Caribbean Archipelago, and separated only from the continent of South America by the Gulf of Paria, and the smooth streams of the mighty Oronooko and Guaripechè. It is ninety miles long and fifty broad, shaped like a parellelogram; with an area of 2400 square miles, and is from 9.30 to 10.51 north latitude, and from 60.30 to 61.20 west longitude. The population of the island a few years since, was about 42,000, of which 16,000 were contained in Port of Spain, the capital; but to such an extent has immigration latterly increased, and which has been at the rate of from 3 to 4000 per annum, that it cannot be at present less than 100,000. To meet the moral and religious necessities of this large and rapidly augmenting community, there are not, as far as I could ascertain, more than ten evangelical ministers;—three Wesleyans, three of the Scotch secession church, one baptist, and two or three of the protestant establishment. Thus calculating that there are ten who preach the gospel in its simplicity and purity, and these equally distributed throughout the island, there would be but one sound spiritual instructor to every ten thousand souls. Equally disproportionate are means and institutions for the scriptural instruction of the rising generation. The wants of the people, therefore, in these respects, are great and appalling; and the destitution becomes the more palpably and painfully evident by the general habits and character of the great mass of the population. In no part of the West Indies have I found the lower classes so benighted, idle, and depraved. Compared indeed with their brethren in those islands where missionary operations have been more abundant and of remoter origin, they are at the present moment in a state but little removed from that in which the former were found fifty years ago. The desirableness of extended missionary effort in this island, it will thus be seen, does not admit of an inquiry, and various circumstances, which I cannot now detail, particularly distinguish it as a field which claims the prompt and generous aid of our own denomination. It should at once be occupied by two principal stations at the least, in addition to the one now existing at Port of Spain. One of these should be amidst the encampments of discharged African soldiers, situated on the banks of the Quara, Toruse, and La Sewa rivers, on the north-east part of the island, from which two other important settlements of the same kind, Toco, at the extreme point of the north-east, and Manzinilla, near the middle of the eastern shore, could be frequently reached. The second station should be fixed about five or six miles beyond Savana Grande, not far from the centre of the island, where a baptist church formed by our missionary brother Mr. Cowan already exists, comprising twenty-seven members. The people here also are chiefly soldiers, Africans or of African descent, disbanded after the American war, and many of them were members of baptist churches in the Southern States. About 3000 are calculated as being comprised in this latter locality alone, extending only within a circle of ten miles. Nearly the same may be said with respect to the district previously named. As a very considerable number of these people are prepossessed in favour of our denomination, and have no minister of any kind residing amongst them, they cannot but appear to the committee and to the society at large, to present powerful claims upon their attention and efforts. I visited both these districts in company with Mr. Cowan, and can assure the committee and the Christian public that nothing could exceed the earnestness with which these poor, and I believe many of them, pious people, implored that missionaries of their "own society" might be sent among them, or the pleasure and gratitude they expressed at the prospect of such a consummation of their long and ardent prayers, having, as they said, "been holding on and looking up to God for a minister for twenty-eight years."

Owing to some past peculiar circumstances the people are generally poor, and therefore at present able to do but little towards the support of ministers among them. Cheered and supported, however, by their presence, and encouraged by their example and advice,

I have no doubt that the industrial habits of the mass, would soon be so stimulated as to enable them, at least, to contribute towards the support of their pastors in provisions and labour, and thus gradually diminish the annual pecuniary claims of each station upon the society. They have, indeed, generally expressed themselves to this effect, and as an evidence of their desire to assist the cause in every way to the best of their ability, two or three of them have already given land as sites for the erection of places of worship and other buildings necessary to a complete missionary establishment, whilst numbers have pledged themselves to contribute in labour and materials for their erection. These spheres of labour I consider especially important and promising; equally encouraging with those now presented in some of the interior districts of Jamaica, and not dissimilar in some other respects. We held several meetings in the neighbourhood during our stay, and I was peculiarly gratified with the neat appearance and orderly deportment of all who attended them, nor less so, with the simple enthusiasm which these services soon began to awaken in their bosoms, proving that, like their brethren in Jamaica, there was a chord of their hearts, which, if once struck, would vibrate with equal facility and animation.

In neither of these districts, probably, do any influential individuals reside upon whom we could depend for present assistance either as to the support of schools, or in furtherance of any other of our operations.

With Port of Spain I think it would be otherwise in respect to pecuniary aid. Several respectable and influential individuals here have already contributed considerable sums to Mr. Cowan towards the erection of a place of worship, and I have no doubt but that as soon as circumstances justify the prospect of a permanent establishment in that important town, in connexion with our society, much larger and more numerous sums would be cheerfully given. It cannot be dissembled that considerable misapprehension exists throughout the island as to the real objects of our society and the tendency of their efforts in the West India Colonies generally, on which account your agents may for some time be regarded with suspicion and treated with hauteur by the majority of the white inhabitants; there is not, perhaps, notwithstanding, one town in the West Indies in which so many respectable individuals are to be found of such truly liberal and enlightened views, or so free from narrow, sectarian, selfish prejudice and bigotry, as are associated in this beautiful and thriving capital.

With regard to the continued occupation of Port of Spain as a mission station, I have already given you my opinion. The more I reflect on the subject, the more am I convinced that however discouraging the prospects of success may for some time appear, this must be our head quarters; here we have begun, and here we must remain ploughing and sowing in hope, until God in fulfilment of his own purposes, shall dispose the hearts of the people to hear and receive his truth.

"Will-worship," and every thing that opposes itself to the influence of the simple gospel of Christ, must ultimately yield to prudent, patient, persevering, prayerful effort. Nothing in my opinion would exert a worse influence on our prosperity in relation to this and the other islands, than any thing that would imply a suspicion on our own part, of a want of confidence in the success of our cause. Port of Spain is the very seat and synagogue of Satan; the ultimate emporium of commerce in this part of the New World, and independently of more local considerations, is surrounded by a large (if I may so say) English suburban population, easily accessible, and awfully destitute, both old and young, of the means of Christian instruction.

Under these circumstances, and for additional reasons which I may hereafter assign, I urge the committee to purchase the premises of the Mico Charity at once, if at a price not exceeding that, or but little exceeding that, I have previously named, and commence vigorous efforts there without further delay. An impression is actually abroad at Port of Spain, that the efforts of our society there are only by way of experiment, and which injurious conclusion the renting of the premises for ever so short a time, will but tend to confirm.

Trinidad, I repeat, is a very important and necessitous field of missionary labour; and as to the country districts I have named, I know of none more attractive to real Christian philanthropists, who would prefer untrodden fields of enterprise, and delight in promoting the temporal as well as spiritual interests of their fellow-men. Buildings necessary to be erected for establishments in the country (for they are not here commonly to be rented) would be of the plainest, simplest possible description; and as all, or nearly all, the materials for such purpose may be obtained on the spot, comparatively little pecuniary outlay would be required, except for workmen's wages, which would render even the commencement of such stations comparatively inexpensive.

The first thing that will be required here are residences, which probably might be erected, under judicious superintendence, and the co-operation of the people, for about £200 or £300 sterling each; after which, places of worship of a description that would be at first required might be raised at a still more inconsiderable cost.

The expense of hiring houses in Trinidad, when they can be obtained, is considerably greater than in Jamaica. Hence it would be impossible to rent any thing like a decent residence in Port of Spain, for a missionary

with a family, under £70 or £75 per annum. The latter amount was paid by the Wesleyan Missionary Society, previously to their erection of one themselves, and probably, at the present time, one could not be obtained under £100 sterling. The latter sum was required for one of middling capacity and appearance, that was advertised as without a tenant, and which I looked over. Throughout the country, also, house rent is at a rate proportionably high.

During my stay in this island, I had considerable intercourse with several highly respectable individuals holding official situations, by whom I was treated with great respect and courtesy; as also by several planters, merchants, and professional men, most of whom expressed great pleasure in the prospect of our extending our efforts in the island; and promised us countenance and support. Of the kind feeling manifested towards our design by the Presbyterian and Wesleyan missionaries with whom I had opportunities of more especial intercourse, I cannot but speak in terms of satisfaction. The Rev. Mr. Kennedy, pastor of the Scotch secession church at Port of Spain, expressed his sincere sympathy with us publicly, and his professions are sustained by his uniform intercourse and co-operation with our brother Mr. Cowan, from the commencement of his missionary labours. Towards myself individually, and as the representative of the society, this worthy minister of Christ, especially, together with the most respectable members of his church and congregation, manifested the greatest kindness; and it is but justice to them, and the individuals to whom I have before alluded, to make this acknowledgment.

ASIA.

CALCUTTA.

A letter to his friend, Mr. Bowes, written by Mr. Denham on the 8th of August, contains the following account of his first impressions on arriving at Calcutta, and of the reception with which he met:—

Three days were spent in sailing up the Hooghly, one of the mouths of the Ganges. On Monday, July 15th, a native boat drew alongside; on board our beloved brother Pearce and a Mr. Gray, to welcome us to India; thus the Lord had gone before us as well as been our rereward. Isa. lii. 12. Thus we were enabled to reach Calcutta a day or two earlier than the vessel. It was a beautiful day, though this is the rainy season, and most destructive to health. The scene was animating, "quick and powerful," and the field and flood exhilirating. The captain and all on board bade us farewell, and stood waving their hands to us as we passed onward, while I earnestly invoked a blessing on them and my past labours among them. Our boatmen plied their oars to pass the curve of the river, to avoid the current, and the shore passed rapidly in review. Factories, gentlemen's seats, and native villages succeeded. The natives crowded the banks, some witnessing, and others performing their ablutions in the sacred stream. Here was a practical reply to the popular objection of anti-immersionists. Here were numbers in the Ganges, and each provided with a change of raiment, or prepared to walk home miles in their wet clothes, which hundreds really do every day. This served as an introductory sketch to a panoramic glance of the great city we were to enter shortly. It was now about three o'clock, and extremely hot. On the bosom of the Ganges was the shipping of every nation, as may be seen in its streets the natives of every shore. In the city are splendid edifices and mud hovels, naked children and half naked adults, various and discordant sounds, mechanics at their employ, vendors sitting by their goods. Innumerable sledges drawn by oxen, fashionable European carriages, buggies, garees, palankins, grooms running to clear the way, in fact, a ceaseless din. Reflection, however, soon dissipated the wonder the scene excited. Degradation and idolatry were around us; "destruction and misery" walked hand in hand by our side. We may have read—but the reality! With silent emotion I blessed God for his goodness to me and mine, and prayed for grace and strength to labour for the elevation of those around us. We passed through the crowded streets, and soon arrived at Intally, a beautiful residence, as in fact all the dwellings of Europeans in Calcutta are. A neat garden and a group of Hindoos, attired in snow-white muslin and with

intelligent countenances, met us as we entered the gates; their whole contour formed a striking contrast to those we had seen previously. The explanation is simple: these were Christian Hindoos. As they uttered their salams, my eyes filled with tears. Christianity finds man every where debased, it blesses and elevates him. At Intally we found kind friends and a home. The attentions of Mr. and Mrs. Pearce speedily obliterated the remembrance of the tedium and inconveniences of the voyage. In the evening we attended the prayer-meeting at the Circular Road. Brother Wenger acknowledged the good hand of God in bringing us through the sea. After the service, brethren Wenger, Thomas, Leslie, Evans, Brooks, Small, and Dr. Yates gave me a hearty welcome to India.

Since writing the above I have been out among the natives with brethren Wenger and Leslie. The latter is an admirable preacher in Hindusthanni. Mr. Wenger preaches in Bengalee. I preached my first sermon at the Circular Road on morning of the Lord's day, and in the evening at the Lal Bazar. Next sabbath I expect to be at Serampore, a place dear to all true Christians, where a Carey and a Marshman found refuge, not from native violence and persecution, but from Englishmen bearing the name of Christians; where a Martyn, a Brown, a Buchanan contemplated India's welfare; where a Chamberlain, a Judson, a Newell found Christian hospitality, and when refreshed, the hearty God's speed that urged them on to victory. The spirit that animated them still remains; we are all one here; we cannot afford to be jealous, the common foe is too strong. Shall I tell you another secret? The men who bear the names of La Croix, Duff, Yates, Pattison, Evans, Leslie, Boaz, Pearce, and Campbell, are bound together neither by creeds nor human ties, but by the fear of God and the love of Jesus: to them to live is Christ, to die gain. May I be enabled to imitate them, and be found worthy to stand among them at that day! The study of Bengalee, and a class of native young men, constitute my principal duties at present. These are preparing for teachers and native preachers. Pray for me, dear brother, that I may fulfil my course honourably, and that God's blessing may be upon me in my present new field of labour.

Will you oblige me by seeing Mr. Angus, and informing him of the contents of this; I should have written to him, but the brethren here have not resolved on any thing definite concerning me as yet. After next week I may know particulars. This leaves us and the brethren, through mercy, well, notwithstanding the season; I must, however, except brother W. W. Evans, who has been indisposed, but is now somewhat better.

BIRBHUM.

Mr. Williamson gives a pleasing account of a tour lately made in this province by native preachers connected with him:—

The following abstract from the journal of our native brethren, comprising a concise account of their itinerating labours in this district, during the past cold season, I send you for the Herald. The communication has been delayed beyond my original intention chiefly on account of severe domestic affliction. Though not in accordance either with our wish or usual practice, we did not visit any new places this year, contenting ourselves with merely going over the ground we have often trod, in the hope (by imparting line upon line) of deepening impressions that might already have been made on those who are no strangers to the sound of the gospel. The principal fairs occurring in this district, viz., those held at Sopur, Hindulf, Bakreswa, and Dfancha, were all visited by the brethren, and waited on as long as good congregations could be obtained, and while their supply of books lasted. They also preached and distributed tracts and scriptures in many villages and markets, in various directions, and at considerable distances from the station. They were from home altogether, at different times, about a month and a half, during which period they probably delivered not less than a hundred addresses, and distributed with discretion 328 gospels and 1575 tracts. I regret I had not the pleasure of accompanying them throughout the labours of the season, having been called away from active duty to attend the sick and dying couch of a beloved son, who is now, I trust, in a far better world. While at home, our native preachers, as usual, visited the principal villages and markets within reach, and one of them, by turns, attended with me daily the bazaar of this place, where we rarely want good congregations, composed chiefly of strangers from all parts of the district, for the most part, in connexion with law-suits, and by whom, I trust, the gospel is in a good measure diffused throughout this zillah. Though we are denied the pleasure of witnessing any general desire on the part of the native community of embracing

the gospel, we must be content for the present with their willingness to listen to our addresses and receive, and perhaps read, our books, which desire seems to be on the increase. We can perceive, too, I think, no very obscure symptoms of a growing acquaintance with the great facts and doctrines of the gospel, and with the numerous errors and palpable absurdities of their religious systems.

DINA'JPUR.

Mr. Smylie gives the following account of conversations with inquirers:—

I am sorry I have not been able to accomplish my journey to Puchaghar, for want of a tent: a kind Musalmán lady offered a hundred rupees for one, which was to be at my service, but the merchant who offered it for sale would not give it for that sum. We have one of the Kábul or Kandahar princes here at present, Sházádár Sultán Muhammed. He is one of those poor men who were obliged to leave their native land by the cruelty of their ruler. He has called at the mission house several times. I gave him a New Testament; I think he likes it. The time before the last he called, I found by his conversation that he had read nearly a whole gospel, and was evidently much taken with it. I feel for him, but can do nothing. The papers in his possession show him to be a cousin to the royal family. He is evidently open to conviction. When conversing with the munshí, he felt what was said, and the following words dropped from him: "I wish I could be a Christian, I believe I can do nothing to purify my heart." Some other other things were said, which I could not understand. He was thoughtful for some time, after which he asked me, "How do men that become Christians procure a livelihood?" In appearance he is still very respectable: very few natives have so much of the gentleman about them. He intends to proceed to Calcutta in a few days, to try whether he can get a hearing of his lordship the governor-general.

A Musalmán youth called on me a few days ago. After some conversation, he said, "We read, but something is wanting; the word of God does not take hold of our hearts. What is to be done that it may do so?" I told him what was necessary. I explained to him a part of David's prayer where he begs for a new heart, Ps. li. 10. I said you are aware that when men sit down to read the word of God, they sit as judges, not as condemned criminals before their Judge. They judge the Judge, and what their little ignorant minds cannot understand, they immediately condemn, without once calling to mind that we can understand very little of God's ways and works. The plain truth is, we should come as children do in their first lessons, to be taught, and not to judge. He appeared deeply to feel this, and frequently said, "That is true, that is all true, I know it." I said, "Men doubt and contradict what God has revealed. He, in his first promise to fallen man, told him, that the seed of the woman should bruise the head of the serpent. This is one of the things we cannot fully comprehend. When an earthen pot has once been broken, no man can make it over again; he cannot take the pieces and put them together so as to cause it to be what it was before it was broken." This he granted. "But God can; our hearts are as broken vessels, they can hold nothing that is good and spiritual, till God create them anew. God made the first man out of the ordinary course; no man will tauntingly say God had a wife, when he made the first Adam; few doubt that God created angels; why do they doubt when he says, 'A virgin shall conceive and bear a son, and shall call his name Immanuel?' By this we learn that he was not the seed of a man, but a pure, holy, harmless being, God with us. We are not so gross in our minds as to believe what the Muhammadans charge us with maintaining respecting God. He is a Spirit infinite in holiness, justice, goodness, and truth. He calls Jesus Christ his son, Immanuel, God with us. Then who is man that he should rise up and say, He is a liar? That God should be so united with man in Christ, is what we believe in silent wonder, but dare not contradict. No man hath seen God at any time, the only begotten Son who is in the bosom of the Father, he hath declared him. In the character and work of our Saviour, wisdom and goodness, justice and mercy, holiness and grace, faithfulness and love, are all seen as clearly as the sun at noonday." Several other Musalmáns have been with me, and received books thankfully. They too said, "All you say is good; this is the word of God, no doubt of that, but one thing with you is very bad; you call the Son of man the Son of God." They were refuted, and did not go away angry, so that they are likely to profit.

BARISAL.

The conflict between antagonist principles which appears to be going on with increasing activity in different parts of India, is referred to thus by Mr. Bareiro:—

With a rich zamindár, a bráhmin, I have had some conversation on religion, and as he comes to me often with a long train of servants, I direct my conversation to them all against Hinduism, and its baneful consequences, in support of which they can adduce nothing. The feeling is becoming daily general, that some extraordinary change is near at hand, and which is to be effected by the diffusion of Christianity. That they might well look forward to such an event is not at all surprising, when they see so many signs of it in the neglect of the rites and ceremonies essential to Hinduism, by those whose ancestors were wedded to it. The day before yesterday, two men came from a place not above twelve miles from here, to inform us that nearly a thousand persons, in consequence of reading some of our tracts, about a dozen of which they had brought with them as witnesses, were desirous of placing themselves under our protection, against the oppression of their landlords, who threaten them with the destruction of their houses and confiscation of their property, for their new principles of religion, and who, to give a colouring to the justice of their proceeding against these poor men, say that pujás are sanctioned by the ruling authorities in Calcutta, and that they (the landlords) hold such an order in writing. From the conversation of these two men, it would appear that many tracts which were lying useless with some of their neighbours, or were being improperly used, have been rescued by them, and now form a kind of library among them for reading and reference. One of them, who knows how to read, and who came as a spokesman on the part of the rest, mentioned the titles of almost all the tracts in distribution here, and his quotations from some of them, and especially from the gospel of Matthew, and his aptitude of application to their cases, really surprised us all; and the knowledge he evinced of the scriptures, and of points of faith and doctrine, would do credit even to many of our converts. Having offered them such counsel and advice as their circumstances required, and spoken to them more largely on subjects in which they were deficient, and sung two hymns with them with all the brethren, I allotted a "básá" for the night, and led them the next day to our usual morning worship, when they listened to a discourse on Christ being the "true Shepherd." Yesterday they were profitably engaged, and left me only this morning, praying that I should remember them. They have promised to come again, as I have expressed a desire to see more of them. Thus our sphere of usefulness, by the mercy of God, is increasing, and I am justified in entertaining a hope that some change is about to take place here, where the word of God has been preached for so many years amidst many discouragements, which will issue in the enlargement of the church of Christ to the glory of God. The man, whose name is Totárám, who was the bearer of this good news, mentioned the names of more than half a dozen villages where people had undergone a change in their sentiments of Hinduism and its concomitant evils, through the instrumentality of our books and tracts, the contents of which, as far as they have been rightly understood, have served them as guides in their struggle, both negative, as it regards their disbelief of their former religious practices, and positive, as it regards the defence of their new position against all opposition.

AGRA.

Mr. Williams has received some encouragement, of which he speaks in a letter dated August 15th:—

I am happy to inform you that on the first sabbath in the present month I baptized three persons, two natives and one European. One of them is from the ranks of Hindooism; he is a zamindar, or landholder, in a village twelve miles distant from this; and there are five others of his family, who we expect will shortly follow his example. He will reside in his village as usual, and come in to Agra once a week, and I intend visiting him occasionally.

This is the first instance we have had of a native embracing Christianity, and living among his friends, and following his usual occupation for his support. It has been a source of great rejoicing to us all, and we earnestly pray that it may be the first-fruits of an abundant harvest. One other native ex-

pressed a wish to be baptized, purposing also to follow his usual calling in his village. I have known him for years, and should have baptized him this month had not certain family circumstances, over which we had no control, prevented his attendance. I hope, however, that these will soon be obviated, and that I shall baptize him next month. The day before yesterday I visited Chitourah village, where our native brother, just alluded to, resides. I had heard that some of his neighbours, when they knew he had embraced Christianity, began to trouble and annoy him. I therefore thought it advisable to go there, with two other brethren, to see how things were, and to make known to them the gospel. They received us very kindly, and listened attentively to what we had to say; and requested us to remain until the morning. This we could not do, but promised to visit them again shortly. I think they will not now give our poor brother any annoyance. May the Lord help him to hold on his way, and to be faithful unto death.

AMERICA.

CANADA.

Mr. Girdwood, writing from Montreal, September 11th, gives a more full account than we had previously received of the formation of the church among the French Canadians at Milton.

Milton is a new township, which lies near the French Seigniories, about forty-seven miles east from Montreal. As the French country is much crowded, and as the Canada Land Company has rendered it easy for people to settle themselves on farms, the French are likely to spread in great numbers into the adjoining townships. When removed into new settlements they are less under the enslaving influence of the priest, and consequently it is easier to obtain access to their houses and their hearts. Mr. Beaudien, who first made any attempt as a colporteur in that region and at St. Pie, has been very useful. He was employed by the Grande Ligne Mission, and after there were many converts, Dr. Cote was sent about a year since to take charge of the station. When they came to form a church many of them objected to the constitution of churches as formed by the Grande Ligne Mission. In January, 1844, some of them demanded dismission, and obtained it. All were promised it when they would apply for it, but they remained in this state until the beginning of May, when a requisition was sent to the church in Montreal, through me, for advice. It was thought more advantageous to lay the matter before our committee, and then steps were taken to effect, if possible, a reconciliation; but every attempt failed. As I had to leave for the far West, and as Dr. Cote had gone to the south for his health, the whole matter was laid aside until his return, but as no change was made in the constitution of the church in St. Pie, the request to form a church in Milton was repeated. On the 14th of August Mr. Fyfe and myself, after rigidly examining ten persons, formed them into a church.

To-day I had letters from that quarter. One from Mr. Beaudien, who is now employed by us as colporteur, and another from a Mr. Miner, who is proprietor of mills in Roxton, about three miles from Beres, in Milton. This gentleman is about to lay off a village, and offers an acre for school-house and chapel. We accept of this. But now we want a missionary who can speak the French. Can you find one on the continent of Europe? The Lord is opening up before us doors for usefulness in Canada, but for want of agents we cannot enter them.

Quebec is prepared for a faithful labourer. Mr. Cramp, Mr. Bosworth, and myself have promised to supply every sabbath until the navigation closes. They meet at present to keep up worship as they can, and will have to do the same during the winter months. We want men for Bytown, Kingston, or Paris, and London. Mr. Fyfe has gone to supply Toronto on probation. These are important stations, and should not be neglected any longer.

Now, could you not find four men of the right stamp, men of self-denial, who love the gospel and the souls of their fellow men? If there is something romantic in going to India and labouring for the salvation of pagans, as much devotedness to God, as much missionary zeal, and as much self-denial are requisite to form a missionary for Canada.

The station among the French will require

a man of amazing grace and energy to do it justice. Mr. Beaudien has broken through the original *bush*. I had four miles of in and out, in the literal sense, when the church was formed. We had to get to the settlement on foot. Some dexterity and agility are required to run along the fallen trees, leaping from root to root, and walk along a small branch or two across a swamp, and not sink to the knees in mud. Although Mr. Beaudien has prepared the way, it is only traced; not yet made smooth. However, a man whose heart is in his work, will take delight to rough it, as they say in the bush.

Call upon men who like hard work and little pay, to come to Canada for the service of their God and King! Surely there must be some upon whom the responsibility rests. A woe will follow them if they will not give up all, and come to Canada.

Mr. Cramp, under the same date, writes thus:—

It is impossible to express in words our anxiety, I might say distress, on account of the want of men. Important openings present themselves on every hand, which we are unable to avail ourselves of. Mr. Lorimer is at Kingston. He went as a temporary supply, but has now staid so long that the people and he seem to be forming a mutual attachment. Then Paris is waiting for a minister. Bytown is waiting; other stations in Upper Canada are waiting—and we have not a man to send. To add to this, we have received an urgent application from certain baptists in Quebec, who have commenced public worship, and are very anxious to establish a cause in that important place. We think this so pressing a case, that we are making arrangements, involving considerable inconvenience, to supply them. Mr. Girdwood is to go next Lord's day; I am to follow him, and then Mr. Bosworth. This will be a journey of 360 miles every time, and it can only be carried on for a few weeks. Then the winter will set in, and our intercourse must be suspended. Now we want a man for Quebec *at once*. Will you send us one? He must come by way of New York, as there will be no vessel leaving for Quebec when this reaches you.

The presbyterians are about to make great efforts for Canada. Eleven ministers are coming out, for this colony and Nova Scotia. Dr. Burns is invited both to Toronto and Montreal.

The congregationalists are bestirring themselves with laudable activity. Ministers are sent out by their Colonial Missionary Society, and a salary of £200 a year is guaranteed to each, for three years.

We look to you for help. First, we want men—not any body who will come—but thoroughly good preachers, whose efforts may be reasonably expected to be successful, by the divine blessing, in establishing the cause. Next, we want money. The men whom you send should depend on you, in great measure, for their support, till they can work their own way. Your measures should be prompt, vigorous, and liberal, and then you will be rewarded.

Excuse my freedom and earnestness. I cannot help feeling deeply interested. Our denomination is in good repute in the colony; the people are willing to receive us—we could plant churches in almost any part of Canada—but alas, we want men and means! We turn our eyes to home—do not neglect us.

Send us men—men of the right sort—bright stars, to shine in this clear atmosphere. Proclaim our wants from Dan to Beersheba.

BAHAMAS.

In a letter dated Nassau, September 10, Mr. Rycroft, after mentioning facts illustrative of the strenuous endeavours which had been made to convict the coloured baptists at Exuma, to whose acquittal we referred in our last, gives the following more pleasing intelligence:—

His Excellency the Governor has kindly favoured us with repeated interviews, and if we can presage correctly, seems anxious to defend us from injustice. He has already removed one of the magistrates of Exuma, and also requested the other to wait upon us, in order that we might state to him how we wished our people's wrongs to be redressed, and what our grievances were.

Although we have been put to trouble, pain, and expense in the cause of liberty and God, I think that the Lord is making use of what has transpired for our good; and that an amount of good will be brought about,

which probably could only have been thus effectually introduced. Inquiry I know has been excited, which ultimately may lead many to adopt scriptural views and just principles; whilst the opinion formed is, that the accuser has disgraced himself and the church with which he is connected, and that the baptist ministers have been grossly abused. The design of the enemy was to crush us, and in the attempt their energies were employed. But we bless our God, that none of these men of might found their hands sufficient to accomplish the amount of evil intended against us. Their purposes are broken, and instead of having injured us, they have hurt themselves.

You will be pleased to hear that our congregations continue good. The attendance is so great, that a gallery is needed for Zion Chapel, and Bethel requires enlarging. But I am anxious not to spend money, if it can be avoided, and therefore have thought that if we could agree to divide the congregation, the necessity of a gallery at present might be obviated. We do not open Bethel Chapel at night, consequently Zion is so crowded that the people have to sit on the outside. We have two congregations twice a day. I am anxious to have both places open thrice a day. Against a growing population we are accustomed to shut the Bethel Chapel. I think that with a little extra effort we might have good congregations for both places throughout the day; and more, that instead of two, we could occupy four chapels. A large sail has been purchased, which we are having made into a tent, and which will answer as a chapel for different parts of the town; for those parts which are distant from our other places of worship. We have opened preaching stations at both extremities of the town, which are well attended, and which promise much good. And occasionally I have preached to good and attentive congregations in the morning before sunrise.

On the second Lord's day in September, we had the pleasure of baptizing forty-five persons, most of whom were Africans. It was a good day to the people of our charge, and we hope will prove a good day to many thoughtless sinners, and also to those who might not be decided for God. We cannot but rejoice in beholding the progression of God's word amongst us, though we rejoice with trembling.

We have cause to conclude that our labours have not been in vain in the Lord in respect to tracts. In some persons conviction has been wrought, and in others conversion; others, who did not attend the house of prayer, now find their way thither; and some have been, through the reading of these little heralds of mercy, deterred from frequenting the places open for amusement, and instrumental in the ruin of many—especially females. As we have had for some time past tracts in circulation, our hope is that whilst they have done much good, they will still further be owned of God in the moralization and salvation of poor perishing souls. Our district visitors would circulate many tracts, if we had them. Mrs. Rycroft can scarcely obtain a change for her district; do therefore, dear sir, send me a large parcel of tracts as early as possible.

EUROPE.

BRITTANY.

In the "Archives du Christianisme," a periodical work published at Paris by French Protestants, we find the following reference to our efforts in the west of France, and to the benighted situation of the district in which our agents are located:—

That part of France called Armorican Brittany is, generally speaking, only nominally Christian. Under the name of catholicism she professes those errors and superstitions which, apart from human sacrifices, are as dark and deplorable as those practised by the ancient Druids in their worship. This remote part of France was not, until a very late period, called to the profession of Christianity. And at what period was it . . . ? At an epoch when the desire was not to win souls to Christ, but subjects to the Roman pontiff. It is to be remarked that religious worship in this part of the country partakes more of idolatry than any other part of France. Stones and fountains are here held in higher veneration than any where else. Missionaries of the fifteenth, sixteenth, seventeenth, and eighteenth centuries, no longer animated by the spirit of the apostles and fathers of the first three centuries, applied themselves solely to the extension of the temporal dominion of the church, and laying aside the second commandment, they kept up in this country a

gross idolatry, changing only the names of the idols. Thus they permitted the Celtic Bretons to worship certain men-hirs (stone columns) by surmounting them with a cross; they also placed near a vast number of sacred fountains the statues of Mary, Anne, Guesnou, or Guénolé, in place of Teutatés, Hésus, or the Armorican Isis. Pilgrimages were continued, and the water of these fountains ceased not to be regarded by the people as possessing miraculous influence. The priests and monks took the place of the bardes and vates, the bishops that of the superior Druids. Can we, then, wonder after this, that at the end of the seventeenth century a statue of the Armorican Isis should still be the object of worship among the inhabitants of one part of Morbihan, and so much so that it was necessary to employ an armed force in order to remove it from the temple where the people were accustomed to assemble to worship, and present to it their offerings? The celebrated Saint Anne of Auray is considered by many learned men to be no other than the ancient statue of Ceres, and it is scarcely 150 years since the islands of Molene and Oussant professed still the religion of the Druids; for they did not universally embrace the catholic faith until the seventeenth century, which was effected through the careful exertions of Michel le Nobletz, a missionary; this heathen people caring little about changing their idolatry.

At the time of the reformation, although evangelical preachers had penetrated into Brittany, and made great progress in those parts of the province where French was spoken, ignorance of the language and the want of native preachers, prevented them from extending far into Armorican Brittany. This country, therefore, has been left until the present day a stranger to evangelical influence. It was not until 1827 that Christians began to turn their attention to it. At this time some pious individuals printed, at their own expense, a translation of the New Testament into the Breton dialect, by M. Legonidec, and caused it to be circulated through this country, also at Morlaix and Landerneau. Some ecclesiastics at first assisted in its distribution, but soon the true Romish spirit manifested itself, and the propagation of the holy book was condemned and prohibited. Things were in this state until 1832, when a French minister succeeded in assembling a small protestant congregation at Brest. Soon others were formed at Quimper and Morlaix. But while the French could hear to their profit, the peasants of Brittany could receive no benefit, being unacquainted with the language. God, however, did not permit them to remain long alone. In 1834 a Gaelic missionary came to their assistance, who speaking a language which originally was the same as their own, soon became familiar with it, and in a little time was able to speak, preach, and pray in the Breton dialect, and even to translate and compose religious tracts in the language; tracts that he himself circulated by thousands in the country districts. At this time he undertook a new translation of the New Testament, the people being unable to read that by M. Legonidec. Through his exertions, and the assistance of God, a great work has been commenced in Brittany. But how much opposition to conquer, how many difficulties to overcome! During many years he has been prevented from opening a place of worship at Morlaix, and when at last, through the assistance of the pastor at Brest and the representations of the Nantes Consistory, he succeeded in being permitted to preach publicly the word of God, he could find no one who would rent him a house for the purpose. It was therefore necessary to build one, and it is, by the assistance of God and the united efforts of our brethren, that we propose to do it. We have already bought a piece of ground in a good situation, which, with other expenses connected with it, has cost us 7000 francs (or £280). Our Christian friends in England have furnished us with the necessary funds to make this purchase, but we want at least 5000 francs for the erection of the humble temple we wish to raise. To obtain this sum we appeal to the generosity of our Christian brethren in France, and we say to them, "Brethren, assist us with your donations, assist us by your prayers, in order that we may cause to shine in this country that light which hitherto has been unknown, that everlasting light of evangelical truth."

The work which we have but just commenced in Brittany has appeared so important to our insular brethren, that two other evangelical ministers have joined our brother J. Jenkins, in his work at Morlaix. One labours with him there, and the other is stationed at Quimper. The religious societies to which these young men belong have connected themselves with the pastor of the church at Brest, avowing that without regard to sect or party, their only aim is to labour with him for the advancement of the reign of our Lord and Saviour. And may his blessing rest on our efforts. Amen.

Subscriptions and donations will be received:—

In Paris, at the Bureau des Archives; also by M. le Pasteur Frédéric Monod, No. 80, Rue du Faubourg Saint Martin.*

At Nantes, by M. le Pasteur Rosselit, president of the Consistory.

At Brest, by M. le Pasteur le Fourdrey.

At Morlaix, by MM. Jenkins and Jones, evangelical ministers.

At Quimper, by M. J. Williams, evangelical minister.

A. Le Fourdrey, Pastor at Brest.

* We have already received from M. T. G. Dobree one hundred francs.

In the Antiquities de la Britagne, by M. le Chevalier, of Freminville, we read the following (it is a Roman catholic who speaks): "In this crypt, or subterraneous church, is a sacred fountain, the miraculous waters of which are received in a circular stone basin. This fountain most certainly existed long before there was any monument in the place, or any trace of the Christian religion. It was a holy fountain, the worship of which was so general and important in the Druidical dogmas, worship that Christianity (that is to say, Roman Catholicism) was obliged to adopt, by dressing it in her forms and peculiar rites, because it could never succeed in destroying it; and it even now exists throughout Brittany." (It is what has been done by the Jesuits in Cochin China, in Tonquin, in China, and Japan. What should we say of our missionaries if they formed such agreements with the Africans in their idolatry, or with the Hindoos, or with the people of the South Sea? This was not certainly the spirit of the apostles.) "We see also, particularly in Finisterre, numerous vestiges of the worship of fountains. We see a multitude of chapels built near, and even over these fountains, in order that they may address to the the true God that worship which was offered to heathen divinities, and to which these fountains were consecrated."—*Antiquités de la Britagne (Finistère), p. 6, 1832, Description of a Church at Lamneur.*

In a letter dated Morlaix, September 7th, Mr. Jenkins says,

We had last week a very interesting visit. Mr. W. Forster, a minister of the Society of Friends, with two other respectable Quakers, called upon us, being on a tour through France and Belgium. Their object is to preach where they find opportunities, and to distribute tracts and books, especially upon slavery and peace. They held a meeting with us. Mr. Forster addressed the English who were present in an impressive manner, showing the sinfulness and misery of man, the fulness of Christ, and the necessity of coming unto him to be saved. He desired me to give the substance of his address in French, which I did. Mr. Forster made inquiries respecting our work here, and took much interest in our endeavours to spread the light of the gospel among the Bretons. It would be difficult to express with what kindness and sympathy this good and pious man conversed with us. In talking about the translation, he asked me whether there was any Breton who could render me any assistance in this work. I answered that there was a person, named Ricou, well qualified to render me great assistance in revising the translation. This old man has expressed his willingness to give me any help in his power, being convinced of the duty of giving the scriptures to the people.

Mr. Jenkins is now travelling to collect funds toward the erection of the place of worship. He meets with great kindness among the French protestants to whom he applies, though the sums contributed are generally small.

HOME PROCEEDINGS.

EDINBURGH.

The biennial visit of the deputation of the Baptist Missionary Society to this city took place on the 6th and 7th of October.

Eloquent and powerful discourses were delivered by Messrs. Saffery and Giles in Elder Street Chapel, in Bristo Street Chapel, and in the Tabernacle. A meeting was held in the saloon of the Royal Hotel, at one o'clock on Monday, which was most respectably attended, and at which Mr. Saffery communicated much important intelligence. He was followed by the Rev. Dr. Candlish and the Rev. Henry Grey, in speeches which breathed the spirit of fraternal congratulation and good will; and Mr. Giles, in the happiest manner, while he eulogized the genius, the learning, and the talents of departed worth, which had adorned the Scottish metropolis, and shed lustre on the age that gave it birth, spoke in heart-stirring strains of the transcendent glory of the missionary enterprise, which had been pleaded by a host of honoured names from the venerable Andrew Fuller downward, and skilfully laboured to sustain the flame of holy zeal which his predecessors in the cause had so successfully kindled.

Another meeting was held the evening of the same day in Elder Street Chapel, when the brethren of the deputation did equal honour to the society and themselves; and, on the following evening, a numerous meeting assembled for special prayer in behalf of the society's missions.

The collections were good, and the impression left of the best description.

Edinburgh, Oct. 10, 1844.

GUERNSEY.

A correspondent in this island writes thus: "On Lord's day, August 11th, two sermons were preached by the Rev. W. Upton of St. Albans, in the baptist chapel, Wesley Road, on behalf of the Baptist Missionary Society, and on Monday evening, 12th, a public missionary meeting was held in the same place. On the Tuesday and Wednesday following public meetings were also held at St. Martin's and St. Saviour's, two French stations in the country.

"Our deputation brought with him several real idols, before which many a 'mean man had bowed down, and many a great man had humbled himself.' He had also in his possession the representations of such idols as could not themselves have been brought hither without considerable difficulty. These heathen deities were exhibited to the congregations in the country, and the history of each briefly, though lucidly, given by our deputation; and though at first sight the spectators felt rather disposed to smile at such grotesque objects, yet it is hoped that the impressions made will be lasting, and stimulate to more active and combined exertion on behalf of those of our fellow-men who are living in a land of moral darkness, and dying in a state of spiritual destitution.

"This is a plan which has never before been adopted by any other deputation to this island; and the interest excited was such as induces your correspondent to take the liberty of suggesting the propriety of adopting the same plan, occasionally, at other places where the representatives of the Baptist Missionary Society may have occasion to go. Not only is it true that the eye assists the mind in comprehending certain ideas, and the memory in retaining them; but frequently the heart is more affected, and as a legitimate consequence, sacrifices will be made for those for whom such sympathies have been excited.

"We should have held a public meeting at the Câtel, another French station in the country, but the time was very unfavourable, on account of its being the season when many of the members and congregation were busily engaged in fishing. It is proposed to hold a public meeting at this station among ourselves during one of the winter months, when a better congregation may naturally be expected."

OXFORDSHIRE.

The twenty-ninth anniversary of the Auxiliary Baptist Missionary Society for Oxfordshire and places adjacent, was held in the Town Hall, Woodstock, on Wednesday, September 25th, 1844.

The meeting being opened with prayer by Rev. T. Eden, T. Bartlett, Esq., the respected treasurer of the auxiliary, was called to the chair, when the various resolutions were moved and seconded by the Rev. B. Godwin, D.D., and Rev. T. F. Newman; Rev. A. M. Stalker and Rev. J. Blakeman; Rev. J. Price and Rev. D. J. East. The meeting was numerously attended, and the collection liberal. A. M.

POTTON, BEDFORDSHIRE.

A very interesting meeting was held in this little market town on Wednesday evening, October 2nd, at which our esteemed friend, Blyth Foster, Esq., of Biggleswade, presided. Some interesting facts and details were presented by the chairman, and excellent addresses were delivered by brethren Morrell, E. Manning, and S. Kent. The Rev. Eustace Carey

entertained the assembly for about an hour and a quarter, giving a succinct history of the West Indian mission. His fascinating, eloquent, and enlivening manner quite delighted the meeting, and we trust that something like a missionary spirit was excited on the occasion. It being the first meeting in connexion with this society in the town, the place was filled to overflowing. The collection amounted to £4 14s. 7d. We had the pleasure of receiving half-a-sovereign from the venerable clergyman of the parish (the Rev. Richard Whittingham), who has for many years been an annual subscriber to the society. We have forwarded missionary boxes and collecting cards to our friends in the town, and trust they will be able to do some little more for us by the next meeting.

H. T.

A HINT.

My dear Sir,

Enclosed I send an order for £100, as my subscription to the Baptist Mission. You will oblige me in entering it by saying £50 especial for the fund for translation of the Bible into Sanscrit, and the other £50 for the general purposes of the mission. Would it not be possible, by means which the committee will know best how to devise, to double many of the small sums that are now and have been for years subscribed?

Yours very truly.

FOREIGN LETTERS RECEIVED.

Africa	Bimbia	Merrick, J.	June 12.
	Clarence	Clarke, J.	July 2, one letter, no date, received Sept. 25.
		Low, E.	July 7 and 10.
		Merrick, J.	July 3, 9, and 10.
		Sturgeon, T.	July 9 and 12.
America	Montreal	Cramp, J. M.	Sept. 11 and 27.
		Girdwood, J.	Sept. 11.
		Thomson, T. M.	Sept. 27.
	New York	Belcher, Jos.	July 19.
		Williams, W. R.	July 16.
Asia	Agra	Williams, R.	Aug. 15.
	Calcutta	Small, G.	August 13.
		Thomas, J.	July 31, Aug. 14 and 17.
		Wenger, J.	July 31.
	Colombo	Silva, H. C.	August 8.
	Dacca	Robinson, W.	July 23.
	Darjuling	Start, W.	August 4.
	Monghir	Parsons, J.	August 1.
	Muttra	Phillips, T.	August 8.
Australia	Hobart Town	Dowling, H., & Wade, W. R.	May 31.
	Sydney	Saunders, J.	April 29 (duplicate).
Bahamas	Nassau	Capern, H.	Sept. 10 and 11.
		Rycroft, W. K.	Sept. 10 and 11.
	Turk's Island	Littlewood, W.	July 16 and Aug 17.
Brittany	Morlaix	Jones, J.	Oct. 8.
France	Boulogne	Jenkins, J.	Sept. 28.
Germany	Leipzig	Tauchnitz, C. C.	Sept. 21.

JAMAICA	GURNEY'S MOUNT	Woolley, E.	Aug. 19.
	KETTERING	Knibb, W.	Aug. 10.
	KINGSTON	Wood, J. H.	Aug. 23.
	MANCHIONEAL	Kingdon, J.	August 20.
	MOUNT CAREY	Burchell, T.	Aug. 4.
	OLD HARBOUR	Taylor, H. C.	Sept. 3.
	SALTER'S HILL	Dendy, W.	Aug. 15.
	SPANISH TOWN	United Missionaries	August 22.
TRINIDAD	PORT OF SPAIN	Cowen, G.	Sept. 5.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following friends—

Miss Fuller and friends at Bow, for a parcel of clothing, for *Mrs. Pearson, Nassau;*

Friends, at Walworth, for a parcel of clothing, for *Rev. J. Merrick, Western Africa;*

Committee of the British and Foreign School Society, for copies of the Annual Report, for *Missionaries;*

Mr. Culverwell, Leeds, for a parcel of magazines;

Stepney Ladies' Working Association, for a box of clothing, for *Rev. John Clarke, Western Africa.*

CONTRIBUTIONS

Received on account of the Baptist Missionary Society, during the month of September, 1844.

	£	s.	d.
Donation.			
Dunn, Henry, Esq., Borough Road	5	5	0
MIDDLESEX AUXILIARY.			
Ealing, by Rev. G. J. Adeney	7	7	0
BEDFORDSHIRE.			
Luton, Union Chapel—			
Moiety of Collection..	8	8	3
Ditto, of Contributions	10	9	9
Do., of do., Sunday School	11	13	10
BUCKINGHAMSHIRE.			
Waddesdon Hill—			
Collection	1	13	0
Contributions	8	8	2
Do., for *Entally*	0	12	6
CAMBRIDGESHIRE.			
Cambridge—			
Lilley, W. E., Esq.	25	0	0
CHESHIRE.			
Chester—			
Harting, Mr. W., A.S.	1	1	0
CORNWALL.			
Saltash—			
Collection	5	13	4
DEVONSHIRE.			
Devonport, Morice Sq., on account	20	0	0
Plymouth, &c., on account, by Rev. S. Nicholson	40	0	0
DORSETSHIRE.			
Poole—			
Hodges, Mr.	1	0	0
ESSEX.			
Burnham—			
Collection	1	5	4
HAMPSHIRE.			
Jersey—			
Collections	4	16	9
Contributions	4	1	8
Do., Sunday School	1	17	5
HERTFORDSHIRE.			
Boxmoor	1	15	0
LANCASHIRE.			
Sabden—			
Foster, George, Esq.	50	0	0
Do., for *Sanscrit Version of Old Testament*	50	0	0
LEICESTERSHIRE.			
Leicester, on account, by Rev. E. Carey	2	0	0
MONMOUTHSHIRE.			
Abergavenny—			
Frogmore Street—			
Collection	3	4	5
Contributions	4	11	6
Do., Sun. School	0	19	9
Lion Street—			
Collection	1	3	4
Contributions	1	11	0
Caerleon—			
Collection	1	0	0
Contributions	5	4	5
Llangibby—			
Collection	1	0	0
Newport—			
Charles Street—			
Collections, 1843 & 1844	9	18	0
Contributions, do.	5	10	9
Commercial Street—			
Collections, 1843 & 1844	7	6	6
Contributions, do.	3	0	0

	£	s.	d.
Pontheer—			
Collection	0	17	5
Contributions	21	2	7
Pontrhydyrun—			
Collection	1	15	0
Contributions	6	5	0
Pontypool, English Church—			
Collections	3	7	9
Contributions	15	17	3
Usk—			
Collection	0	13	6
Contributions	3	1	10

NORFOLK

Norwich—			
A Friend, by Rev. W. Brock, for *Persecuted Ministers, Denmark*	20	0	0

NORTHAMPTONSHIRE.

Guilsborough—			
Collection	4	8	0
Contributions	2	1	6
Kettering—			
Collection, Rev. W. Robinson's	10	4	9
Stanwick—			
Moiety of Collection, &c	6	1	0
Sunday School	1	8	0

OXFORDSHIRE.

Banbury—			
Collected by Miss J. Wall	3	0	0
Burford—			
Collected by Miss Wall	2	17	6

SUFFOLK.

SUFFOLK, on account	100	0	0

SUSSEX.

SUSSEX, on account	120	0	0
Lamberherst—			
Pierce, Mr. J. J., for *Montego Bay*	2	10	0

WARWICKSHIRE.

Birmingham—			
Contributions, by Jos. Sturge, Esq., for *Jamaica Schools*	152	7	6
Mount Zion—			
Collection	9	12	6
Contributions	17	0	8
Do., Sun. Schools	2	3	0
Stratford-on-Avon—			
Collection	5	7	1

WORCESTERSHIRE.

WORCESTERSHIRE, on account	80	17	8
Pershore—			
Collections	24	1	0
Contributions	25	19	0

YORKSHIRE.

Bradford—			
Collection, Public Meeting	7	17	6
Missionary Box, Horton College	1	5	6
1st Church—			
Collection	14	5	11
2nd Church—			
Collection	7	4	8
Contributions	1	6	9
Hull, on account, by Rev. E. Carey	2	0	0
Keighley—			
Collection	4	6	6
Contributions	1	7	4
Leeds—			
Collected by Thomas Harvey, Esq., for *Rev. John Clark's Schools*	25	5	0
Do., by do., for *Rev. J. Kingdon's Schools*	25	0	0
Polemoor—			
Contributions	2	4	6
Salendine Nook—			
Collection	10	8	1
Female Auxiliary Society	9	15	0
Stanningley—			
Collection	6	8	0

SOUTH WALES.

SOUTH WALES, on account, by Rev. B. Price	30	0	0
Betws, Collection	0	5	3
Bridgend—			
Collection	2	3	6
Contributions	3	17	8
Caerphilly—			
Collection	1	7	3
Contributions	1	2	6
Do., Sunday School	0	8	10
Cardiff—			
Collection, Public Meeting	6	19	3
Bethany—			
Collection	7	17	6
Contributions	20	0	6
Do., Sun. School	0	7	0
Tabernacle—			
Collection	4	11	1
Contributions	5	3	11
Corntown, Collection	0	5	0
Cowbridge, do.	2	12	1
Harmony Chapel—			
Collection	1	2	6
Contributions	1	10	0
Llangloffan—			
Collection	3	1	0
Contributions	12	1	0
Llantwitt, Collection	0	11	0
Llwyni, ditto	0	5	0
Newbridge—			
Collection	1	1	7
Contributions	2	11	7
Paran, Collection	0	5	0
Pembroke Dock, Bethel—			
Collections	3	12	0
Contributions	2	13	6
Penyval, Collection	0	12	0
Pyle, do.	0	4	0

FOREIGN.

American and Foreign Bible Society, through the Bible Translation Society, for *Sanscrit Version of Old Testament*	516	1	1
Jamaica—			
Belle Castle, for *Africa*	1	6	9
Gurney's Mount, for *do.*	6	0	6
Mount Carey, for *do.*	20	0	0
New Birmingham, for *do.*	2	0	0
Savanna-la-Mar, for *do.*	4	10	7
Stewart Town, for *do.*	8	0	0

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by W. B. Gurney, Esq., Treasurer, or the Rev. Joseph Angus, M.A., Secretary, at the Mission House, Moorgate Street, LONDON: in EDINBURGH, by the Rev. Christopher Anderson, the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by Robert Kettle, Esq.; in DUBLIN, by John Parkes, Esq., Richmond Street; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at NEW YORK, United States, by W. Colgate, Esq.

IRISH CHRONICLE.

SHORT DAYS.

In the sacred scriptures almost every object is rendered instructive and admonitory. All nature is laid under contribution for this purpose, and the daily exhibition of "the shadow that declineth" is made to furnish an impressive and repeated lesson. The greater variation in the length of days in our latitude than in Palestine affords an annual admonition with accumulated solemnity. "Whatsoever thy hand findeth to do, do it with thy might."

Brethren, let us yield ourselves to the impressions which another declining year is adapted to produce: our blessed Lord himself was not a stranger to them; "I must work the works of Him that sent me while it is *day*, the night cometh when no man can work." Such an example will not be lost on any devout mind; and if these brief prefaces to our monthly Chronicle, designed, by encouragement and admonition, to stimulate *exertion for Ireland specially*, should impart greater vigour to your efforts to benefit mankind, their object will be fully accomplished.

The brevity of life has been proverbial, even before its duration was reduced to threescore years and ten. How perceptibly fleeting, how full of necessary avocation, are its hours; while even where the amount of leisure is considerable, what periods of indisposition, to labour for the spiritual good of others, intervene! Truly the time is short for that kind of active service for God, which the present state alone affords. *The greatness of the work to be done by us during our earthly sojourn demands reflection.* The whole world lieth in wickedness—some portions are "wholly given to idolatry." *Ireland is shrouded in superstition.* God employs his servants as the instruments of accomplishing his gracious purposes. He honours, as he blesses, the diligent and faithful. Look, brethren, at the necessity for exertion, at your capabilities and obligations, and blend your energies with ours, that some may be awakened from the sleep of death.

The utter uncertainty of our period of service is an awakening thought. Unlike the sun in the natural heavens, ours may go down at noon! There is neither work, nor knowledge, nor device, in the grave; therefore, brethren, commence your labour; and if commenced, redouble your exertions. Wait for nothing; not even for longer days, lest the night should suddenly come. And oh! let Ireland share in your immediate efforts to benefit a dying world.

How much of life is irrecoverably gone: to many how emphatically short its remaining sum! Some of these have been *very idle;* may they have grace to redeem the time:—few have done "what they could." Some indeed are full of years, and honours too; having borne the heat and burden of the day. Their zeal is youthful still; but more valuable as associated with increasing wisdom. Honoured brethren! yet a little while, and though your labours here must cease, your interest and your joy in the advancing kingdom of your Lord shall be unspeakable.

It is a time of difficulty and opposition. Let us connect the fact with an instructive intimation, which may stimulate our exertions. *May not the great and subtle adversary of all good be practising the lesson we wish to inculcate upon you?* And, "because he knoweth that he hath but a short time," be putting forth his power with great wrath? Gird, up then, the loins of your mind. Be wise and active; and let not the shortening year repeat to any of you, at its close, what its predecessors may have uttered,—*you have forgotten Ireland.*

C. H.

Mr. HAMILTON, of Moate, who has for a long time been discouraged at the little fruit which appeared from his labours, has recently been much encouraged; as the following extract from his letter of the 29th ult. will show:—

You will be glad to hear that the Lord has lately given us some tokens of his love, in the conversion of sinners. I have recently baptized *five* persons on a profession of their faith in Jesus Christ. I proposed an inquirers' meeting. Several stayed to converse about the concerns of their souls. The result was the baptism of three. Another meeting of a similar kind, led to the baptism of two more. I have every reason to be satisfied with their real conversion to God. I trust this good work will not stop here.

The difficulties with which our brethren in Ireland have to contend, are greatly aggravated by the hostility which the protestant clergy have lately more openly displayed. THOMAS COOKE, a most zealous and devoted reader, informs us, September 30th:

I mentioned to you in my last that the curate of the parish was about to oppose our meetings, he has said all he could to prevent my usefulness. When told by M———, at whose house we hold one of our meetings, that if I knew of his coming, I would come to hear him; he said he would sooner meet the blackest papist in his parish, and wished that baptism was *entirely out of scripture*, and that it was enough to have infant baptism. There is great opposition too from the priests, one in the next parish exhorts his people not to give their children education, and says it is enough for them to know how to till their ground. The priest of this parish is cursing the children of his flock that go to Miss S.'s school, saying that the whole object of that school, as of all others, is *to teach their children the scriptures.*

The opposition of both Roman catholic, and protestant clergy, is, at present, very great. I am confident that the tracts we distribute trouble them very much. Notwithstanding this opposition, the meetings will do well. The meetings held here at C———, at six o'clock, and at our next station at eight o'clock in the morning, were the largest in attendance during the past month.

We have great pleasure in directing attention to the following fact, which affords another instance of what we have often maintained, the gradually diminishing power of the priesthood, and the growing spirit of independence springing up among the people. It is communicated by our worthy brother, PATRICK BRENNAN, September 19th:—

A Romanist, with whom I conversed the other day, told me that the priest came to his house to get him to take his little boy from Mr. H.'s school. The man said he would not, for though he went to the chapel school a long time, he got no good; and he would not take him away from a school that he was benefiting by. The priest insisted on his removing the lad from the protestant school; the man replied, it is your duty to give the children spiritual instruction, but it is my duty to send them to any school where they may get good. So the child continues; this is a great change. *Before now it was enough for the priest to say that it was not right for them to send their children to such a school, and they would at once take them away.*

The last tracts you (Mr. B.) sent me, were received by Romanists, as they were under the name of *repeal!* But many of them said after reading it, *that* was the best repeal which was pointed out in the tract. Please send me some more of them, as they would be a good introduction for me, since repeal is the general topic of the day.

Here is an instance of the usefulness of schools, and the importance of circulating the word of God in the Irish, in those districts where that language only is spoken. It is supplied in an earlier letter by the same reader:—

I spent two days visiting the tenants of C———. I found the Irish testament in five houses, and some of the families able to read it. I was highly pleased with one boy. I asked

him, "Can you tell me the way to heaven?" "Yes, sir," opening the testament, and reading John xiv. 6. "Is there any other way to heaven?" "No; for such as strive to go any other way are compared to thieves and robbers." "Can good works bring us to heaven?" "No;" and he read from Eph. ii. "By grace are ye saved, through faith, and that not of yourselves, it is the gift of God, not of works, lest any man should boast." "How did you get to know that blessed truth?" "In my Irish testament, by the blessed Spirit." I had a long conversation with the lad and his father, and praying with them, was going away; they begged me to visit them soon again. I gave some tracts to the little boy, thinking he would make a good use of them.

We give below an interesting specimen of the very ingenious manner in which our readers can turn aside prejudice, and the adroitness which they display in introducing truth, where it would at once be rejected, if presented in the ordinary methods. It is from JOHN MONAGHAN'S letter of the 20th September.

In one of the houses where I called, the woman told me she did not want to hear the scriptures read, for the clergy forbad it. I replied, "If you have any objection to my *conversation* I will go." "Oh no," said she, "not in the least." I then *talked* to her about the fallen state of man, the dreadful nature and tendency of sin, and the gracious means provided by God for the recovery of his fallen creatures. Having paused a few moments for her opinion, she said, "Well, I believe every word you have spoken." "Well now," said I, "you have heard what I was about to *read*; for this is the sum and substance of the bible." She looked at me sternly, and said, "Sir, I wonder at you, for if the bible was in accordance with what you say, our clergy would never forbid us to hear it." I said to her, if she would hear me read, she could then judge for herself. Having obtained permission, I read portions proving the above doctrines. In our subsequent conversation she said, she never heard a better book in her life; and that from this time forth she would send her son to Mr. O'B's school, in order to obtain a testament, which he might read to her. When I was going away she requested I would call whenever passing that way, or as often as convenient, to read the scriptures to her.

Our indefatigable agent, JOHN TALBOT, in two letters of August 31st, and September 30th, communicates many striking and delightful instances of the progress of truth, and the success of his labours. We can only find space for a few.

When you (Mr. Berry,) come here again, I hope to introduce you to a Roman catholic woman, of as good feeling, and right ideas, as any you could meet. Twelve months ago she knew nothing about religion, except to reckon her beads. Now, it would delight you to see how eagerly she seems to eat every word you speak to her.

I also visit a young man, a Romanist, at B——. He has the scriptures marked from one visit to another. The scripture which first drew his attention was Romans ch. viii. He is now trying to find out every verse in the new testament which proves the necessity of regeneration. When I first became acquainted with him he thought that no man had a right to take on himself to explain the scripture but he that was regularly ordained for that purpose; but now he is beginning to understand what the Saviour meant in John vii. 16, 17.

On the 21st Sept., I called at a schoolhouse. The master is a bigoted Romanist; but not so much so as to prevent his reading, or hearing what I had to say. I always call when going that way. When I went in he was fitting the children for confirmation. I noticed the explanations given of baptism and penance. When he had done, I took the catechism, and showed him where it is said that baptism cleansed from original sin, and makes us Christians and children of God, and that penance secures forgiveness for sins into which we fall after baptism. I showed him that according to this, sin both original and actual, was forgiven without the smallest reference to Jesus Christ. I then opened the Douay testament, and read Heb. ix. 12; 1 John i. 7; 1 Pet. i. 19; Rev. i. 5. He seemed much astonished, and was with me *next morning*, about five o'clock; and as soon as he got in I heard him, rose and came down, when he asked me the loan of a bible. I kept him till 10 o'clock, proving from scripture that Christ was the way, the truth, and the life. He took the bible, has had it ever since, and is reading it for the people.

POSTSCRIPT.

The winter will soon set in. We respectfully urge on our friends the remembrance of poor children in our schools, to whom articles of clothing are so acceptable. We also beg our brethren most earnestly to make speedy arrange-

ments for collections. The Treasurer will be in advance on the present quarter £100. We must, therefore, *reduce* our already small operations in Ireland to a scale still smaller, or our friends must endeavour to sustain us more liberally. To those who have acceded to our request, hearty thanks are due; for they have devised liberal things. It is so pleasant a thing to be grateful, that we wish we had simply to ask, have, and return our thanks.

SUBSCRIPTIONS, &c., RECEIVED SINCE OUR LAST.

	£	s.	d.
London—			
Allan, T. Esq.	2	2	0
Bailey, Mr. W.	1	1	0
Benham, Mr. J.	1	1	0
Bligh, Mr. I. S	1	1	0
Burgess, Mr.	0	10	6
Burls, Mrs.	1	1	0
Burls, Mr. J.	1	1	0
Cadby, S., Esq. (2 years)	2	2	0
Cartwright, Mr. R.	1	1	0
Collard, J., Esq.	1	1	0
Cooper, Mr. W.	1	1	0
Danford, Mr. J.	1	1	0
Freeman, Mr. J.	1	1	0
Goodings, Mr.	1	1	0
Gurney, W. B., Esq.	2	2	0
Gurney, Joseph, Esq.	2	2	0
Gurney, Mr. T.	1	1	0
J. H.	1	0	0
Low, Mr. J.	1	1	0
Napier, T., Esq.	1	1	0
Pewtress, Mr. T.	1	1	0
Poole, M., Esq.	1	1	0
Saunders, Mr. A.	2	2	0
Stock, Mr R.	1	1	0
Tritton, J., Esq.	5	5	0
Woolley, Mr.	1	1	0
Bath—			
Friends	0 18 10		
Gay, Mrs.	0 10 0		
Godwin, Mr. C.	0 10 0		
Hancock, Mr.	0 10 0		
Harris, Mrs.	0 10 0		
Hunt, Mr. W	0 10 0		
Mansford, Mr.	1 0 0		
Moore, Mr. R.	0 10 0		
	4	18	10
Charford—			
Whitchurch, Mr., sen.	1	0	0
Tewkesbury—			
Collection at Rev. J. Bergs	4 0 0		
Ladies' Assoc. by Miss Jones	3 15 0		
	7	15	0
Cheltenham—			
A Friend	0 10 0		
Beckingsale, Mr. J.	0 2 6		
Beckingsale, Mr. T.	0 5 0		
Friends at Rev. W. G. Lewis's	2 3 0		
Gardner, Mrs.	2 0 0		
Jones, Mrs.	1 1 0		
Kirkland, Miss.	0 10 0		
Thomas, Rev. J.	0 10 0		
Turton, Mrs.	0 5 0		
Winterbotham, Mr. R.	0 10 0		
Winterbotham, Mr. J.	0 10 0		
	8	6	6
Edinburgh—			
Collection, by Mr. McKay	5	0	0
Huntingdon—			
Foster, Mr., by Mr. B. Green	0	10	0
Hempstead—			
Castleden, Mr. J.	0	10	0
Newtown—			
Morgan, Mr., by Mr. Jones	1	0	0
Bristol—			
Collection at Broadmead, by Rev. G. Gould	9 5 6		
Collections after Lectures by Secretary—Broadmead	5 2 10		
King Street	6 8 0		
Subscriptions and donations	29 4 6		
Holland, Mrs. (ann.)	50 0 0		
	100	0	10
Horham, Suffolk—			
The Church	3	0	0
Sullivan, Mary, a servant, for reader, Castle Island	0	14	0
Northampton—			
Collections	11 1 6		
Subs. and donations	4 13 0		
	15	14	6
St. Alban's—			
Collections	7 11 0		
Subscriptions	3 0 0		
	10	11	0
Clipstone—			
Collection	3 3 0		
Brennard, Mrs., pupils	0 10 6		
Eaton, Mr.	0 10 0		
Weekly subs.	0 7 6		
	4	11	0
Cork—			
Endowment, on account	18	11	0

*** Woolwich Subscriptions in September Chronicle should have been entered, not £9 3s. 4d., but £10 11s.

J. Haddon, Printer, Castle Street, Finsbury.

THE

BAPTIST MAGAZINE.

DECEMBER, 1844.

MEMOIR OF MRS. ROBINSON.

BY HER SON, MR. C. B. ROBINSON

The late Mrs. Robinson, daughter of Joseph and Grace Wickenden, was born at Lymington, in Hampshire, December the 13th, 1767. Her ancestors were distinguished for their stedfast attachment to the principles of nonconformity, for which indeed they suffered no little persecution. They, and a small but noble band who sympathized with them, were compelled to worship in the recesses of the New Forest, and so inveterate was the hostility of the enemies of vital godliness, that one distinguished member of the family was constrained to conceal himself in a hut, owing the preservation of his life to the compassionate attentions of a gamekeeper, who secretly conveyed to him, from time to time, the necessary supplies.

The parents of Mrs. Robinson were eminently pious, training up their children "in the nurture and admonition of the Lord."

The subject of this memoir (united to Mr. Charles Robinson of Faversham in the year 1793) in early life gave her heart to the Saviour; but, probably owing to that extraordinary diffidence of herself which marked her whole Christian progress, it was not until the year 1797, that she was baptized, with her beloved husband, by the late Rev. Joseph Horsey, and joined to the church assembling in Meeting House Alley, Portsea. Not long afterwards, however, she removed to London, and was united to the Carter Lane Church, then under the pastorate of Dr. Rippon, to whom she was greatly attached, and with whom she was ever on terms of the strictest friendship. Some years subsequently the providence of God directed her steps to Brentford, whence, after a residence of twenty-one years, she removed to Leicester, where she spent the last twelve years of her life.

Through a course singularly chequered, having often to drink of the bitter waters of affliction, she maintained a firm and unshaken confidence in the divine faithfulness and care. Marking the hand of her heavenly Father in all events, whether adverse or prosperous, she had on every side her "stones of memorial."

Like Job, she had often to say, "The Lord gave and the Lord hath taken away: blessed be the name of the Lord." And she rejoiced, too, in being able, from time to time, to erect her Ebenezer, saying, "Hitherto hath the Lord helped me."

Mrs. Robinson was most eminently a woman of prayer; indeed, devotion seemed the element in which she lived, and moved, and had her being. Her stated seasons of retirement were sacredly observed, and in numberless instances have her family noticed her returning from intercourse with heaven with eyes suffused with tears, most evidently marking the intensity of those feelings which had been awakened whilst wrestling with God in the determined spirit of one of old, who said, "I will not let thee go except thou bless me." Her views of the exceeding sinfulness of sin, and of her own infinite unworthiness, were so strong that she hesitated to take the consolations afforded by the great doctrines of grace, and hence sometimes "walked in darkness, and had no light;" but in the severest exercises of her mind, she repaired to the "fountain set open for sin and for uncleanness," breathing the sentiment of the poet:—

"I can but perish if I go;
I am resolved to try;
For if I stay away I know
I must for ever die."

She cultivated most diligently the means of grace. The sabbath was ever a much loved day, anticipated with the liveliest feelings of pleasure, entered upon in the spirit of prayer, and spent in "fellowship with the Father, and with his Son Jesus Christ." Her family were always conducted early to the house of God; their youthful minds were trained to reverence the place where "His honour dwelleth," whilst numberless were the petitions offered that they might be dwellers in that house for ever. She was accustomed, in going to the sanctuary, to repeat the 122nd Psalm, "How did my heart rejoice to hear," &c., marking, with peculiar emphasis, the 2nd and 6th verses.

With feelings of intense interest she listened to the message of mercy, delighting in the more simple, practical, and spiritual exhibitions of divine truth. The prayer-meeting and weekly lecture, when circumstances permitted, ever found her present, for it was in waiting upon God in all his appointed ways, that she found her spiritual strength renewed. The bible was a highly valued treasure: therein did she "meditate day and night." With God's ancient servant she could say, "Thy words were found and I did eat them, and thy word was unto me the joy and rejoicing of mine heart." How admirably she sustained the various relations of life is known to all who had access to her.

As the tender and affectionate wife, "the heart of her husband did safely trust in her." "She did him good and not evil, all the days of his life."

As a parent she evinced the most earnest solicitude for the best interests of her children, who now "arise up and call her blessed." In early life she was accustomed to take them each alone to her room, and there instil into their minds those spiritual instructions which were best adapted to their various capacities, in a manner so engaging and gentle as to make the exercise rather pleasing than irksome. As they grew up into life her counsels and prayers followed them, securing an amount of benefit which eternity alone can disclose.

As a friend, Mrs. Robinson's judicious advice was most earnestly sought and highly estimated, both by the aged and the young. "She opened her mouth with wisdom, and in her tongue was the law of kindness." Following habitually the things that made for peace, she was every where known as the

peace-maker. Possessed of a noble self-sacrificing disposition, she sought not her own, but others' good. In whatever society she mingled, she had the happy but rare art of leading the conversati on into a religious channel, and indeed considered all visits worse than profitless if spiritual converse was excluded.

For years the anticipation of the article of death had oppressed her mind, but as she drew near her journey's end this fear was mercifully removed.

The nature of the attacks to which she was subject for the last three or four years, admonished "to set her house in order," and this was so effectually done that the dying bed had not to be disturbed by a single incomplete arrangement.

Her end was eminently peaceful. Confined to her bed only four days, and perfectly exempted from pain, she was enabled to comfort those around her, whilst a deep and holy tranquillity pervaded the hallowed chamber. When informed of her imminent danger, and the near approach of death, she exclaimed, with deep serenity,—

"Other refuge have I none,—
Hangs my helpless soul on thee!
Leave, ah! leave me not alone!
Still support and comfort me!
All my trust on thee is stayed,
All my help from thee I bring;
Cover my defenceless head,
With the shadow of thy wing."

and soon after "fell asleep in Jesus."

Gathered as a shock of corn fully ripe into the heavenly garner, her memory will ever be fragrant to a devotedly attached family, and to a large circle of endeared friends.

Mrs. Robinson's death took place August the 13th, 1844, in the seventy-seventh year of her age. Her pastor, the Rev. J. P. Mursell, improved the solemn event in a most suitable and impressive manner from Phil. i. 21, "For to me to live is Christ, and to die is gain."

The sainted subject of this brief memoir "being dead yet speaketh." May all who read this sketch of departed worth follow her as she followed Christ; magnifying that sovereign distinguishing love which made her to differ. None could be more ready than herself to exclaim, in utter self-renunciation and adoring gratitude, "It is by the grace of God I am what I am."

Leicester, Sept. 19, 1844.

THE SPECIAL DUTY OF FEMALES TO PROMOTE THE ADVANCEMENT OF MESSIAH'S REIGN.

Among the varied representations of the inspired volume, the woman sustains a prominency not to be easily overlooked. In Eden we behold her primeval innocency; but presently we see her without the garden in a wilderness of sorrows and of deaths, developing the curse entailed by her curiosity and selfishness. If, then, the woman is the medium by which sin has entered into this world, shall it be considered too much to call upon the woman to employ those talents with which she is endowed to the advancement of that kingdom, which is to give "peace on earth," and "good will towards men," and whose blessings are commensurate with the extent of the curse?

It would seem almost an insult to tell a lady, possessed not merely of beauty and accomplishments, but of rank, and intelligence, and extensive information,

that, but for the prevalence of the religion of Jesus Christ, she would, in all probability, have been as the servile, slave-like inhabitant of the forest wigwam; or as the babe-destroying mother of far distant islands; or, at the best, as the fair and jewelled, but listless captive of an eastern prison, treated by her haughty lord as a being destitute of a soul.

However repulsive these remarks may be to the pride and the finer feelings of the female sex, yet they are incontrovertible truth. Surely, then, she owes to the Author of Christianity a debt which she can never repay, and of which the devotedness of her whole life is too little to express her acknowledgment. If she be a Christian in heart, if she feel the preciousness of salvation, she will confess, that even had no additional temporal blessings been bestowed upon her, the spiritual treasures of which the religion of the blessed Redeemer has put her in possession, are such as to call forth a sensitiveness which shall induce her to consecrate all her energies to the service of that Saviour who has redeemed her from sin and degradation, even at the cost of his blood. This is a consideration which should be cherished by the female sex in particular. They having found the blessings of Christ's salvation, are, by the hallowing influence of the gospel, raised from the lowest debasement to their rightful privileges in the present life; therefore a still deeper devotedness to the cause of Immanuel may justly be expected of them than of the other sex. We will not ask whether it is in reality so, nor inquire whether British Christian females of the nineteenth century feel their unspeakable privilege and duty concentrating by making his glory the object of their lives; no, we appeal to the frivolous pursuits, the wasted time, to the various forms of busy idleness, dress, useless accomplishments, gaiety, the selfish enjoyment of domestic comfort, and, in a few instances, to the pursuit of literature for an answer to the solemn question, "Lovest thou me?" Is it not lamentably painful to observe, that even those who are Christians indeed, feel too little the ties which bind them to the service of their Redeemer, and which should excite to personal and united effort to promote the diffusion of the gospel, beyond the precincts of their own family. That a mother, who enjoys the love of Christ shed abroad in her heart "by the Holy Ghost," should neglect speaking of that love to her children, is surely impossible; but are there not cogent reasons to fear that many Christian mothers go no farther? The blessed gospel inculcates diffidence, and the avoiding publicity and ostentation, by the woman in all her solicitude to do good, but an extensive sphere presents itself, in which she may be extensively useful in perfect accordance with her tender and sensitive character. The calls of the times are continually and loudly reiterating, "Come over and help us." British heathens densely occupy our rural and our manufacturing districts, whose language is, "No man careth for us." Ireland is imploring assistance, that she may be delivered from the delusive superstitions of Roman catholicism, whilst the sable children of Adam are petitioning that the bread of eternal life may be sent them, that they may eat thereof, and live. In this noble work of sending the heralds of salvation, not only through the length and breadth of our own highly favoured land, but also to those of a sister island, and to such as are afar off, together with visiting the poor and the sick, the widow and the fatherless, interesting facilities for activity are presented to the pious female; and whilst it is incumbent on every Christian woman rightly to discharge the various domestic duties which lie within that sacred sphere, in which

she ought to seek to glorify her Redeemer by a life and conversation becoming his gospel, yet there are few females, perhaps there are none, who should confine their exertions to their own domain. Few, indeed, are those who have not a trifle to spare towards helping forward the dissemination of the gospel, compared to those who are ignorant of its light and life giving truths. "For the whole world lieth in the wicked one." In the majority of instances where a narrow income is pleaded as an excuse for withholding the solicited assistance, it is owing to a disinclination to part with a small donation, rather than to the misfortune of the person who pleads that her resources are thus limited. That much might be accomplished by the respectable and wealthy females of our congregations and churches is too evident to be denied. Let the mansion of a friend whose rank and fortune warrant you to expect success, speak. Let the brilliancy of the drawing-room testify. Let the frequent visits to the emporiums of fashion, the piece of elaborate fancy-work of materials the most costly, and which is to form a piece of nearly useless furniture, declare. We would not wish to be understood as saying, the elegancies and refined accomplishments of life are sinful; but undoubtedly they are so whenever they interfere with duties which involve the interests of the Redeemer's work in the diffusion of the gospel.

Christian females, you owe to the gospel of Jesus Christ all that you hold valuable in time; your high station in society, your intellectual improvement, and the interesting situation you sustain in the domestic circle of equality, and tenderness, and respect. Sisters in Christ! you who are united to the Saviour by a living faith, which appropriates the Redeemer as your present and eternal portion, be entreated to give your time and your influence to the delighful effort of accelerating the millennial day. This important work is entrusted to the church of Christ, and females constitute the majority of his church, therefore the greater is your responsibility as a part of that instrumentality which he condescends to employ for the ushering in of that delightful period when the kingdoms of this earth shall have become the kingdoms of God and of Christ; when all nations shall be blessed in the Saviour, and all people shall call him blessed; and "his enemies shall lick the dust." But before this glorious consummation, Christian females must step forward to assist in this all-honouring enterprise of saving souls from death. Shall we remind you of the awful rumbling of that ponderous car whose wheels are yearly bathed in the blood of idolaters? Need we tell you of the deluded mother, or the still more terrified babe for whom the wide opening jaws of the shark or the crocodile are waiting, or must we lead you to the banks of the Ganges, whose destroying waters are ready to receive the aged parent from the hand of the son who ought to be the solace of her decaying system, as an incentive to enter upon the service of him who has said, "Ye are bought with a price: therefore glorify God in your body and in your spirit, which are God's?" Rather take your stand at Calvary, and whilst in the agony and bloody sweat, you learn the "exceeding sinfulness of sin," and read upon the cross the heart-subduing sentence indelibly written in characters of blood, that "God is love," may you individually and unitedly respond, "We are not our own," therefore we will go into his vineyard, "while it is called to-day."

What happiness is there on earth comparable to that of assisting the progress of a work which is to issue in so glorious a consummation! Let the thought stimulate you to untiring activity in the holy cause of your Redeemer,

and to respond with prayerful exertion to the genuine sentiment of every Christian heart,—

"We long to see thy churches full,
That all the chosen race,
May with one voice, and heart, and soul,
Sing thy redeeming grace."

To hasten on this delightful day, two things are to be regarded, namely, the means and the end. God commands, "Go up to the mountain and bring wood, and build the house; and I will take pleasure in it, and I will be glorified, saith the Lord." He says also, "I will yet for this be inquired of by the house of Israel to do it for them." Let prayer—agonizing, believing prayer—be joined to self-denying and untiring perseverance, and the end will prove the faithfulness of his word.

Heckington.

EFFECTS OF THE DISSOLUTION OF THE UNION OF CHURCH AND STATE IN THE UNITED STATES OF AMERICA.

BY THE REV. ROBERT BAIRD, D.D.

In his elaborate work entitled "Religion in the United States of America," of which some further account will be found in a subsequent page, Dr. Baird, an esteemed minister of the American presbyterian church, treats expressly of this subject. Many of our readers will be gratified by the perusal of his remarks respecting it, which we therefore re-publish at full length; prefacing them with an abridgment of his narrative of the manner in which the dissolution of the union was effected. It may be proper to premise, also, that in Rhode Island, and one or two other colonies, no such union had ever been formed.

MANY persons in Europe seem to be under the impression that the union of church and state was annihilated at the revolution, or, at all events, ceased upon the organization of the state governments being completed. This, however, was not so in all cases. The connexion between the civil power, and all the states in which episcopacy had been established in the colonial period, was dissolved very soon after the revolution by acts of their respective legislatures. But the congregational church in New England continued to be united with the state, and to be supported by it long after the revolution. Indeed, it was not until 1833 that the last tie that bound the church to the state in Massachusetts was severed.

A very general impression prevails in England, and perhaps elsewhere, that *the entire* separation of church and state in America was the work of Mr. Jefferson the third president of the United States, who took a distinguished part in the struggle, and who, upon being charged with drawing up the Declaration of Independence, executed the task so much to the satisfaction of his fellow-citizens. Now, none of Mr. Jefferson's admirers will consider it slanderous to assert that he was a very bitter enemy to Christianity, and we may even assume that he wished to see not only the episcopal church separated from the state in Virginia, but the utter overthrow of every thing in the shape of a church throughout the country. Still, it was not Jefferson that induced the state of Virginia to pass the act of separation. That must be ascribed to the petitions and other efforts of the presbyterians and baptists.

No sooner was war declared than the synod of New York and Philadelphia,

the highest ecclesiastical body among the presbyterians of America at that time, addressed to their churches a very judicious and patriotic letter, which, while it displayed a firm spirit of loyalty towards the government of England, evidently and naturally sympathized with the contest then begun—a contest which it was thought could not be abandoned without the sacrifice of their dearest rights. Few persons supposed at the time that the struggle was to end in a separation from the mother country. But when, in the following year, the congress issued its declaration of independence, the whole face of matters was changed, and ministers of the gospel had to make their election,—whether they would recognize and obey the act of the congress, or still adhere to the sovereignty of the mother country. Then it was that the first body of clergy of any denomination in America that openly recognized that act, and thereby identified themselves with the cause of freedom and independence, was the comparatively numerous and very influential presbyterians of Hanover in Virginia. At its first meeting after the appearance of the declaration, that body addressed the Virginia house of assembly in a memorial, recommending the separation of church and state, and the leaving of the support of the gospel to the voluntary efforts of its friends.

Besides this petition from the presbytery of Hanover, there were others from the baptists and quakers. The baptists had suffered more than any other class of dissenters, and the remembrance of their wrongs, now that their day of power had come, stimulated them to an uninterrupted opposition of seven and twenty years to the established church. Indeed, they now took the lead in opposing its claims. In 1775, they presented to the general assembly an address, composed by members who had spontaneously convened, in which they petitioned, "that they might be allowed to worship God in their own way, without interruption; to maintain their own minister, separate from others; and to be married, buried, &c., without paying the clergy of other denominations." To this the assembly returned a complimentary answer, and an order was made that the sectarian clergy should have the privilege of performing divine service to their respective adherents in the army, equally with the regular chaplains of the established church.

The above memorials from the presbyterians, and petitions from the baptists, quakers, and others opposed to the established church, were met by counter-memorials from the episcopalians and methodists, appealing on behalf of the establishment to the principles of justice, wisdom, and policy.

The memorials led to a long and earnest discussion. The church had for her champions Messrs. Pendleton and R. C. Nicolas, and for her great opponent Mr. Jefferson, who speaks of the contest as the severest in which he was ever engaged. After discussing the subject for nearly two months, the assembly repealed all the colonial laws attaching criminality to the profession of any particular religious opinions, requiring attendance at the parish churches, and forbidding attendance elsewhere, with the penalties attached thereto. Dissenters were to be exempted in future from compulsory contributions in support of the episcopal church. The clergy, however, were to have their stipends continued until the first day in the ensuing year, and had all arrears secured to them. The churches, chapels and glebes, books, plate, &c., belonging to the episcopal church, were to remain in its possession. This law was passed on the 5th of December, 1776.

After the declaration of independence, measures to the same effect were very

promptly taken in Maryland. On the 3rd of November, 1776, the legislature of that state put forth a declaration of rights, similar to that made by Virginia in the early part of that same year, and embodying principles directly subversive of the union of church and state. The episcopal church, nevertheless, was secured in the possession of the glebes and all other church property, and it was decided that the stipends of all the incumbents who should remain at their posts should be paid up to the first day of the month in which said declaration was made.

The union of church and state was dissolved in like manner, by acts of their respective legislatures, in New York, South Carolina, and all the other colonies in which the protestant episcopal church was predominant.

It was not until about forty years subsequent to the separation of church and state in Virginia, that the example was followed by Connecticut. It will be recollected that in the latter state the established church was the congregational. In 1816, shortly after the close of the last war between the United States and Great Britain, all parties that differed from it—episcopalians, baptists, methodists, universalists, &c., combined to effect its overthrow. These various parties having succeeded in gaining a majority in the legislature, proceeded to abolish the legal assessment for the parish churches, and by a new law left it optional to the rate-payers to support either the parish church, or any other, as each thought fit. The same system was adopted by New Hampshire and Maine. Vermont, I believe, has at all times had essentially the voluntary scheme; that is, the people of each township have supported such churches within their respective boundaries, and in such a measure as they have thought proper. Of all the states in which there *had* ever been any connexion between the church and the civil power, Massachusetts was the last to come under the operation of the voluntary principle. The fathers of that colony, in the indulgence of their theocratic principles and ideas, had ever prided themselves in the union made by the vine of the Lord's planting and the state. They had with great satisfaction reposed under the shadow of both, and discoursed of the happy fruits of such an union. Cotton Mather, for example, in a style peculiarly his own, talks not only of the advantage, but of the honour, likewise, of a religious establishment. "Ministers of the gospel," says he, "would have a poor time of it, if they must rely on *a free contribution of the people* for their maintenance." And again:—"The laws of the province (of Massachusetts) having had the royal approbation to ratify them, they are the king's laws. By these laws it is enacted that there shall be a public worship of God in every plantation; that the person elected by the majority of the inhabitants to be so, shall be looked upon as the minister of the place; and that the salary for him, which they shall agree upon, shall be levied by a rate upon all the inhabitants. In consequence of this, the minister thus chosen by the people, is (not only Christ's, but also) in reality, *the king's minister;* and the salary raised for him, is raised *in the king's name*, and is the king's allowance unto him."

Before the revolution took place, the episcopalians had been relieved, by a special act of the legislature, from contributing to the support of the parish churches, and their congregations had been erected into incorporated societies, or poll-parishes; that is, parishes comprising only individuals, and not marked by geographical limits. But though the constitution of 1780, which maintained the old assessment for religious worship, allowed every person to appropriate his taxes to whatever society he pleased, it

was still held by the courts of that state, until the year 1811, that a member of a territorial parish (which is a corporation) could not divert the taxes imposed on him for the support of religious worship to the maintenance of a teacher of an unincorporated society. By the statute of 1811, amended in 1823, a duly attested certificate of membership in any other religious society, whether incorporated or not, sufficed to relieve the holder of it from all taxes for the support of the parish church; but it was still the law and practice of Massachusetts to regard all persons, in any town or parish, who belonged to no religious society whatever, as regular members of the parish or congregational church, and taxable for the support of its clergy.

I have elsewhere spoken of the accumulated evils which grew out of the connexion between the church and the state in Massachusetts. Those evils became so great that the friends of evangelical religion, in other words, of the orthodox faith of every name, resolved to unite in urging an amendment of the constitution of the state, by which some better results might be obtained. Their efforts were crowned with success. The amendment having been voted by the legislature in three successive sessions, 1831—1833, became part of the organic law of the state, and the union of church and state was brought to a close.

It will readily be believed that the union of church and state, in any country where it has once subsisted, cannot be dissolved without some attendant inconvenience. If such has been the nature of the connexion that the church has been wholly dependent on the state for its support, for the keeping of its places of worship in repair, the maintenance of its pastors, and the incidental expences of public worship, very serious embarrassments must inevitably attend a sudden dissolution of such a union. Such was unquestionably the case in some of the states of America. In others, again, in which the connexion had been one of no long duration, had never been very close, and had not been carried out to a great extent, that result was attended with little and not very lasting evil.

Nowhere were the ill consequences of the disestablishment of the church felt more seriously than in Virginia, and this may be ascribed to several causes. The worthless character of many of the clergymen sent over from England, had bred in many places, from the very first, great indifference to the church and its services. The people had become tired of compulsory payments for the support of a form of worship which they had ceased to love or respect. Thus many became indifferent to religious worship of every kind, and others went off to the "dissenters"—the presbyterians, baptists, &c., when there were churches of these denominations in their neighbourhoods. However deplorable it might be that the venerable edifices in which their fathers had worshipped, should be almost deserted from such a cause, it was nevertheless inevitable. Not that this representation applies to every parish; in many cases the faithful and consistent lives of the pastors kept their flocks, under God, in a state of prosperity.

In the second place, a large majority, some say rather more than two-thirds of the episcopal clergy in Virginia, were opposed to the revolution, and most of these returned to England. Nor are they to be blamed without mercy for so doing. Many of them, it must be remembered, were Englishmen by birth, and England was the land of all their early associations. They had never suffered oppression, but had ever been of the party in favour with the monarch. Thus nothing could be more natural than that even good men among them

should be *tories*. Others there were, doubtless, who saw that the independence of the country would be likely so to alter the state of things as to make it impossible for them to continue their delinquencies with the impunity which they had enjoyed when responsible only to a bishop 3000 miles off. But this loyalty to the British crown was not likely to find much forbearance among a people, so many of whom were republican in sentiment, and hostile for the time, to the mother country; and the episcopal church could not fail to suffer from the sympathy shown by many of its clergy for those who were considered the country's enemies. This was, no doubt, counteracted so far by there being in the minority of the clergy such staunch republicans and avowed partizans of the colonies as the Rev. Dr. Madison, afterwards bishop of the state, Drs. Griffith and Bracken, Messrs. Buchanan, Jarratt, Davies, and others; while as regards the laity, no man in all the colonies entered more warmly into the revolution than did the episcopalians of Virginia.

In the third place, Virginia was the immediate theatre of no small part of the war, and was repeatedly overrun by the armies of both sides. Now, without attributing too much to wantonness, though much, no doubt, was owing to that, it may readily be supposed that the episcopal churches, the best in the colony, would be sure to be used as barracks, store houses, hospitals, &c., thus losing at once their sacred character, and suffering much in their furnishings. Partly, indeed, from accident, partly, it is believed, from design, not a few were destroyed by fire and other causes.

In the fourth place, so engrossed were all men's minds with the war, that the time was very unfavourable for doing good. Many of the ministers who remained in the province found great difficulty in collecting the people together, or obtaining for themselves the means of subsistence. Some betook themselves to teaching schools, but even to that the times were unfavourable. Many mere boys shouldered the musket and went to the war, returning no more to their homes until hostilities had ceased, if death did not prevent them from returning at all.

Bearing these things in mind, the state of the episcopal churches in Virginia may be supposed to have been deplorable enough on the return of peace, and that they little needed the aggravation of being thrown for their support entirely upon their own members, when these were impoverished by the length of the war, and rendered by it incapable of doing much for the church, however much disposed to make sacrifices in her cause. But an extract from the distinguished author to whom I have so often had occasion to refer, will give a clearer idea of the state of things than I can:—

"On the 19th of April, 1783, precisely eight years after the first effusion of blood at Lexington, peace was proclaimed to the American army by order of the commander in chief. Time was now afforded to men to direct their attention to the permanent establishment of such institutions, civil and religious, as might comport with their desires or views of duty. Much was to be done; and rejoicing with thankfulness as now we may, in the present prosperity of the church in Virginia, it is well to look back on its condition as it emerged from the revolution, and by a contemplation of the difficulties which stood in the way of its resuscitation be moved to the exercise of gratitude. When the colonies first resorted to arms, Virginia in her sixty-one counties contained ninety-five parishes, 164 churches and chapels, and ninety-one clergymen. When the contest was over, she came out of the war with a

large number of her churches destroyed or injured irreparably, with twenty-three of her ninety-five parishes extinct or forsaken, and of the remaining seventy-two, thirty-four were destitute of ministerial services; whilst of her ninety-one clergymen twenty-eight only remained, who had lived through the storm, and these, with eight others who came into the state soon after the struggle terminated, supplied thirty-six of the parishes. Of these twenty-eight, fifteen only had been enabled to continue in the churches which they supplied prior to the commencement of hostilities; and thirteen had been driven from their cures by violence or want, to seek safety or comfort in some one of the many vacant parishes, where they might hope to find, for a time at least, exemption from the extremity of suffering."*

This is a dark enough picture, but it must be borne in mind that the evils it represents were almost wholly owing to the revolutionary war and its consequences, and could not have been much alleviated had the church establishment, instead of being arrested in 1776, been continued until 1783. But in the gloomy years that followed the revolution, the episcopal church continued prostrate, and felt the loss of her establishment most severely. Then did it seem as if nothing short of her utter ruin would satisfy the resentment of her enemies. She had, indeed, in the day of her power, been exclusive, domineering, and persecuting; her own sins had brought upon her this severe visitation. From her case, as well as from all past experience, persecuting churches should learn that a church that oppresses will one day be herself oppressed, and most likely by those on whose neck she had placed her foot.

But let us turn to a brighter page. "The Lord after he hath afflicted delighteth to heal." So it was with the episcopal church in Virginia. He had some good thing in reserve for her, and had been preparing her for it by the discipline of his rod. She gradually emerged from her difficulties. Her people learned by degrees to trust in themselves, or rather in God, and began to look to their own exertions rather than to a tobacco tax for the support of their churches and pastors. Faithful ministers multiplied; an excellent bishop was elected and consecrated; benevolent societies began to spring up; a theological school was planted within her borders, where many youths of talent and piety have been trained under excellent professors to preach the unsearchable riches of Christ. And although the ministers and parishes are not now so numerous as we have stated them to have been at the commencement of the war of the revolution, yet their number is considerable and constantly increasing. There are seventy-five ministers, and there must be above eighty churches. But above all, I do not think it possible to find a body of ministers of equal number, in any denomination, who in point of theological education, prudent zeal, simple and effective eloquence, general usefulness, and the esteem in which they are held by the people, can be regarded as superior to the episcopal clergy of the present day in Virginia. What a change! How wonderfully has all been overruled by God for good! Instead of perpetual wrangling with their parishioners and the law officers about the taxes on tobacco levied for their support, as was formerly the case, they are supported in a way hereafter to be detailed; I do not say extravagantly or abundantly, but in general comfortably, by the contributions of their congregations. And instead of being disliked, to use no harsher term, I have reason to believe that they are universally respected, and even beloved, by the members of other churches.

* Dr. Hawks' "History of the Episcopal Church in Virginia," pp. 153, 164.

In Maryland as well as Virginia, though in a much less degree, the dissolution of the union of church and state produced serious embarrassment and long-continued difficulty. In none of the colonies had the established clergy received such an ample maintenance as in Maryland. Their stipends were in many cases most liberal and ample for those days, so that to throw them at once on the voluntary support of their parishioners was a hazardous step, and for the time led to many cases of hardship. When the revolution broke out there were twenty parishes on the eastern shore of the province, and twenty-four on the western: in all forty-four. Each of these had an incumbent, "though not always of the purest character," and at the close of the war in 1783, there were about eighteen or twenty remaining. But if this diminution were owing at all to the dissolution of the union of church and state, it was so in but a small degree. The fact is, that about two-thirds of the established clergy were opposed to the war from its commencement, and refused to take the oath of allegiance to the new government, so that the greater part of them left the country. On the return of peace the episcopal church gradually recovered from its depression, and ever since it has made pretty steady progress and been decidedly prosperous. The late Dr. Clagget was appointed its first bishop in 1792, its convention was organized, and canons established, by which proper discipline was secured. The clergy were for long less numerous than before the revolution; not, however, for want of the means of supporting them, but for want of suitable men. Some ministers did, indeed, leave their parishes, and the state itself, just after the war of the revolution, and even so late as 1822, for want of support; but this was either before the churches had been sufficiently trained to the work of raising a maintenance for their ministers, or it arose from the churches being really too weak for the burden. Maryland had fifty episcopal clergymen in 1827; this number had risen to seventy-two in 1838, and a considerable proportion of the churches were still without ministers. At no period of its establishment by the state was the episcopal church of Maryland so prosperous as for some years back. Not that in all cases the clergy are supported as they ought to be, or as they were during the union of church and state; but in point of talents and sound learning, combined with piety and other ministerial gifts, they are immeasurably superior to their predecessors before the revolution.

In North and South Carolina, and in New York, though the disestablishment of the episcopal churches produced, as in other cases, a kind of syncope for the time,—from this they ere long recovered, and their prosperity is now incomparably greater than it ever was when they were supported by the state. That in the state of New York may be said to have entered on its present career of extraordinary prosperity, with the election and consecration of the late Dr. John Henry Hobart, as bishop of the diocese, previous to which its churches and ministers were few in number compared with the present time. Seldom has a church owed more to the energy and perseverance of one man.

But in no part of the United States was the proposal to disestablish the church received with more serious apprehension than in New England. The language in which the celebrated Dr. Dwight, president of Yale college, and author of a very valuable system of theology, as well as other distinguished men of that state, deprecated the measure, is still extant in pamphlets and in journals, and these have often been quoted in England by the friends, in opposition to the opponents of the

church establishment there. But it ought to be known that not a single survivor at this day, of all who once wrote against the separation of church and state in Connecticut, has not long since seen that he was mistaken, and has not now found to be a blessing what he once regarded as a calamity, and had not Dr. Dwight died just as the change came into operation, no doubt, he too would have changed his opinion. Twenty-five years have now elapsed since that time, and although I have been much in Connecticut during the last fifteen years, know many of the clergy, and have conversed much with them on the subject, out of the 200 or 300 once established ministers of that state, I am not aware of there being more than one congregational minister in the state who would like to see the union of church and state restored in it. Indeed, the exception referred to is probably the only one in the United States, among the protestant ministers at least. Any others are most likely foreigners, who have not yet entered largely into the spirit of our institutions and our people. On no one point, I am confident, are the evangelical clergy of the United States, of all churches, more fully agreed than in holding that a union of church and state would prove one of the greatest calamities that could be inflicted on us, whatever it might prove in other countries. This is the very language I have heard a thousand times from our best and ablest men in speaking on the subject.

In Massachusetts, which was the last of the states to abolish the union of church and civil power, the change was adopted from a conviction of the evils, on the one side, resulting from the union in that state, and of the advantages, on the other side, that accrued more and more from its dissolution—a conviction that led all the evangelical denominations to combine for its overthrow. In fine, after ten years experience of the change, I apprehend not a single person of influence in all their ranks will be found to regret it.

And now, throughout the whole of the United States, truth stands on its own immutable vantage ground. So far as the civil power is concerned, there is not the slightest interference with the rights of conscience, or with the religious worship of any one. Religious liberty, fettered by no state enactment, is as perfect as it can be. Nor is any sect or denomination of Christians favoured more than another. All depend, under God, for their support on the willing hearts and active hands of their friends, whilst the civil government, relieved from the ten thousand difficulties and embarrassments which a union of church and state would involve, has only to mete out justice with even scales to all the citizens, whatever may be their religious opinions and preferences.

NOTES OF A TOUR.

NO. II.

The first observation that forced itself on my attention was the decrease of dissenting churches not in number, but in prosperity. My second observation was this :—*The claims on the property of the church are increasing, but the means of meeting them are daily diminishing.* Of old the claims on the churches were confined to the minister's income, the necessary expenses of worship, and a

very partial support of the poor. The advance of society demanding a superior ministry, superior chapels, and more generous contributions to the enlarged number of the poor, the established claims are much heavier. Then there are the peculiar and numerous demands of modern times. For our own neighbourhood we must provide city missionaries, and itinerant labourers. For our land we must sustain the home mission and our colleges. For the world we must provide missionaries and bibles. For these several objects collections never cease. And in the midst of all, chapel cases swarm a perpetual plague of stinging flies, that die not even in the winter. Instead of lamenting the variety of these claims, we should only mourn the necessity that originates them, and rejoice that after a sleep of centuries the church is at last awake to the wants of the world.

But as claims increase, means are diminishing. This appears traceable to two causes chiefly. First, *trade is becoming daily less lucrative.* The increasing numbers engaged in every branch of commerce and manufacture, create a keen competition; and the children must struggle to live where the fathers gained a fortune. A gentleman well acquainted with the affairs of the mass of tradesmen in a large city, informed the writer that seventy-five out of every hundred must close, if pressed by their creditors. The second and more important cause appears to be, *the style of living amongst the better class of dissenters.* I was much struck with the difference in this respect between pious episcopalians and our own people. When true religion possesses a family in the establishment, it immediately modifies externals. There will be seen a plainness in furniture and dress, and an absence of etiquette which indicates a nonconformity in spirit to the world. But amongst the richer dissenters, religion is thought compatible with splendour of furniture, extravagance in dress, and the hypocrisy of fashionable mode. Go to an evening party and observe that young lady. Her father is a deacon, a ruler in Christ's church. She has herself lately made a profession, and declared herself dead to the world. But look at that costly frock, which might serve for a milliner's pattern; see those blazing jewels, that expensive watch, and chain, and seals; nay, see the cross attached to the necklace. Her young friend by her side, who makes no profession, is not half so gorgeously decorated. But the young lady is only in keeping with her mamma, whose cap is a flower-garden, and whose hands are sparkling with rings. Now take a survey of the room. Those hangings are rich and beautiful. The large lustre reflects all your figure. The carpet, the sofas, the ottomans are all in perfect keeping. A train of servants are in attendance, and your refreshment is served in the best style.

Call upon the owner and head of all this the next morning for a subscription. You are received in a snug breakfast parlour, or in a well stored library, or perhaps in the dining-room, where you see on the carved sideboard a respectable show of plate. You state your business, which does not exactly come within the range of his settled guinea contributions. You are told at once he *cannot afford it.* If he is a gentleman, he will treat you with courtesy; but if not, the rudeness of his refusal will be more painful than the disappointment as to the money. Nor can he afford it. He is living up already to his income, and if he is to continue present appearances, he must contract rather than enlarge his charities. Ought these things to be? Ought members of churches who profess to be dead to the world, to run a race with it in its selfish extravagancies? Ought the mem-

bers of Christ to be identical in externals with the members of Belial? Ought property to be thus lavished, which we have consecrated with ourselves to God? Especially at such a time when the lower of the middle classes are gradually sinking into the poor; when error is revived and spreading like a winter torrent; when missionary stations are opening all round the earth, and all people are crying, Come over and help us? ought we, at such a time, to impoverish ourselves by spending our possessions on the fashion of this world that passeth away?

This evil, a style of living beyond their means, is not peculiar to the higher ranks; it descends to the lowest classes. Wherever I went in the town, or the country farm house, I found a miserable aping after gentility both in appearance and manners. The simplicity of piety, the plainness of spirituality is lost. And so the cause of God languishes, and the silver and the gold are his no more.

I have touched on the subject merely as it bears on the claims of the church; but it struck me forcibly as one great cause of the alienation of the rising families from the worship of their fathers. Taught to be worldly and gay, amongst such must they seek their associations. Taught to prize pomp and style at home, they must obtain it in the house of prayer. Hence the church is their proper sphere, and the irreligious their chosen companions. To dissent and its noble struggle for the improvement of the world, they are lost for ever.

A TRAVELLER.

THE PRAYER-MEETING ROOM.

THE dusky cobwebs from the ceiling fall,
While cheerless figures mark the humid wall;
And where the curtain hung, and early flower
Blushed like a maiden in its secret bower,
Huge bales of merchandize in gloomy piles,
Darken the chamber, which the dust defiles.

Yet 'tis the room wherein we met to pray,—
Released from labour at the close of day;
And here we knelt, and here the frequent song
Would oft our meeting through the night prolong.
Like children gathered to one common home,
How knit together did our hearts become!
One common joy attached us to the place,
Warmed every heart and brightened every face.
Where sordid labour toils in silence now,—
The young disciple breathed his early vow;
With generous love the elders heard him speak,—
Charmed with his confidence, themselves but weak.
They knew, alas, his ardour would decay,
(For hourly trials steal the strength away),
Yet did they fondly hope that he would prove
Firm in his faith and constant in his love.

Where are they wandering now, that zealous band?
Tracing the pathless deep or weary land;
The scattered flock have gone their several ways,
Far from the peaceful haunts of happier days.

The arduous task assigned them to fulfil,
Midst daily tears and prayers, some labour still;
Temptations dog them, and they oft complain,
But turn not to the world for joy again:
And heavenly glory shining on their tears,
Relieves their toil and dissipates their fears.

Dear honoured friends, oh, more than kindred dear,
How is my ancient love rekindled here!
In all the walks of men are none so true,
So meek, so pure, so generous as you:
He at whose feet the trembling seraphs bow,
Will one day own you his,—I own you now;
And may my portion be, 'tis all my prayer,
Your present cross and future crown to share.

Oft as the wonted hour of prayer comes round,
Which made this humble chamber hallowed ground,

Amidst the crowd or on the lonely sea,
How many sigh deserted room for thee!
How many long to pass that bolted door,
And ask of heaven if but one visit more!

Not all that band, alas, are stedfast found,—
Not all that living band are heavenward bound,—
To some that name is unfamiliar grown,
Which once they gloried in with joys unknown.
Is Christ derided? or his chosen few?
They blush to think they once confessed him, too;
That blessed book in former times a prize,
Costlier than jewels to their glistening eyes,
(Their meals it graced, it made their labours light,
Beguiled their daily path, and cheered the night),
Now in some nook retired, 'mid worn out things,
O'er which the welcome darkness spreads its wings,
Sought only in the hour of sudden fear,
When sickness comes, or death itself is near;
It lies forgotten as a childish song,
Too long remembered, and beloved too long.

And yet perchance when evening lights again
Her tranquil glories o'er the restless main,
A thought will come, slow rising from the wave,
Like friend or sister from an early grave,
And chide the present and recall the past,
And ask where all this guilt will end at last?

Where will it end at last, dear erring friends?
In the same thrall where all rebellion ends;
Tears, bitter tears, and thoughts of darkest hue,—
This is the future lot that waits on you:
Oh, happy if it come ere life shall close,
To break your dream of sin, your cursed repose;
Oh, happy if it fill you here below,
With startling fear and agony of woe;
That so, renewing penitence and shame,
Again you learn to love the Saviour's name;
And kneeling at his cross with many a tear,
Renew the joy you once experienced here.

W. T.

THE PRAISE OF AUTUMN.

BY THE REV. BENJAMIN COOMBS.

Let others all the charms recount
Of nature's vernal queen;
Her carpet, soiled by winter's frost,
Restored to velvet green;
Whilst in her meads beside their dams,
Disporting lambs are seen.

And trees put on their richest dress,
Erewhile so brown and bare,
As though to grace in fitting style,
With apple-bloom and pear,
Her concert sweet and strong perfumed
By minstrels of the air.

Or else in fervid hues depict,
The summer's bright array,
Its gorgeous canopy of clouds
That thrones the king of day,
Pavilioned in his orient court,
Where 'gins his daily sway;

And flowers and fruits confess his reign,
With roseate blush of joy;
And husbandmen in cheerful toil,
The sunny hours employ,—
Thrust in the sickle, drive a field
The wain ere storms annoy.

But I prefer autumnal tints,
Less dazzling though they be;
The softened light, the leaf that falls
So noiseless from the tree:—
"The sear and yellow leaf," suggest
Sage thoughts, though sad to me.

No spring-tide hopes are here inspired,
So often that deceive;
Nor summer's glare for drought parched lips
Doth bright illusions weave—
Mirage cool streams on glowing sands,
That travellers thirsty leave.

Here life I'm taught to view aright—
Its evanescent glow;
Since nature's fairest scene thus fades,
(A type of all below);
Undue attachment now in chill'd
To what is tainted so.

And thus the more estranged from earth,
The more is heaven endeared;
Whilst all is vain and withering found
Which verdant once appeared;
For fadeless joys at God's right hand,
The weaned heart is reared.

Newnham, October, 1844.

REVIEWS.

The Sacraments. An Inquiry into the Nature of the Symbolic Institutions of the Christian Religion, usually called the Sacraments. By Robert Halley, *D.D. Part I. Baptism.* 8vo. pp. 620. Price 14s.

(*Continued from page* 569.)

If, once again, we direct the attention of our friends to this performance, all will excuse it, we trust, and some will be gratified. It would scarcely be deemed respectful to Dr. Halley, were we to pass over unnoticed that elaborate portion of his work which relates to the mode in which the ordinance of baptism should be administered. To this inquiry he has devoted a lecture of one hundred and forty-nine pages, with an appendix of forty-nine pages; and though of course it is impossible for us to follow him step by step, or even to glance at some of the arguments adduced incidentally, it seems to be due both to him and to our readers, before we conclude our observations on his volume, to give some general idea of the views he maintains in reference to the second great question between us and our congregational brethren, — the question, What baptism really is.

In doing this we have, as on a former occasion, to express our hearty concurrence in many truths which he advances. In respect to some of them our only surprise is, that he should have thought that they have any bearing on the controversy between him and his baptist brethren. Had he introduced them as concessions on his part, we should have been pleased; but when he insists upon them as facts of which we need to be reminded, our pleasure is mingled with astonishment. That the legislation of Christ is in matters of religion the only legislation possessing any authority, is a position which we can assure him is often laid down in the sermons we deliver on baptizing occasions. That if immersion be rightly observed by those who believe it to be the will of Christ, yet that to those to whom it appears to have no such authority it is "deprived of all its value," is one of our common places when conversing with candidates for the rite. That in baptism "there is nothing moral, nothing holy, nothing religious, nothing of the least worth, except conscientious obedience to Christ," is a truth which we firmly hold; not even wavering when we see at the font a lovely infant, unable to render conscientious obedience; even then, sternly adhering to the principle, we believe that in the ceremony performed there is "nothing moral, nothing holy, nothing religious, nothing of the least worth." When we are censured by respected brethren for withholding from our infants advantages which they confer on theirs, we may avail ourselves hereafter of Dr. Halley's good-humoured but spirited requisition; not indeed "Good baptist," but "Good" pædobaptist, "be not so severe on an erring brother; than conscientious obedience to the sacramental command of Christ, what else there is sacred, what else important, what else valuable, I wish you would tell me." As to the questioners to whom he refers when he says, "This is our answer to those who say to us, Why do you not, for the sake of union, cease from your sprinkling, and submit to immersion, to which you acknowledge you have no conscientious objection?"—we grant him our license, find them where he may, to deal with them according to his own discretion, assuring him that they shall receive no protection from us. We hope that he will never submit to immersion till he is convinced that in doing so he is acting in obedience to the authority of Christ; and glad shall we be to learn that from this day forward he requires a profession of submission to the same authority from every one whom he consents to immerse or sprinkle.

As a prudent man, Dr. Halley, in entering the lists, demands fair treatment, and as an honest man he is ready to give it. His candour and frankness deserve respect, and compel us to give more attention than we should otherwise yield to his arguments on points respecting which we really differ. Nothing can be more just than the following sentence: —

"The baptists have, I think, good right and sound reason in demanding that every controvertist say without evasion what βαπτίζω is, and what it is not, lest they be left to fight with a shade; and if their opponent, thus exposed in open field, be defeated, in exposing his true colours, they ought not to exult over him, but to acknowledge that he fell fairly and honourably fighting."—*Page* 342.

The incongruous statements that have been published on this subject during the last twenty years can scarcely have failed to excite the attention of all who have even a slight acquaintance with dissenting periodical literature. It has seemed as though a handsome premium had been offered for the reward of any ingenious writer who could place the practice of infant sprinkling on a new basis. Discoveries have been announced in rapid succession, which certainly have startled, if they have not affrighted us. One bold man came forth assuring all Christendom that modern immersion was *not* Christian baptism; declaring "that immersing, dipping, or plunging one another is not baptism at all, and that those who have not received this sacrament by pouring or aspersion, are yet unbaptized." This was turning the tables upon us completely; and the duty of the baptists to be sprinkled became the most popular novelty of the season. An enraptured critic ascribed forthwith to the author, "a patience of research, an acuteness of observation, and a copiousness and variety of evidence, which have seldom been equalled, and, perhaps, never surpassed." Dr. Halley has, however, too much learning and good sense to countenance such vagaries; as might be expected, therefore, he adverts neither to Mr. Thorn nor to his theory.

An importation from America followed, in which president Beecher, being a discoverer himself, called public attention away from the recently obtained patent, and announced that "the word βαπτίζω, as a religious term, means neither dip nor sprinkle, immerse nor pour—nor any other external action in applying a fluid to the body, or the body to a fluid — nor any action which is limited to one mode of performance. But that as a religious term it means at all times to purify or cleanse—words of a meaning so general as not to be confined to any mode, or agent, or means, or object, whether material or spiritual, but to leave the widest scope for the question as to the mode—so that in this usage it is in every respect a perfect synonyme of the word καθαρίζω," to cleanse or purify. Again were our congregational friends delighted. Purify! became the watch word; to baptize is neither more nor less than to purify! Dr. Beecher was now the man whom the independents delighted to honour. But Dr. Halley assigns six reasons why he cannot concur in the translation, made in conformity with this theory: "Go forth, and make disciples of all nations, purifying them for the Father, and the Son, and the Holy Ghost." The following is an abstract.

"1st. Although I place little dependence upon a traditive sense of scripture, yet if uniformity of ancient interpretation is anywhere to be found, it is in referring to these words of our Lord as an authority for baptism by water....

"2nd. If there be nothing in the context to induce us to assign a figurative, rather than a literal sense to a word, we are bound to prefer its literal signification. To baptize, although used sometimes figuratively in reference to the mind, unless there be some reason to the contrary, ought to be understood, like every other word, in its ordinary acceptation.....

"3rd. Without at present considering what has been said by some writers, who have contended that the word baptize in the New Testament means, to purify; even admitting their opinion to be correct, it does not seem probable that the apostles at this time were so familiar with the reference of the word to the purification of the mind, as on hearing it without explanation, to understand it in that sense.....

"4th. To purify into the name of a person is an unusual and unauthorized sense of the words, and therefore inadmissible, if the usual and authorized sense is not excluded by the context.....

"5th. The command, to purify all nations, interpreted in accordance with the general style of holy scriptures, must be understood ceremonially.....

"6th. The objection to the common interpretation, as it is often propounded, is the supposed incongruity between the general commission, Disciple all nations, and the mention of a specific precept, when the converts were to be taught to observe all things whatsoever Christ commanded. But this supposed incongruity is in accordance with the common phraseology of the New Testament, and therefore becomes an argument in favour of the literal interpretation. —*Pp.* 78—81.

Much was said some time ago about a *sacred* meaning for the word, and its *religious* use, as distinct from its use in profane authors. To this hypothesis Dr. Halley adverts also, in order to discard it.

"I feel also bound to admit that some writers on our side of the question have asserted too much, when they have said that no fair inference can be deduced from the citations of the classics, on account of the discordant idioms and fashions of classical and Jewish Greek. I cannot conceive how the Greek Testament is to be translated, if its words are not to be understood in their classical import—unless there are reasons to believe that a new signification has been adopted. That new senses abound, I readily admit. When a Jew speaks Greek, although I do not expect to hear the mellifluous language of Xenophon, or of Plato, yet, unless I have some intimation of barbarism, I must look to Greek authorities for my interpretation. Paul might have been thought a barbarian on Mars' hill, a setter forth of strange gods to those who listened to a strange dialect, but all who would translate him must first resort to the Greek lexicon, and afterwards go the round of the Hellenistic idioms and the oriental barbarisms. As we assert that the verb in question is found in the New Testament, varying from its classical signification; our baptist friends, stoutly denying it, require from us, very reasonably, I think, to produce the evidence of our assertion. Whether I fail or succeed, I would rather fail than evade so reasonable a demand."—*Pp.* 342, 343.

With regard to the primary and classical sense of the word by which the ordinance is designated in the New Testament, Dr. Halley approximates to our views more nearly than many of his brethren, though he does not accord with us fully. The following is his language:—

"As βαπτίζω is formed from βάπτω, some grammarians have made it a frequentative, to baptize often; others a causative, to make some one baptize; others a diminutive, to baptize a little; others an intensitive, to baptize very much. For any of these senses, I have never seen satisfactory evidence adduced. The following particulars I just observe in passing; but I must leave the illustration, so far as it has any bearing upon the subject, to an appendix. In their usage, βαπτίζω occurs very seldom in the earlier writers,—more frequently in the later, — with whom it seems sometimes to occupy the place of the βάπτω of the older books.

"In the general sense, βάπτω seems more nearly to resemble our word to dip, or put into a liquid; βαπτίζω to make to be in the liquid in any way. We dip our hands (βάπτω); but sink a ship (βαπτίζω). Although the later writers occasionally use βαπτίζω in the former sense, as in the instance cited by Gale from Plutarch, yet, I think, the distinction is generally observed. Βάπτω has peculiar secondary senses, as to dye, to colour, to stain as with blood, to smear, to temper metals, to glaze pottery; βαπτίζω is exclusively used in the New Testament, in reference to the religious baptisms of both Jews and Christians; although a pagan, when speaking of this religious rite, uses the verb βάπτω. Indeed, the verb never occurs in the New Testament, except in connexion with a religious rite, or else in a figurative sense."—*Pp.* 345, 346.

After some further observations he proceeds thus:—

"We believe that βαπτίζω is to make one thing to be in another by dipping, by immersing, by burying, by covering, by superfusion, or by whatever mode effected, provided it be in immediate contact. A body placed in a tomb, a man shut in a house, is not strictly baptized, but a body put in the surrounding earth of a grave, or a man covered with the ruins of a house, is baptized. As the action of the verb refers, in almost all instances, to liquids, although not of necessity, for it may apply to solids of a soft and permeable nature; it may simplify the matter to say, that baptists explain the word as uniformly meaning to put the thing baptized into the liquid: we contend that it means to make the thing baptized be in the liquid, however it be done. To put a thing into water is, as they say, to baptize it; this, as we say, is the truth, but not the whole truth; for to put the water over the thing is also to baptize it. With them nothing is baptized unless it be dipped into the liquid; with us every thing is baptized which is covered with the liquid. With them, to baptize designates the mode in which the object is accomplished: with us it designates no mode at all, but only the accomplishment of the object. With them, to baptize is to dip, and nothing else; with us it is not to dip, nor yet to overwhelm, nor yet to pour, but it has a more general signification, which has no reference to mode; and it may be effected by dipping, or by overwhelming, or by pouring, or by any other mode in which the baptized thing becomes in the baptizing substance. The earth was as truly baptized by the flood, as a stone is

baptized when thrown into water; with this difference, the earth was baptized by water, the stone is baptized into water."—*Pp.* 347, 348.

For the ensuing illustrations and proofs we must refer to the volume itself. In an article of this kind, we cannot be expected either to cite them or to examine them in detail. It may suffice to say, respecting his argument from the classics, that he appears to us to require from language more than language can yield; that by adopting the same process he might prove from English literature every thing respecting the words *dip* and *immerse* that he proves from Greek literature respecting *βαπτίζω*, and that his strongest points seem to us to be satisfactorily disposed of by Dr. Carson. We deeply regret that he was not able to obtain a copy of Dr. Carson's treatise before he composed his lectures. The honourable manner in which he has surrendered some positions, in deference to the arguments of our deceased friend, as recorded in the appendix, induces a belief that if the whole volume had been seen and considered while the lectures were unwritten, the opinions of the lecturer on some other points would have been materially modified. There is so much candour and openness to conviction about Dr. Halley, that we cannot repress the now fruitless wish that a friendly intercourse had subsisted between him and Dr. Carson, which would have afforded opportunity for mutual explanations, and which might in various ways have subserved the interests of truth.

Leaving the investigation of the meaning of the word as used by classical writers, with some apparent distrust of his own success, he proceeds to what he deems his strongest entrenchments.

"Let us now, on leaving the Lyceum and the academy, to consult the sacred oracles of Mount Zion, carry with us one remark,—that if this theory of baptism be wholly subverted on further examination, it will not bring down in its fall the reasoning from the New Testament. That reasoning may lose some illustration, but it stands upon a distinct and independent foundation. Our case is, that in the New Testament, the words baptize and baptism occur in appropriation to religious rites, in which there was no immersion, either in the strict sense of dipping, or in the loose sense of covering, at least in the emblematical and visible acts."—*Page* 365.

In this part of his discussion he maintains that in the administration of the ordinance sometimes there was immersion, sometimes there was none; sometimes the immersion might have been partial, sometimes complete. Here he adduces several cases of baptism which have often been brought forward to show that immersion was difficult or unlikely, and with discussions respecting which all who are versed in the controversy must have met. The chief stress is laid, however, on the baptism into Moses in the cloud and in the sea, and the baptism of the pentecost. "To these texts," he says, "I appeal; and through the rest of the lecture, in attempting to show that some passages may be best explained, and some pressing difficulties may be avoided, by supposing the word baptism did not imply immersion in designating the religious rite, I must be understood as continually leaning upon these two instances." So satisfied is he with the results of his deductions from the first of these cases, that he afterwards exclaims, "We, however, maintain that the philological battle has been won on the shores of the Red Sea, and we are not to be tempted to renew the fight on the banks of Jordan." It is not wonderful, indeed, that he should shun that locality, for it is but a poor fight that he could make there. There, in his own apprehension, John acted in conformity with the baptist practice, "Ἐν with the name of a river," says Dr. Halley, "must, I think, be rendered *in*."

"John was baptizing (I must repudiate the version, with the Jordan, or with its water) in the Jordan, either within the channel, standing at the edge, as Dr. Carson thinks, p. 131, or in the stream, as I, being here a better baptist, believe. Although this construction of ἐν is undeniable, yet I have no wish to deny that in the instance of our Lord, John baptized into the Jordan. In some instances, and in this, immersion might have been the most convenient mode." —*Page* 416.

The argument of Dr. Halley indeed is, as he repeatedly reminds us, "not against immersion as a proper mode of baptism, but in opposition to the pretensions of those who declare it is the only proper mode." He does not deny that John or the apostles immersed; but he denies that it can be proved that they immersed all that were baptized.

"My controversy on the form of baptism," he says, "is entirely defensive; I attack no other baptism; I recognize all baptisms of Christian men; I avoid expressing a preference for any mode: my only conclusion is, he that immerseth, immerseth to the Lord; and he that sprinkleth, sprinkleth to the Lord."

These defensive pages, then, if they be satisfactory to the lecturer, will not be very satisfactory to those who were looking to him to resolve their doubts and direct their steps. After having taken a laborious flight through the regions of classical and sacred literature, he returns like Noah's dove, to the place whence he set out, without having found a single spot on which the sole of his foot may comfortably rest. Doubt and uncertainty surround him, and he betakes himself again to the non-importance of the whole inquiry. Thus the lecture concludes:—

"If, however, I am wrong in all the philological reasoning of this lecture, not in a few instances of the detail but in the principle and meaning of the word βαπτίζω, I surrender it with no great reluctance, but with a valedictory remark—that the only argument by which it can be shown that immersion is obligatory upon any man, being founded on the meaning and use of a Greek verb, is altogether unintelligible to those who do not understand a dead language; and to those who do, it is the source of endless controversy, for the determination of which they have traversed again and again the vast range of Grecian literature, sacred, profane, and apocryphal — Attic and Hellenistic — of poets, philosophers, historians, orators, physicians, and divines; so that if a solitary βαπτίζω can be any where found, it is proclaimed a discovery for the keen investigation of critics and theologians.

"If any one can believe that a religious obligation rests upon so faint and fading a letter, as multitudes of honest and intelligent readers cannot see, in the midst of a revelation, whose bright and glorious characters he that runneth may read, and the wayfaring man cannot mistake, — I cannot but regard him as troubled with a superstition not unlike that of the Jew who, with religious awe, binds across his brow the frontlet of his ancestors' text, after its sacred words with the exception of some faint jot or tittle, are obliterated by time. To counterbalance the satisfaction which he feels in the hard lessons of his lexicography, which God has not given me learning or penetration enough to understand, I find consolation in the assurance that the commandments of the Lord are plain to them that fear him; or, that, if in these things they are not plain to me, then upon me they are not obligatory. One thing I do maintain, whatever be the difficulties of the subject: I do assert, thoughtfully, seriously, confidently, and with a clear conscience, that if I know not the meaning of baptism, it is not my fault, but my misfortune. The misfortune, without the consciousness of criminal neglect, I can bear without much inconvenience, even if I bear it until death."—*Pp.* 436—538.

We confess that we have read this passage with great regret. The former part of it is adapted to cherish a spirit of scepticism, not only in reference to one word, or one ordinance, but to revelation at large, the whole of which the Most High has seen fit to present to us in dead languages. These are not good words to put into the mouths of the unlearned. The concluding sentences again, seem to proceed on the principle of the innocence of mental error. The want of clear perception is attributed not so much to the disease of the eye as to the dimness of the object. But, with the sincere respect we have for Dr. Halley, and which we hope our examination of his work has indicated throughout, we must take the liberty to suggest that other causes are assignable for his failure. We do not refer to any prepossessions derived from early training, though from these perhaps none of us are free; nor to the influence of connexions and station, for there is every appearance of integrity about his style of writing; but to the unhappy persuasion under which he has conducted the inquiry, that the result was of little importance. He deems it important that his baptism should be recognized by fellow Christians, but not that it should be in exact conformity with the original institution. "To decide upon the comparative merits of sprinkling or immersion," he says, "would, in itself, occupy very little of my thoughts; but when I find the assertion positively made and maintained, that sprinkling is no baptism even to those who conscientiously observe it, I am induced to look a little further, and to inquire what is the plain, direct, and incontrovertible evidence in favour of this exclusive mode, the defenders of which are so confident and well satisfied, as to declare all Christians except themselves to be unbaptized." . . . . "I say, the importance is fictitious,

for, reasoning from an analogous instance, I do not believe the apostle Paul, were he now living upon earth, would think it worth his while to decide the question between the immersionists and the sprinklers." . . . "I can, and I do, most conscientiously avow, that I have not the slightest wish to make a single convert to sprinkling. Having no preference for any mode, I only attempt to vindicate our right to be regarded as baptized Christians, to which character we have, I believe, as good a title as any church on earth can supply." . . . . "Many readers will, probably, think it not worth their while to read, in any form, a lecture upon the everlasting dispute between sprinkling and dipping; and I agree with them, that the dispute in itself is about as trifling as any — vermicular question (Lord Bacon would call it, because the life of the disputants is quickened by the deadness of the subject), over which the seraphical doctors of the schools ever sharpened their logical intellects."— Now this is not the spirit in which truth is generally sought by those who find it. He is usually most successful in the search who is anxious that not one jot or tittle should be lost. The question, Is my act in exact correspondence with my Lord's intention? is not a question that should be considered frivolous. Had this been the predominant question in Dr. Halley's mind, it is possible that greater light would have been vouchsafed by that Teacher without whom no man says even "that Jesus is the Lord." But this, according to his own statement, was not the question on which he was intent.

Dr. Halley engaged in the investigation of the meaning of this word, the meaning of which he says it is not his fault but his misfortune if he does not know, under the influence of a strong bias. There is a question in his mind of far greater importance than the meaning of the word; that is, whether certain persons who have not been immersed should yet be recognized as baptized persons? This *is* an important question in his view, or rather an important principle, for he does not consider it doubtful. This is with him pre-determined; this he sets himself to maintain; and with this satisfactorily established, he goes into what he thinks a question of very subordinate importance, the question, What is the meaning of the word baptize? Can any one be surprised that he should come out of the inquiry with a conviction that the word baptize accords with what it was his conviction ought to be the practice of Christians respecting baptism?—that it includes every form of administration that any Christians have adopted? It was with a view to this that he went into an investigation which had for him no other charms. Had he admitted into his mind a conviction that baptism meant immersion exclusively, he must have renounced the principle respecting which he has told us that "it creates the only interest he feels in the controversy respecting the mode of baptism."

But there is another principle leading to carelessness about the mode of baptism, which Dr. Halley deems of great value. It is this, that according to the principles of interpretation stated in the New Testament, in construing the words which relate to a positive institution, we have full liberty to consider its nature and design, and then to adopt in exhibiting it any mode which is in accordance with its nature, and by which its design may be carried into effect. "The ordinance itself," he alleges, "being only a sign of evangelical truth, the recognition of the truth signified in obedience to the command of Christ, comprehends all that is essential or important." "Only a sign?" we cannot admit this; it is a divinely appointed sign. When the brazen serpent was exhibited to the dying Hebrews, the propriety of their looking to it for a cure depended not on its being an appropriate sign, but on its being the sign which God himself had appointed for their relief. And under the gospel dispensation, though it be not an economy of ceremonies, the divinely appointed sign is the sign the observance of which will be acceptable to the One Lawgiver. The signs, says Dr. Halley, are not of the slightest value, any further than they symbolize the evangelical truth. They are not of the slightest value, in our judgment, except they are of divine appointment. Those signs which are precisely what God appointed, symbolize precisely the truths they were intended to symbolize; nothing less and nothing more; but if we vary the sign, we depreciate the wisdom of the institutor, and are liable, in our ignorance, to vary it so much as to lose the resemblance to that which divine wisdom intended it to adumbrate.

After all, even as to the mode of baptism, Dr. Halley has said some things deserving the serious attention of his brethren who invited him to lecture at the Congregational Library. He teaches that the word baptize signifies *to make to be in liquid;* he teaches that John was accustomed to baptize *in* the Jordan; he teaches that Jesus himself was accordingly *baptized into the Jordan* by John; he teaches that knowing these things our Lord commanded his servants to teach all nations, *baptizing* them. He did not, indeed, according to the distinctions which Dr. Halley has carefully drawn, enjoin them to put men into a liquid, but *to make them to be in the liquid in any way;* to place them in immediate connexion with the element, not as we dip our hands, but as we *sink a ship.* If our congregational friends will generally adopt these persuasions and act upon them, their acquiescence in Dr. Halley's philology will not be long either a fault or a misfortune of great practical importance.

BRIEF NOTICES.

Religion in the United States of America. Or an Account of the Origin, Progress, Relations to the State, and Present Condition of the Evangelical Churches in the United States. With Notes of the Unevangelical Denominations. By the Rev. ROBERT BAIRD, *Author of "L'Union de l'Eglise et de l'Etat, dans La Nouvelle Angleterre."* Glasgow and Edinburgh: 8vo. pp. 736. Price 14s.

This volume has been in our possession several months, and we are ashamed to see it waiting for an introduction to our friends. In this case, as in many others, the evident excellence of the work has been the occasion of the delay: it was so full of valuable matter that it required, in order to do it justice, more time and space than month after month we have been able to afford. The author, a native of America, having spent the last seven years in the prosecution of religious and philanthropic objects in Europe, has been urged by friends in Germany, Sweden, France, and Switzerland to write a work, as extensive as the subject might require, on the origin, history, economy, action, and influence of religion in the United States. He consequently obtained and arranged a large mass of information on the early colonization of the country, the changes resulting from the revolution, the relations subsisting between the civil government and the churches, the operations of the voluntary system, ecclesiastical polity and discipline, and American efforts to promulgate the gospel. In doing this he has derived aid not only from books, but also from living friends of different denominations. So comprehensive and satisfactory a view of religion in the United States has, we believe, never been given to the world before; and it is particularly valuable for its calm and decided treatment of those topics in which are illustrated the connexion between the churches and the states in former times, and the freedom from that connexion which they now enjoy. A specimen given in the earlier part of this number will doubtless excite in many readers a desire for the whole. Mr. Baird is a minister of the presbyterian church, and he occasionally expresses opinions in which we cannot unite; the book is, however, as Drs. Welsh, Cunningham, and Buchanan say, in the advertisement they have prefixed, "a boon conferred upon the British churches."

The North British Review. No. III. Edinburgh: Kennedy. 8vo. pp. 295.

This is the third number of a quarterly publication recently commenced by the leading men of what is called in Scotland The Free Church. It exhibits a respectable measure of ability and of freedom from party trammels; but its great defect is that on important questions affecting both the kingdom of Christ and the kingdoms of this world, its conductors do not appear to have determined fully what their opinions are to be, and that therefore they maintain in reference to these subjects a disappointing silence. The first article in this number is entitled, The Political Economy of the Bible; a theme of great promise, to which we turned with eagerness, but found that the title ought to have been, Political Economy not Inconsistent with the Bible. There is an article on John Foster's Lectures at Broadmead, containing some shrewd observations; but the reviewer seems to lose sight repeatedly of the fact that they are not lectures prepared for the press by John Foster, but mere notes intended for his own use, suggestions often, on which he meant to enlarge, but which would fail to convey to the mind of another the same ideas as to his own. There are articles also on Backhouse's Visit to the Mauritius and South Africa—on the Earl of Rosse's Reflecting Telescopes—on the United States of North America—on Post Office Espionage—on Sir Humphrey Davy—and, one which we regard as the best in the number, on the Life of Lord Chancellor Eldon; respecting whom, as attorney-general, the writer asserts, "that he lent

his aid, as far as it could go, to destroy the liberties of England; that he did so honestly and heartily, because he had no true appreciation of free principles of government; and that if at this hour, we enjoy freedom of speech and of action, we owe it to the failure of his efforts, or to the noble resistance which was made to them."

Fisher's Drawing Room Scrap Book. 1845. *By the Author of "The Women of England."* London: Fisher and Co. Quarto.

Several competitors for public favour were accustomed to appear at this season a few years ago, that have fallen one by one into oblivion. Whether it be chiefly owing to the superior skill of the editor, or to the superior resources of the publishers, that this work has outlived them we know not; but we have pleasure in assuring its admirers that it never appeared to greater advantage than at present. It maintains fully its character in every respect, while the introduction of some Chinese views, and the new and delicate manner in which it is bound, impart to it an aspect of novelty. Among the portraits, all of which are executed in the very first style of art, are Earl Grey, Mr. O'Connell, the Count of Flanders, and especially one of which we are almost rash enough to predict that it will please every body, a beautiful engraving of Sir W. Ross's picture of the Prince of Wales and the Princess Royal.

The Juvenile Scrap Book. By the Author of "The Women of England." 1845. London: 8vo. pp. 96.

"Just come from School" is the title of one of the sixteen engravings which accompany the pleasant prose and readable verse in this volume; and some of the urchins look as though before the holidays are half expired the graver inmates of the house would be ready to give twice eight shillings to obtain for them some more quiet amusement than they would hit upon spontaneously. Its unexceptionable tendency may well recommend it to the seniors of the family, while both seniors and juniors will be pleased to learn that the editor is able to speak in her preface thus:—"There was, last year, she fears, some complaint of the volume being too grave. It was then prepared in illness—this year in health. No apology is therefore left for her, if there does not breathe through these pages a thankful, healthy, and contented spirit."

Thoughts upon Thought; for Young Men. In Three Parts. London: Snow. Pp. 144.

This is a book we can cordially recommend. It is calculated to be of important service to the class of persons for whom it is specially designed. The author has entitled his volume *Thoughts*, because, he says, "it contains suggestions rather than complete and finished discussions;" but we have no hesitation in saying, that if his valuable suggestions be seriously considered, and carried out to their legitimate conclusion, results the most beneficial, both for time and eternity, will be secured. Anticipating future productions of the same pen, we suggest to the writer that a little more attention to his style will be an additional recommendation to his "thoughts."

The Work and the Reward of the Sunday School Teacher; stated in a Sermon, preached at Preston, July 28th, and at Blackburn, August 11th, 1844. By the Rev. J. Edwards, *Minister of the Gospel, Leeming Street Chapel, Preston.* London: Dyer. 18mo, pp. 31.

An excellent discourse, which we have read with great pleasure. It is admirably adapted to stimulate and to cheer those useful labourers in our Lord's vineyard, whose work and whose recompence it describes. We cordially recommend it to the teachers and friends of our sabbath schools.

The Life of Isaac Milner, D.D., F.R.S., Dean of Carlisle: President of Queen's College, and Professor of Mathematics in the University of Cambridge. Comprising a portion of his Correspondence, and other Writings hitherto Unpublished. By his Niece, Mary Milner, *Author of "The Christian Mother." Second Edition. Abridged.* London: Foolscap 8vo. pp. 456. Price 6s.

Memoirs of an eminently scientific man, some time vice chancellor of Cambridge, author of a large portion of the church history which bears his family name, and an intimate friend of Wilberforce, cannot fail, if written with tolerable skill, to interest readers of literary taste. Such persons will derive much pleasure from the perusal of this volume, though the writer, while he adhered to evangelical principles, and took part with the Bible Society, the Church Missionary Society, and the opponents of the slave trade, was very much afraid of dissenters and liberal politics.

Memoir of Mrs. Martha Innes, Edinburgh. Compiled and Edited by her Husband. London: Hamilton and Co.

We notice this work again, in order to correct an error respecting it in our last. The deceased lady, it appears, was the wife, not of the Rev. William Innes, but of his son. A friend, in communicating this information, assures us that her life presented to the observer an exemplary specimen of ardent piety associated with deep humility and active usefulness.

RECENT PUBLICATIONS

Approved.

Luther and Calvin: or, The True Spirit of the Reformed Church. By J. H. Merle D'Aubigné, D. D., Author of the "Reformation in the Sixteenth Century," "Geneva and Oxford," &c. *Edinburgh:* 18mo. *pp.* 60. *Price* 9d.

The Christian Almanack for the year 1845, being the first after Bissextile, or Leap Year. *London: (Tract Society)* 12mo. *pp.* 83. *Price* 6d.

The Sheet Almanack for 1845. *London: (Tract Society). Price* 1d.

The Tract Society Penny Almanack for 1845, being the first year after Bissextile, or Leap Year *London: (Tract Society)* 32mo.

Rees' Improved Diary and Almanack for 1845. To be Continued Annually. *London:* 24mo. *Price* 6d.

The Eclectic Review. *London: Price* 2s. 6d.

The Pictorial Sunday Book. Part XI. *London. Price* 1s. 6d.

INTELLIGENCE.

EUROPEAN CONTINENT.

FRANCE.

In the Eclectic Review for November we find the following statement, to which we desire to give increased publicity, believing that there are some English and even dissenting parents who need to be apprised of the dangers to which they are exposing their children when they send them to France for education.

"It would be a long catalogue were we to attempt to enumerate the several invasions of the private rights of protestants, of which the clergy of the dominant church have been of late guilty. We find some of them thus enumerated, on an authority which we know to be honest and trustworthy, as well as highly accomplished.* 'In a protestant temple, tombs have been profaned by a catholic priest; on different occasions common burial-grounds have been closed, so far as the priests could succeed, against the mortal remains of our fellow believers; attempts have been made by priests or their partisans to shut up schools intended for our children; efforts have been undertaken in order to exclude our religious books from mixed schools of catholic and protestant children; in parishes where protestants form two-thirds of the population, local authorities, lending themselves to the wishes of the catholic clergy, have refused to needy parishioners the aid which they had a right to claim; all these assertions it is in our power to establish by numerous and incontestible facts, and if we wished to add others to these griefs, we should not fail in instances to justify our complaints. We know a father, whom his position in a place distant from any protestant minister and worship, his narrow circumstances, the wants of a numerous family, promises which, however, were not realized, finally, ceaseless importunities, at length prevailed with to send two of his children into a catholic school: we have seen a poor woman eighty-four years of age, ask in vain, when on her death bed, for her pastor, against whom the door had been rigorously closed: we have seen in poor-houses sick persons and children beset by importunities of every kind, and deprived of the services of ministers of their religion: we were witness to a clandestine abjuration extorted from one of our sick sisters; restoration to health by the intervention of the Virgin Mary having been promised her, on condition that she turned catholic. More recently, at Sommières, a young girl of thirteen years of age was carried off from her father, at the moment when he was about to commence her religious education. The unhappy parent in vain appealed to the guardians of the land. In another part of the south of France, a girl about the same age disappeared from her paternal abode, and the researches of the magistrates have not yet (March 2nd, 1844) succeeded in discovering her. At Sommières, an aunt devoted to the priests carried off the child by night; at Bessonnié, a school mistress, in concert with a priest, persuaded the child to quit her father and mother, and sent her one knows not whither, but doubtless into some catholic establishment.'

"The name of the last mentioned child is Alby. She has since been discovered. We again translate from the same authority—'On the 24th of last month (March) in the evening, a magistrate saw a young girl enter his house, of an intelligent countenance and superior manners, who announced herself as Eugénie Alby. She came unaccompanied, and refused to say who had carried her off, or directed her actions. An express was immediately dispatched for her father, who arrived early the next day, when his daughter was subjected to a secret examination, in which she obstinately refused to make any disclosure, firmly declaring that she would rather lose her life. She has, as appears, been well trained. As soon as she saw her father, she threw herself into his arms, sobbing out, 'Take me, carry me away.' Two hours after she set out with her parent, accompanied by a constable, in order to replace her safely in her paternal home. But after what an interval! During three months of anguish, the health of her parents had severely suffered, and her mother at last had nearly lost her reason. She was constantly pursued by the notion that her child had drowned herself in a reservoir situated near the house; and for some days she caused it constantly to be emptied, forgetting from one hour to another that she had found nothing in it. It is shocking to think that persons can, in the name of religion, thus waste the existence of a father and a mother; it would be more shocking still to see fanaticism escape from the hands of justice, and remain free to pursue its odious work, without fear.'

"The law, indeed, is sufficiently distinct and emphatic; but in a population mainly

* Le Lein, 11 Serie, No. 5.

catholic, where the priests have full vogue and every opportunity to use their influence, and where, by reason of that influence, hundreds are willing to lend aid in what they consider a work of religion and charity, the law which sternly forbids, under severe penalties, the carrying of any child under sixteen years of age (Art 355 of the penal code), may easily be evaded, and parents be robbed of their children with almost certain impunity. And so it happens, that these abductions are anything but rare. About the end of March last, in the neighbourhood of Castres, another girl of about fifteen years of age, was on the point of quitting her home, a place having been provided for her in a convent, when her parents were put into possession of the secret, and the plot was frustrated.

"Before we pass on, we must state that fanaticism fully wrought its work in the mind of Mademoiselle Alby. Her return appears to have been necessitated by circumstances. No disclosures could she be induced to make; indeed, she had become thoroughly catholic and fanatical, as the language she held in the bosom of her family too plainly showed. She one day said to her elder brother, 'In hell the devil will tear you to pieces, part after part, and then cast you into a flaming fire.' It has been judged prudent by her parents to send her away from a neighbourhood where she had been the object of so injurious a seduction, and where an excited curiosity could not fail to add evil to evil. The child who was stolen at Sommières is named Marie Vedel. Her father, we learn, after much hesitation, has determined to prosecute the guilty aunt. He has lost all traces of his daughter, and is inconsolable at her loss, being perpetually haunted by the fear that she will be taught to hate him.

"A similar act of proselytism was lately perpetrated near Geneva: Mademoiselle P. Genevoise, a protestant, and an orphan, disappeared from Carouge, with her grandmother, without her uncle and guardian knowing what had become of his relatives. After some time spent in researches, it was ascertained that they were at Collonge sous-Salève, where they received the visits of a Genevese priest who lived in the neighbourhood It appears that the young lady, though a minor, not being more than sixteen years of age, having taken the communion at Easter the year before, and having on that occasion given entire satisfaction to her pastor, had been, contrary to the will of her guardian, carried off to Collonge, where in the space of a fortnight she had been re-baptized, indoctrinated, received into the catholic church, and finally married to a young catholic, scarcely twenty years old, and that without the guardian's authority, without any of the legal pre-requisites, without regular documents, in Lent,—that is, in opposition to all the civil and canonical laws. It said that priests of note took part in the ceremony.

"Every day adds facts, which serve to show that the spirit of Rome is still as persecuting as when it originated and sustained the inquisition. In the kingdom of Sardinia, where the pope is supreme, two disgraceful events have recently occurred. One is a law suit intended to exclude from their patrimonial rights certain Israelites, on the ground that the devisor having been converted to catholicism, the bonds which existed between him and his heirs were dissolved by baptism. The other fact is the abduction of the young daughter of M. Heldevier, formerly ambassador of the king of Holland at the court of Sardinia. The girl fled from her home under the protection and with the aid of the archbishop of Turin, and was received into the convent of the nuns of Sainte-Croix. Some mystification has been attempted in regard to the part taken by the archbishop. This dignitary has indeed been too prudent to put his hand to paper on the occasion, for 'litera scripta manet,' but we learn that he did that which answered the end designed equally well. In order to secure admission for the girl at the convent, a piece of paper was sent to the superior cut in a peculiar form, and a corresponding piece supplied to Miss Heldevier, who, on presenting the token, was at once admitted.

"Tricks of a truly Italian character are not seldom employed on these occasions. An eminent French protestant family has just had one of its numbers turned aside from the faith of her fathers. Fabricated letters were employed as from a female friend, who it was declared had espoused catholicism. The pious fraud was, however, discovered. The lady who was stated to have abjured her faith had never once thought of quitting the protestant church.

"The last instance of abduction that we shall relate is also very recent It has taken place in Lyons. A protestant family had left a daughter, aged thirteen years, in that city. The person to whose care she was entrusted, placed her in a convent without her father's knowledge. He has in vain demanded that she should be restored. The authorities of the place assure him that every care is taken of the child, and that he need not disquiet himself on her account.

"That the circumstances which have now been laid before the reader are substantially true there can be no question. What a lamentable picture, then, do they present! And is it not high time that the indignant voice of protestants in this country should be raised to brand these shameful proceedings of false and inflamed zeal, and to aid their fellow-believers by the expression of their warm and generous sympathy?"

ASSOCIATIONS.

HERTS AND SOUTH BEDS.

The following churches compose this association :—

St. Albans.....W. Upton.
Boxmoor .....
Breechwood Green....
Dunstable.....D. Gould.
Hemel Hempsted.....T. Hopley.
Luton.....H. Burgess.
Leighton Buzzard.....E. Adey.
Markyate Street .....T. W. Wake.
Rickmansworth .....
Toddington .....W. Wood.

The annual meeting was held, May the 28th, at Markyate Street. An address, written by Mr. Gould, on the Discipline of a Christian Church, is published with the

Statistics.

Number of churches		10
Baptized	86	
Received by letter.....	10	
Restored	2	
	—	98
Removed by death.....	12	
Dismissed.....	8	
Excluded	3	
Withdrawn	6	
	—	29
Clear increase		69
Number of members		1340
Sunday scholars		1695
Village stations		19

The next meeting will be held at Breechwood Green in May, 1845.

MIDLAND.

The churches of this association are situated in three counties : —

STAFFORDSHIRE.

Brettell Lane.....J. C. Norgrove.
Darkhouse.....D. Wright.
Willenhall.....
Providence.....J. Maurice.
Wolverhampton, 2nd.
Walsall .....J. Hamilton.
West Bromwich .....
Holy Cross.....
Summer Hill.....S. Yardly.
Wednesbury .....

WARWICKSHIRE.

Birmingham :—
Cannon Street .....T. Swan.
Bond Street.....T. Morgan.
Mount Zion .....
Newhall Street.....W. Stokes.
Heneage Street.....C. H. Roe.

WORCESTERSHIRE.

Bromsgrove.....T. Davis.
Cradley.....J. Davis.
Dudley .....W. Rogers.
Kidderminster.....J. Mills.
Netherton.....E. Thomas.
Cats Hill.....M. Nokes.
Stourbridge .....T. H. Morgan.

The meeting this year was at Coseley; Mr. Maurice presided, and Mr. T. H. Morgan was re-appointed secretary. Sermons were delivered by Messrs. Swan, Morgan, and Mills; and a great number of resolutions passed for which we regret that space cannot now be afforded.

Statistics.

Number of churches.....		22
Baptized	321	
Received by letter.....	60	
Restored	26	
	—	407
Removed by death 55		
Dismissed 32		
Excluded 59		
Withdrawn 16		
	—	162
Clear increase		245
Number of members.....		2902
Sunday scholars.....		5445

The next meeting is to be held at Heneage Street, Birmingham, May 13 and 14, 1845.

NEW CHAPELS.

BOTESDALE, SUFFOLK.

A new substantial brick chapel, with slated roof and gothic windows, for the use of the baptist denomination, was opened in this town on Thursday, Oct. 24, 1844, when the Rev. J. Webb of Ipswich preached in the morning, the Rev. W. Brock of Norwich in the afternoon, and the Rev. C. Elven of Bury in the evening. Rev. Messrs. Flanders, Lewis, Ward, Garthwate, Richardson, and Smith took part in the services. The opening services were continued on Sunday, Oct. 27, when the Rev. J. P. Lewis of Diss preached three sermons. The congregations on both days were overflowing, and the collections liberal. The chapel, which is generally admired for its neatness, is constructed to seat 320 persons, without galleries. Such has been the received and promised liberality of friends to this new and promising cause, that it is calculated the remaining debt will not exceed £100.

PONTYPOOL, MONMOUTHSHIRE.

Our Welsh brethren who were, some eight or ten months ago, formed into a church in this place, have very recently purchased an eligible spot of freehold ground, on which they have erected a very commodious place of worship designated Zion Chapel, making the fourth baptist cause in this locality, which was opened on Wednesday and Thursday, 23rd and 24th of October last, when the following ministers officiated :—Revs. Thomas Thomas, theological tutor, Pontypool; George Thomas, classical tutor, Pontypool ; Evan Probert, Bristol; Francis Hiley, Llanwenarth; John Jenkins, Hengoed ; Thomas Morris, Newport ; Daniel Davies, Swansea ; John Davies, Llanhilleth; Thomas Evans, Beulah; D. Davies, New Inn ; Timothy Thomas, Bassaleg ; Teomas Kenvyn, Pisgah ; E. Evans, Penyzarn ; John Lewis, Blaina; and B. Williams, Goitrey. The chapel on the occasion was crowded to excess. Many who came were obliged to return, being

unable to gain admittance. The chapel measures, within the walls, thirty-eight feet by thirty-seven, with galleries three sides, calculated to contain upwards of 500 persons. The amount expended in its erection, including £225 paid for the ground on which it is built, and a small piece of ground for interment, which adjoins, is £750. The sum collected at the opening, including what had been given by friends who could not attend, amounted to £98 0s. 11d. Our friends have since adopted a plan which is now in operation, by which they calculate they will receive £50 in about two months.

ORDINATIONS.

SALENDINE NOOK.

On Wednesday, September the 18th, 1844, Mr. Thomas Lomas was publicly set apart to the pastorship over the baptist church at this place. Mr. Dawson of Bacup introduced the service by reading the scriptures and prayer, Mr. Acworth of Horton College stated the nature of a Christian church and ministry in special contrast with the profane assumptions of establishments and Puseyism, Mr. Whitewood asked the usual questions, which were answered with unusual interest and pertinence by Mr. Lomas, Mr. Clowes offered the ordination prayer, Mr. Pottinger, Mr. Lomas's pastor, gave the charge to the minister, and Mr. Dowson preached to the church. The services were very fully attended, both morning and evening, and with unwearied interest throughout.

HASTINGS.

On Thursday, September the 26th, Mr. Joseph Pywell, late of Horton College, Bradford, was ordained to the pastorate of the baptist church, Wellington Square, Hastings. In the morning the Rev. S. Jennings (Wesleyan) having read a suitable portion of scripture and prayed, the Rev. J. Harris, late missionary in Ceylon, delivered an introductory discourse on the constitution of a Christian church. The Rev. R. Grace of Battle asked the usual questions, and received a confession of faith from the newly elected pastor. The Rev. J. Davis of Hastings (independent) offered up the ordination prayer, after which, in the unavoidable absence of the Rev. J. Acworth, M.A., president of Horton College, the Rev. J. Aldis of Maze Pond (Mr. Pywell's late pastor) delivered the charge. In the evening the Rev. J. Aldis preached to the church a powerful sermon, pointing out the duties they owe at once to their pastor, themselves, and the world.

BYTHORN, HUNTINGDONSHIRE.

On Thursday, September the 26th, the Rev. R. Turner was publicly recognized as pastor of the baptist church at Bythorn. The Rev. J. Wallis of Riseley commenced the service by reading the scriptures and prayer, the Rev. B. C. Young of Thrapston stated the nature of a church of Christ, the Rev. W. May of Burton Latimer asked the usual questions and received Mr. Turner's confession of faith, the Rev. J. B. Walcot of Stanwick presented prayer on his behalf, the Rev. J. Jenkinson of Kettering gave the charge, and the Rev. J. Manning of Spaldwick concluded the morning service. In the afternoon the Rev. J. Brooks of Aldwinkle read and prayed, the Rev. J. Newth of Oundle preached to the church, and the Rev. J. Whittemore of Rushden concluded. In the evening a public meeting was held on behalf of the Baptist Missionary Society. All the services were numerously attended, and highly interesting.

WINCHCOMB, GLOUCESTERSHIRE.

On Tuesday, the 8th of October, Mr. Stephen Dunn was publicly recognized as pastor of the baptist church at Winchcomb. The Rev. G. W. Rodway of Gloucester delivered the introductory discourse; the Rev. W. Cross of Thornbury asked the usual questions, and offered the ordination prayer; the Rev. S. J. Davis, Salter's Hall, London, in the unavoidable absence of the Rev. T. S. Crisp, through indisposition, gave the charge; the Rev. W. G. Lewis of Cheltenham, preached in the evening to the church and congregation. Brethren Cubitt, Stalker, Neal, Burg, Allen, and Ricketts, took part in the services. The friends took tea in the Town Hall. Many from the surrounding districts were present. The day will not soon be forgotten.

BURNHAM, SOMERSETSHIRE.

Mr. F. H. Roleston, late of Saint Hill, Kentisbeer, Devon, has accepted a cordial invitation to take the charge of the new baptist interest at Burnham, near Bridgewater, and commenced his stated labours there on the second sabbath in November.

RECENT DEATHS.

REV. THOMAS HUNT.

On Saturday, the 19th of October, the funeral of the Rev. Thomas Hunt, late of Upper Clapton, took place in the burial-ground, St. Thomas Square, Hackney. Mr. Hunt departed on the previous Lord's day,

in his eighty-third year. For more than sixty years he had been a consistent disciple and servant of the Lord Jesus Christ. In the beginning of his religious course he was connected with the Rev. Abraham Booth, and imbibed from that eminent minister the thoroughly evangelical views and feelings which he retained unaltered to his dying day. In the earlier years of his ministry, Mr Hunt sustained the pastoral office at Watford, in Herts, and at Ridgmount, in Bedfordshire. Afterwards he laboured successfully to originate an interest at Wingrove, in Buckinghamshire. He afterwards engaged in no stated ministerial labours, but preached as occasions offered, in a pleasing acceptable manner. He was never heard to express a doubt of his interest in the Saviour. The tone of his mind was habitually spiritual. He not only died peacefully, but cheerfully. The following paragraphs contain the substance of the address, so far as it related to his personal character, delivered at the grave by the Rev. A. Wells.

"We are present to engage in funeral solemnities under circumstances as mitigated and satisfactory as are well possible. The circumstances of these occasions are almost infinitely varied, from such as produce the most poignant anguish to those that exceedingly tranquillize and sustain. The present are eminently of the latter class. We are here to commit to a quiet and pleasant grave the mortal remains of a wise and good old man, whose mortal course had been filled up to completeness, leaving nothing more on earth to be done or desired; whose long, consistent, and holy life ended without a fear or a cloud; whose gentle and cheerful, but firm temper, adorned the inward religion by which it was produced or improved; whose useful and blameless life was without a stain or an inconsistency; who lived and died with a good hope through grace, an unclouded persuasion of interest in Christ, and a happy enjoyment of spiritual pleasures; and whose outward and subordinate affairs were ordered by a kind providence in a more than usually favourable and untroubled manner. Our brother, therefore, had nothing to do but to die—to depart to be with Christ. He came in like a shock of corn fully ripe. He left nothing in this world for survivors to lament, for that to come nothing for them to fear. We bury him, therefore, with the less of sorrow in proportion to the unusual measures of respect, affection, and confidence, with which we regarded him while living, and remember him now he is no more.

"The care and respect we pay the mortal body in death and decay, and the religious solemnities with which we bury our dead out of our sight, are manly and human, rational and Christian. They spring from unchanged regard to the countenance, aspect, and form we have so long associated with and loved. They express our honour, reverence, and sympathy for our common nature. Above all, they indicate our hope of the resurrection; they show our value and care for mouldering remains which we believe will live again, fair and strong, spiritual and immortal. Therefore when we deposit in the grave the dead body, that now is as the seed of that glorious body that shall be, our natural affections blend with our religious faith, and we compass the grave with the tears of nature and the worship of piety. Not to feel and act thus were to own ourselves barbarians; to sever ourselves, as far as possible, from our connexion with the first Adam as men, and with the second as Christians; neither to remember our union with the living soul, nor to anticipate that with the quickening spirit. Never are the pages of the bible, the oracles of divine truth, more welcome than in the light they shed, the consolations they impart amidst scenes of mortality; and as by the light of scripture we live and die, so in that light do survivors mitigate the sorrows and discharge the duties of the burial of their dead; nor are we ever so truly men as when we are most truly Christians, nor ever walk in so entire an accordance with our best reason and our best feelings, as when we are guided by the book of God. Therefore are our funerals sanctified by the word of God, and by prayer."

MR. DAVID BURFORD.

In early life, Mr. David Burford of Stratford, Essex, was accustomed to accompany his pious parents to the baptist meeting-house in Little Prescot Street, London, when the venerable Abraham Booth, stationed there, was in the zenith of his usefulness: and, on the gospel being brought much nearer Stratford, Mr. Burford became an occasional hearer of the Rev. John Knott, the first pastor over the baptist church at Old Ford, Bow.

When, however, in 1793, the Rev. William Newman, (subsequently Dr. Newman,) began his valuable labours as Mr. Knott's successor, Mr. David Burford's attachment to the minister and to the people became decided. Hence on the 4th of June, 1795, brother Burford followed his Lord and Master in baptism; and, on the Lord's day following, June the 7th, was received at the Lord's table: and, by the grace of God, he continued a useful member with a spotless reputation till he was received into glory on Lord's day the 20th of October, 1844.

Our departed friend was no stranger to trials of his faith and patience; but it was his happiness to soar above second causes, and to recognize the hand of a wise, holy, and ever gracious God: and, under these circum-

stances, he had "the good will of him that dwelt in the bush." To overcome the world, either amidst its smiles or its frowns, "we must work by an engine which the world sees nothing of." Thus a throne of grace, and the hallowed spot where, on sabbath and week-evenings, the presence of Jehovah was vouchsafed, were highly important in preparing our friend for his extensive and honourable intercourse with the world.

For the last quarter of a century, the subject of this brief memorial was a beloved deacon of the church he had joined a quarter of a century earlier; being chosen to his new series of duties on the 29th of March, 1820. In this station he was, for his work's sake, honoured with great respect by the people of God, though his own language was, "Let me lie in the dust before the Lord." But departed worth cannot be forgotten—holy writ itself declares that "the memory of the just is blessed."

Four years ago, however, the active and useful career of this good and excellent man was changed for affliction and seclusion. But he who supported him in the days of vivacity was his support when religion alone could brighten the prospect; insomuch that though his complaint was an apoplectic seizure and its effects, yet his confidence in the rock of ages soothed his afflictions, and gave encouragement to younger Christians to put their trust in him who is able to save to the uttermost them that come to God by him.

At length our beloved brother, who had so often, in grateful accents, expressed his glorious hope, arrived at the banks of the Jordan; and, in the best sense, his end was peace. He was buried on the 29th of October, near the late Dr. Newman, to whom he was sincerely attached on earth, and with whom he is now doubtless blessed for ever. Dr. Murch delivered an appropriate address at the interment and on Lord's day evening the 3rd of November, preached the funeral sermon to a crowded and attentive audience.

MR. G. W. KNIGHTON.

Mr. George Wallis Knighton was born at Stony Stratford on the 17th of August, 1823, and died on the 4th of October, 1844. There was nothing worthy of special observation in his days of childhood. Through the influence of pious parental instruction, he was preserved from the follies and vices to which the young are frequently addicted. It was his privilege to have parents who were anxious to "train up their children in the way that they should go." Previous to his conversion, he did not manifest any marked desire to improve his mind by availing himself of the privileges of an intellectual and moral character, with which he was favoured. This occasioned him much regret in his subsequent life. After his conversion, however, a very striking and pleasing change took place in all his mental, as well as his moral, tastes and habits. He began to display a most ardent desire for improvement, and to seek for knowledge as for hidden treasure. He was fired with a noble and laudable ambition to profit by the instruction of others, that he might the better serve his generation, answer the great end of existence, and be the means of glorifying God. The case of our young friend strikingly illustrates the power which the gospel possesses in developing, strengthening, and directing the faculties of the human mind. Having yielded up his heart to the truth as it is in Jesus, he became conscious that the powers of his mind not only needed improvement, but that he was under a solemn obligation to cultivate his talents, extend his knowledge, and qualify himself for usefulness in Christ's church. His conversion, we have reason to believe, took place about Christmas, 1839. His mind had, previous to this period, on many occasions been affected by a sense of his guilty condition, and his need of a Saviour. A sermon preached at Stony Stratford in the open air by the Rev. J. H. Hinton, produced a deep impression upon his mind, and was the means of correcting some unscriptural notions which he had embraced. About this time a parcel of books was sent to his father by an unknown individual, the reading of which had a salutary effect upon his character. This circumstance is worthy of observation as an encouragement to those who thus employ their property in doing good. There was nothing extraordinary in the conversion of our young friend. He was "drawn by the cords of love, and the bands of a man." The truth gradually enlightened his understanding, sanctified his affections, and changed the current of his life He found peace in believing the message of reconciliation, and rejoiced in the hope of glory. A short time after this important change took place, he proposed himself for membership with the church at Stony Stratford. Having been accepted, he was baptized on June the 7th, 1840, respecting which event he thus writes in his diary:—"This day I was baptized (being in the seventeenth year of my age) by the Rev. E. L. Forster, when he preached from 1 Tim. vi. 12, 'And hast professed a good profession before many witnesses,' when verily I felt the support of that promise, 'As thy days, so shall thy strength be;' and experienced the light of the reconciled countenance of God imparting unto me a 'peace of mind which passeth all understanding.'"

Having thus given himself to Christ and his people, he was anxious to fulfil his baptismal vows by devoting himself more unreservedly to the cause of benevolence and truth. Unlike many who suppose that their union with a Christian church is for their exclusive

benefit, he sought every opportunity of doing good to those around him. He felt a deep interest in the welfare of the young, and became one of the most active and useful teachers in the sabbath school. At this time his mind was greatly exercised about the propriety of his becoming a minister of the gospel. Having felt the value of the truth himself, he was anxious to communicate it to others. After much reflection and prayer, he came to the determination to devote the remainder of his life to the arduous and important work of preaching to others the "unsearchable riches of Christ." He was not actuated by any selfish or worldly considerations in the step he resolved to take, but purely by love to Christ and the souls of men. His mind being made up upon the question, nothing could divert him from his benevolent purpose. One of the characteristic excellencies of our young friend was his decision—his invincible determination to act in all things from conviction. Neither the frowns nor the smiles of men had any effect upon him when once his mind was made up upon any subject. His firmness was so great that persons whose minds were of a more yielding texture, were inclined to regard it as obstinacy; but this was not the case, for he was willing to make any sacrifice for the sake of the truth. Let him be convinced that he was in error, he would immediately acknowledge it, and retrace his steps. His attention, about this time, was directed to the missionary work. He felt much for the perishing millions of China and India. We might refer to many entries in his diary as an illustration of the truth of this remark. In one place he writes:—"Last night (Sunday) I heard Mr. Morton preach on behalf of the London Missionary Society, when he stated the claims of India on the disciples of Christ, which caused me to wish I was in the missionary work. O God, prepare me for it; and raise up many more devoted soldiers of the cross to preach salvation to those who are in heathen darkness." "Last week I went to the jubilee meetings at Kettering. It was a glorious time—like heaven below. Our society has, indeed, been eminently blessed of God. This should call forth our gratitude, and cause us, with renewed energy, to devote ourselves to the work. I feel more than ever constrained to give myself to the work, and wish I was prepared for it. Give me, O Lord, every qualification for the arduous and important undertaking, and send me forth in thine own time." In another place he writes, "Vigorous efforts are now being made on behalf of China by various societies. I long to be gone myself. The prospect of a collegiate life almost damps my spirits, and seems to remove the object to an incalculable distance. I would wait thy time, O Lord, knowing that if thou hadst needed my help now, thou wouldst have prepared me, by thy grace and Spirit, for rendering it. Support me in my studies. Let thy glory be the only object kept before me." In frequent conversations with the writer, he expressed his deep and growing interest in China. He had a strong desire to go and preach the gospel to that benighted and superstitious people; and regretted much that our society was not in a position to send missionaries to that distant land. It was, indeed, in his heart to go, though in his inscrutable providence God has ordered it otherwise. Having come to a determination to enter upon the work of the ministry, he relinquished the business of his father, and devoted his time to study. He was placed, for a few months, under the Rev. W. Clements of Halstead, where he was most diligent and persevering in the acquisition of useful preparatory knowledge. He was not satisfied, however, by spending his time in his study, but was very useful in doing good by assisting in the sabbath school, visiting the cottages of the poor, and preaching the gospel of salvation. After his return to his paternal roof, he spent a few months in study with his pastor previous to his admission into Stepney College. In September, 1843, he entered that rising institution with a view to study for the missionary work. Here he won the regard of his esteemed tutors and fellow-students by his amiable and exemplary deportment, his kind and generous disposition, his upright and ingenuous conduct. We have been informed by one well qualified to form an opinion, that he prosecuted his studies with untiring diligence, and enthusiastic ardour. It was his privilege to possess a retentive memory and solid judgment, which proved of immense consequence to him in the prosecution of his literary labours. He promised fair by the possession of suitable talents and attainments, as well as undoubted piety, to make a good biblical scholar and eminent labourer in the missionary field. It is to be feared, however, that the complete absorption of his mind in his studies acted prejudicially upon his delicate and youthful constitution. The labour required (in addition to his regular studies at Stepney) to prepare for matriculation at the London University, was too great for him. And though it was gratifying to all his friends, his tutors, and fellow-students, to learn that he had obtained a place in the first class, yet it was to be regretted that this honour was purchased at so great a price. At the close of the session he paid a visit to his uncle, William Wallis, Esq., in Oxfordshire, with the hope that rest, change of air, and proper medical treatment, might be beneficial to him, and that he might be able, after the midsummer recess, to resume the studies he so much loved. It was, however, too manifest that the frame had received a shock from which it could not recover. His parents

urged him to return home with the delusive hope that his native air, and the social advantages he would enjoy, might tend to remove the lurking disease, and restore him to health. But when he reached the paternal dwelling it was evident to all that he was about to fall a prey to the insidious and fatal disease from which so many suffer in this humid atmosphere. His afflicted friends saw that he was about to be removed from them, and that their fondest wishes respecting him would not be gratified. When his affectionate mother reminded him of the character of his complaint he was not at all agitated or alarmed. He received the message as from God, and felt that to "depart and be with Christ was far better." His mind was tranquil and trustful. The rock of eternal ages was the foundation upon which he was building. He experienced the soothing and supporting influences of that gospel he had so faithfully and affectionately preached to others. His sufferings during his illness were very acute, but no murmur escaped his lips. Through the grace given to him he was able to submit to all that God had appointed for him. He felt the value of the doctrine of a special providence, and believed that all his afflictions would work together for good. Though he was unable to converse much in consequence of extreme debility, yet what he did say afforded pleasing evidence of the peaceful state of his mind. During the whole of his illness he was very anxious about the salvation of his relatives, and others with whom he was acquainted. He addressed, on one occasion, his affectionate and weeping sisters, in the most touching and solemn manner, and urged them at once to seek Jesus. During the sleepless hours of one night he composed a poem which he denominated "Dying Requests," and which breathes a pure and benevolent spirit, and shows the anxiety he felt for the salvation of sinners. The day before his death the writer was summoned to the sick chamber of his esteemed young friend. He hastened thither with trembling steps and a sad heart, and at once discovered that "the time of his departure was at hand." The dews of death were falling upon his marble brow. He was struggling with the last enemy. His mind was indeed calm. The eye of faith was directed to the cross, and the finger of hope was pointed to his native skies. When he was reminded of the worth of the gospel, which he had preached to others, he replied most touchingly, "O yes, I feel it now."

"There is a fountain filled with blood."

As his parents were standing round his couch the next morning, they observed him lost in heavenly contemplation, and heard him exclaim, "Come, Lord Jesus, come! Glory, glory! There the angels are waiting for me." A short time afterwards he expired without a struggle, and entered into that "rest which remaineth for the people of God."

His remains were interred on the following Thursday in the burying ground of the baptist chapel, and on the sabbath his death was improved by a sermon preached in the afternoon to an overflowing congregation from 1 Thess. iv. 14; and in the evening, a sermon was preached to the young on the importance of immediately "seeking Jesus." Thus was removed, in early life, one who had devoted himself to the service of truth and benevolence; one who was endowed with those qualities of mind and heart which never fail to secure the esteem of others; one who thought no sacrifice too great if he could but be useful; one whose constant desire was to live to the glory of God, and the welfare of his fellow-men. To his weeping relatives it is an unspeakable source of delight that he was so early converted to Christianity, and that he so heartily threw himself into the cause of his Lord and Master. To his tutors and fellow-students it is an occasion of pleasing reflection that he so far succeeded in the studies as to attain, at the close of the first session of his collegiate course, the highest point of his praiseworthy ambition. And to the members of the Christian church with which he stood connected, it is a matter of gratitude to God that he was so consistent, so holy, and so useful in his day and generation. To the young this providence speaks very loudly and impressively. You may be robust in your constitution; the hue of health may tinge your countenances; your prospects in life may be very bright and cheering; and yet you may soon die. The smouldering elements of destruction by which you are to be consumed may, by some apparently trivial circumstance, be soon fanned into a flame. You may, like our young friend, be hurried to the grave. Are you ready? Have you fled to Christ for refuge? There is no other name given by which you can be saved. Delay not. Life is uncertain. The Judge stands at the door. The salvation of the soul is unspeakably precious. Jesus Christ says, "I love them that love me, and they that seek me early shall find me." Come then, my young friends, give yourselves to Jesus—serve him in the morning of your days, and then when you die you will be supported by the promises of the everlasting gospel, and have an abundant entrance administered into God's everlasting kingdom.

MRS. HODGKINS.

Mrs. Hodgkins, widow of Mr. Benjamin Hodgkins, baptist minister of Soham, Cambrigeshire, was born at Hales Owen, Shropshire, April the 19th, 1770. She lived thirty-

three years a stranger to divine things. The account of her conversion to God in her own words is as follows:—"I see myself as the unworthiest of all beings, unworthy of the least of all the mercies of God; and I know if God were to send me to hell, it is what I have deserved a thousand times over. I obtained this discovery in the spring of 1803. I at first went to the house of God with a view to please my husband, but I saw no beauty in the ways of God for a long time, until one sabbath in the spring of 1803, I went as usual to Cradley, a few miles from my native place, with my husband, when a Mr. Waldron, a local preacher from Mr. Brewer's church, Birmingham, was that day preaching at the baptist meeting-house, the place where we regularly attended. He was describing the importunate widow from the eighteenth of Luke. I sat there careless and unconcerned, thinking that religious people were the most melancholy people in the world, when God arrested me in my career of sin, and, for the first time, beheld myself a wretch undone, without any hope of mercy; and so strong were my convictions, that I durst scarcely close my eyes in sleep at night for fear of waking in hell next morning. The particular words which convinced me were, 'Will not God avenge his own elect, which cry day and night unto him, though he bear long with them?' And I never knew what prayer was till then. I continued in strong convictions until the close of the summer that year, when I heard Mr. Brewer preach at Hales Owen from Heb. xi. 28, 'Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the first-born should touch them,' when I noticed he observed we must take Christ as a whole Saviour or not at all. I was enabled, as a self-condemned sinner, to cast myself upon him for life and salvation. I am sensible that I cannot obtain the favour of God in any other way but in and through Christ, and through what he has done and suffered. I hope to stand justified in the sight of God. My knowledge of Christ is but small, but I pray daily for a still greater knowledge of him, and I can say I would not part with Christ for all that earth calls good or great; and, unworthy as I am, I hope and trust to spend an eternity with him in glory."

For many years she was a member of the independent denomination, but was convinced of Christian baptism through hearing her two youngest sons read the third chapter of Matthew. She, together with her husband, were baptized by Mr. Jones, and united with the baptist church at Burton-on-Trent in 1821. From that time to her decease, through various trials, and through great diversity of circumstances, she journeyed on towards heaven. For the last eight years she resided with her son, the pastor of the baptist church at Bishops' Stortford. Many there are, both at Bursiem, at Soham, and Stortford, who were led to admire her manner of life, her cheerful piety, her persevering attendance on all the means of grace, her pleasure whenever surrounded by the young of the congregation or sabbath school children, in hearing them repeat verses of hymns or texts of scripture, or sing the praises of God. In May, 1844, she was seized with illness, which terminated in her death. On the evening of June the 19th, she sweetly fell asleep in Jesus, without a struggle or a sigh, in the seventy-fifth year of her age.

MR. W. RYE.

Died, on Saturday the 19th of October last, at Market Harborough, Mr. William Rye, farmer, of Irthlingborough, Northamptonshire. He left home the same morning, and transacted business with his usual promptitude and cheerfulness. Having finished, he returned to the inn, and went to the stable to see his horse attended to, when he fell down and immediately expired. Few persons in his station of life were so extensively known in this and the neighbouring counties, or in and around London, both among religious and other persons. When he was comparatively young, he was chosen a deacon of the baptist church at Irthlingborough. His activity in the church, and among the children of the Sunday school, will long be remembered. Lately he sustained the same office with equal zeal and usefulness in the newly formed church at Stanwick, where his loss is deeply felt and deplored, as well as by his bereaved family, and very many others. Several hundred persons attended his funeral—persons of different stations in life mourned in silence, or like "Jesus wept." His pastor endeavoured to improve his death on Sunday the 27th, when many more than could sit or stand in the meeting-house at Stanwick, gathered from the neighbourhood around, anxious in this way to show their respect for his memory and family. He possessed many useful, though not splendid, gifts. He used them diligently in prayer, singing, conversation, and in expounding scripture. He greatly excelled in selecting hymns, and in his manner of giving them out. He was fervent in spirit; remarkable for punctuality, both in the church and the world; liberal in supporting the gospel; attached strongly to his principles as a dissenter, a baptist, and a Calvinist, but liberal in his conduct to those from whom he differed in non-essential points. He felt deeply his failings, and longed for more likeness to the Saviour. Though not perfect, he feared God above many, and left in many minds the impression that in this case sudden death was sudden glory.

MR. C. MARSHALL.

Died, at Parley, Hants, Oct. 8, 1844, in the twenty-eighth year of his age, Mr. Cornelius Marshall, a pious and useful member of the baptist church. Just before his removal he desired his brother to tell all his friends that they never saw him half so happy in his life as he was in the prospect of death.

REV. C. GREEN.

November the 7th, the Rev. Charles Green, pastor of the baptist church, Oakham, Rutland, was removed from below by death, in the twenty-ninth year of his age. His first public engagements were in connexion with the London City Mission, then as town missionary at Yarmouth, county of Norfolk. About five years ago he settled as pastor of the baptist church at Bacton, in the same county, where he continued to labour with acceptance and success, till he removed to Oakham in September last, in compliance with a unanimous invitation from that church.

His prospects were full of promise, every thing wore an encouraging aspect; the friends, his family, and himself, looked forward for years of usefulness and happiness; but infinite wisdom determined otherwise. In seven short weeks he was no more. In the evening of the 27th of October, he suffered a severe nervous attack, followed by congestion of blood on the brain, which terminated fatally after ten days severe pain. During the greatest part of his illness he was bereft of reason; but when a little relieved, he expressed much confidence in the Saviour, and resignation to the will of God. Almost his last words were, "All is well, happy! happy!" His body was committed to the ground in the chapel yard on Tuesday the 12th, by the Rev. J. Green of Leicester, who improved the melancholy event in the evening to a deeply affected congregation, by a very appropriate and impressive sermon from Psalm xlvi. 10, "Be still, and know that I am God," Brother Green was a man of real worth. His death is a great loss to the world and the church; and irreparable to his widowed wife and fatherless child, who are left entirely destitute.

MISCELLANEA.

INSTITUTION FOR EDUCATING THE SONS OF MISSIONARIES, WALTHAMSTOW.

The annual meeting of the friends and supporters of the above institution was held at Falcon Square Chapel, on Tuesday the 15th of October. The Rev. James Hamilton of the Scotch free church, delivered a highly interesting discourse on the occasion. The Rev. Dr. Bennett then took the chair for business; the report and treasurer's accounts were read, and various resolutions passed, which were moved and seconded by Messrs. H. Dunn and George Pritchard, Consul, and the Rev. Messrs. J. Hamilton, George Gogerly, W. Groser, and W. Brake. The collection amounted to nearly £18.

There are at present in the school upwards of thirty youths, sons of Christian missionaries now labouring in India, Africa, West Indies, and South Seas, and who have been sent forth by the London and Baptist Missionary Societies.

The institution is not wholly of a charitable nature, inasmuch as the parents pay about one half of the expenses incurred. The other half requires to be raised by the voluntary contributions of the friends of missions and of missionaries. It is a matter of great anxiety at the present moment with the committee that such contributions are by no means adequate to the necessities of the case, and hence including a large but indispensable outlay in furnishing the house (when the school was commenced three years ago) a considerable debt is due to the treasurer for advances made in carrying on the institution. The value of such a school seems so obvious to every reflecting mind as to render unnecessary detailed proofs and illustrations; yet there may be mentioned the facts, first, that provision is thereby made not only for the religious and intellectual instruction of the youths, but a home for the children throughout the year, instead of requiring them to leave during vacations; second, the relief felt and often expressed by the absent and anxious parents as to the care taken of their offspring under the guarantee and superintendence of a large and respectable committee, whose names are before the public; third, the opportunities afforded for occasional intercourse between brothers and sisters in the two kindred schools formed at Walthamstow (the one for the sons, the other for the daughters of missionaries); and fourth, the sympathy created in the minds of the youths themselves, and of the parents and friends, visitors and contributors, in the pleasing circumstance of so many of the offspring of missionaries associating together, and being trained up amidst almost constant reference to the great objects of the missionary enterprise.

There are surely many, many friends who, besides contributing to the general funds of missionary societies, can, without inconvenience, spare a little as an annual subscription to the mission schools. If one or two kind friends in a congregation would, once a year, engage to collect such amount as might be convenient, there would be no difficulty in sustaining the operations of such an institution. Several appeals have been made lately on behalf of the school for which this paper

pleads, and many friends have kindly responded. If others will "do likewise" all embarrassment will soon terminate.

Remittances of donations and subscriptions by a post-office order on London, may be made either to the Rev. J. J. Freeman, Walthamstow, near London; or the Rev. J. Angus, A.M., Baptist Mission House, Moorgate Street, London.

SURREY MISSION.

The autumnal meeting of this society was held at Epsom on Thursday, October the 17th. The Rev. Dr. Archer preached in the morning, and a public meeting was held in the evening. Thomas Kingsbury, Esq., in the chair. The assembly was addressed by the Revs. Dr. Archer, J. Adey, R. Connebee, S. A. Dubourg, J. Mirams, T. Kennerley, and J. E. Richards. The devotional parts of the service were conducted by the Revs. Hunt, Lee, and Soule. A deep interest was excited on behalf of this truly catholic and valuable institution, which has been engaged for nearly half a century in diffusing the gospel of Christ throughout the rural districts of the county. Four agents are wholly, and six partially, employed by the society. They preach in between thirty and forty villages. Two hundred and twenty persons are in Christian fellowship, five hundred and fifty children in the sabbath schools, with fifty teachers.

MARRIAGES.

At the particular baptist chapel, Great Yarmouth, by the Rev. W. Russell, M.A., October 22nd, Mr. GEORGE RICHARD STOREY, to Miss CHARLOTTE AMELIA, second daughter of the Rev. Henry BETTS, minister of the above place.

At the baptist chapel, Lockwood, by the Rev. W. Walton, October 24th, JOHN R. HATTON, son of the late Mr. William LYND of Leeds, to SARAH, fourth daughter of Mr. William SHARP of Lockwood.

At the baptist chapel, Hemel Hempstead, by the Rev. B. P. Pratten, October 25th, Mr. J. P. BUTTFIELD of Boxmoor, missionary to Honduras, to ANNA LOUISA, only daughter of Jonathan CAREY, Esq., and grand-daughter of the late Dr. Carey of Serampore.

At the baptist chapel, Parley, Hants, by the Rev. P. Alcock, October 31st, Mr. CHARLES ROBERTS, to Miss SARAH DOWLING, both of Parley.

At Zion Chapel, Worstead, by Rev. C. T. Keen, November 4th, Mr. W. BULLIMORE, to Miss M. A. BURTON, both of North Walsham.

At the baptist chapel, Hook Norton, by the Rev. J. Blakeman, November 5th, Mr. JOB NICHOLLS, to CATHARINE HEYNES, both of Hook Norton.

In Salem Chapel, Dover, by the Rev. J. P. Hewlett, November 7th, the Rev. EBENEZER DAVIS of Lewes, to JANE, youngest daughter of the late Mr. FLAVIUS KINGSFORD of Dover.

At the particular baptist chapel, Smarden, by the Rev. W. Syckelmoore, November 9th, Mr. JOHN WATERMAN of High Halden, to Miss NAOMI GOODWIN of Smarden.

At the particular baptist chapel, Smarden, by the Rev. W. Syckelmoore, November 11th, Mr. CHARLES BUSS of Smarden, to Miss SUSANNA WOOD of the the same place.

At the baptist chapel, Silver Street, Kensington, by the Rev. Francis Wills, November 16th, Mr. WILLIAM DAY, to MRS. MARY ANN CHANDLER, both of Kensington.

CORRESPONDENCE

THE VOLUNTARY SYSTEM.

To the Editor of the Baptist Magazine.

SIR,—The year is advancing, and many an anxious mind is employed with the consideration of a very important question. How shall I answer the demand which Christmas will render payable? This remark will, to some persons, appear trivial; to others the consideration of its consequences overwhelming. Allow me to suggest to Christians, members of dissenting churches, another question. Is there any class of persons more likely, on every account, to dread the termination of the year than those men you affectionately call "*our beloved pastors*;" to whom you look for spiritual consolation; from whom you expect admonition and instruction for your children; those who are your chosen friends, your companions; who have free intercourse with your family, and are the witnesses of your domestic arrangements? Shall they, while partaking the hospitality of your table, observing the comfort of your family, and thus acquiring a knowledge of the many unnecessary indulgencies you grant and partake of—shall they continue to suffer under the corroding care and anxious thought?—ah, how shall I pay the debt I owe for the plain, indispensable provision of my house? Alas, sir, so it is! The interest, well-being, and respectability of our ministers have not the attention they demand. Perhaps there is not one member of our numer-

ous churches; no, not one, poor or rich, who can say in the sight of God, I have done what I ought, I have ever done what I could, and all that I could to remunerate my pastor for his entire time and indefatigable labour.

The subject forbids much public exposition. May this brief expostulation lead every one seriously to the inquiry, How stands this matter with my conscience, in all its extensive and distressing results? If the charge is admitted at that tribunal, the sin will be corrected; very many of the opulent and of the respectable amongst the congregations will double, and all according to their ability will increase their subscriptions, and render the approaching holidays a season of more adequate remuneration, relief, and comfort to our ministers throughout the kingdom than ever has been known. And then we may expect from on high that promised reward of continuance in well doing which constitutes the enjoyment of every one who feels it a privilege to be

A MEMBER OF A CHRISTIAN CHURCH.

EDITORIAL POSTSCRIPT.

Whether our friends will value the Almanack in the ensuing pages in a degree proportionate to the trouble it has cost the compiler, we know not; but we can assure them that no pains have been spared to render it worthy of their acceptance. The difficulty of collecting all the requisite items has proved very great; greater, by far, than it will be another year, should a repetition of the effort be attempted. In one respect the editor hopes that the work will be satisfactory; though complete accuracy is scarcely attainable in a first essay of this kind, he indulges a persuasion that if any errors are found they will be few and unimportant. It will oblige him if readers who discover any will apprise him of the fact, care being taken, however,—which is not always taken in such cases,—that the corrections be themselves correct. In regard to deficiencies, he feels less confidence. It is certain that some who take up the work will be disappointed, finding that it does not contain some things that they look for. Letters have been received indicating the expectation of some correspondents that the Almanack would contain local details on a scale which would require a volume. The editor has thought that the work would be more generally acceptable if the price were confined to sixpence than if it were larger and more costly. He has believed it best also to be more expansive in those portions of it which contain information not to be procured elsewhere than in those of a more general character. Astronomical details will naturally be sought by those who take much interest in them, in the Nautical Almanack published by the Board of Admiralty, or in White's Ephemeris published by the Stationers' Company; or, they may be found to a very considerable extent in the Christian Almanack published by the Religious Tract Society. The Annual Report of the Baptist Union, sold at a loss to the society for the price of one shilling, containing a vast body of denominational statistics, we have not attempted in any degree to supersede. We may add that much that has been asked for appears regularly, month by month, in the Baptist Magazine, of which some who have addressed their suggestions to the editor of the Baptist Almanack do not appear to be habitual readers. As intimated in our last, the Almanack will be sold by our publishers in a size adapted for the pocket. To this separate publication a few pages will be appended which it has not been found possible to include in this number of the Magazine, but which contain matters desirable in a pocket almanack.

A meeting of friends to the republication of select writings of baptists who lived in the days of the Tudors and the Stuarts, was held in the Library at the Mission House in Moorgate Street, in the evening of the 13th of November. An address, evincing much research, was delivered by Mr. Underhill; after which it was resolved that a society should be formed. Mr. Jones of Kennington was chosen treasurer; Dr. Davies and Mr. Underhill accepted the secretaryship, and a very numerous council was appointed. The terms of subscription are to be ten shillings and sixpence per annum, payable in advance.

The Editor feels some delicacy in adverting to the fact, but the importance it has gradually assumed renders it incumbent to say, that when correspondents forward communications requesting their return, or ask questions requiring private answers, the price of the stamps which he affixes to the replies comes out of his own pocket. He trusts he shall be pardoned for mentioning this, not having done so till the expiration of seven years from his entrance upon his office. He is sorry also to add—as he does not wish to seem discourteous—that it is impossible for him, without neglecting higher duties, to answer more than a small proportion of the letters addressed to him. If he were to comply with all the desires of individual correspondents, sometimes at the end of a month there would be no new magazine.

It having been the design of many ministers and others to make exertions at the end of the year to increase the circulation of the Magazine, we beg to remind them that this is the proper time for carrying into effect their intention. Our January number will contain an excellent portrait of Dr. Heby.

THE BAPTIST ALMANACK

FOR 1845.

CHRONOLOGICAL NOTES.

Golden Number	3	Dominical Letter	E
Epact	22	Roman Indiction	3
Solar Cycle	6	Julian Period	6558

The year 5606 of the Jewish Era commences October 2, 1845.

The year 1261 of the Mahommedan Era commences January 10, 1845.

ASTRONOMICAL PHENOMENA.

In the year 1845, there will be two Eclipses of the Sun, two of the Moon, and a Transit of Mercury.

I. An Annular Eclipse of the Sun, May 6, visible at Greenwich; beginning 31 minutes after 8 in the morning, ending 47 minutes after 10.

II. A Transit of Mercury, May 8, partly visible at Greenwich. First contact 19 minutes after 4 in the afternoon; nearest approach of centres, 35 minutes after 9.

III. A Total Eclipse of the Moon, May 21, invisible at Greenwich.

IV. An Annular Eclipse of the Sun, Oct. 30, invisible at Greenwich.

V. A Partial Eclipse of the Moon, Nov. 13, visible at Greenwich; beginning 57 minutes after 9 in the evening, ending 41 minutes after 3 next morning.

HOLIDAYS AT PUBLIC OFFICES.

Mar. 21.	Good Friday	All Public Offices.
May 1.	Ascension Day	Transfer Office.
May 12.	Whit Monday	Stamp Office, Custom House, Excise.
May 13.	Whit Tuesday	Stamp Office, Custom House, Excise.
May 24.	Queen's Birthday	Stamp Office, Custom House, Excise.
May 29.	Restoration of Charles II.	Stamp Office, Custom House, Excise.
Nov. 1.	All Saints' Day	Transfer Office.
Nov. 9.	Prince of Wales's Birthday	Stamp Office, Custom House, Excise.
Dec. 25.	Christmas Day	All Public Offices.

LAW TERMS.

Hilary Term	Begins Jan. 11	Ends Jan. 31.
Easter	April 15	May 8.
Trinity	May 22	June 12.
Michaelmas	Nov. 2	Nov. 25.

UNIVERSITY TERMS.

	OXFORD.		CAMBRIDGE.	
Lent	Begins Jan. 14	Ends Mar. 15	Begins Jan. 13	Ends Mar. 15.
Easter	April 2	May 10	April 2	July 4.
Trinity	May 14	July 5.		
Michaelmas	Oct. 10	Dec. 17	Oct. 10	Dec. 16.

JANUARY.—FIRST MONTH.

PHASES OF THE MOON.
Last quarter.....1st day.....3h 21m afternoon.
New moon.....8th day.....7h 13m morning.
First quarter.....15th day.....8h 51m morning
Full moon.....23rd day.....2h 20m afternoon.
Last quarter.....31st day.....1h 56m morning.

Day of the Month.	Day of the Week.	Rising of the Sun.	Setting of the Sun.		Age of the Moon.	Rising and Setting of the Moon.	High water at London Bridge.	Day of the Year.
		h m	h m			h m	morn	
1	W	8 9	4 0	1809 Baptist Magazine commenced.	23	morn	6 28	1
2	Th	8 8	4 1	14 Livy died at Padua and Ovid at Tomas.	24	1 4	7 19	2
3	F	8 8	4 2	1835 Kilner Pearson (Bahamas) died.	25	2 22	8 24	3
4	S	8 8	4 3	1568 Roger Ascham died.	26	3 39	9 46	4
5	☉	8 8	4 4	Clock before sun 5 minutes 47 seconds.	27	4 56	11 11	5
6	M	8 7	4 5	Old Christmas day.	28	6 6	0a24	6
7	Tu	8 7	4 7	1715 Fenelon died.	29	7 3	1 23	7
8	W	8 6	4 8	1642 Galileo died.	●	sets	2 16	8
9	Th	8 6	4 9	1838 Royal Exchange burnt.	1	6a15	3 1	9
10	F	8 5	4 11	1645 Abp. Laud beheaded.	2	7 36	3 40	10
11	S	8 5	4 12	Hilary Term begins.	3	8 54	4 18	11
12	☉	8 4	4 14	Clock before sun 8 minutes 43 seconds.	4	10 9	4 57	12
13	M	8 3	4 15	1844 William Nash (Yallahs) died, aged 38.	5	11 20	5 37	13
14	Tu	8 3	4 17	1603 Hampton Court Conference.	6	morn	6 22	14
15	W	8 2	4 18	London Baptist Association.	7	0 30	7 13	15
16	Th	8 1	4 20	1794 Edward Gibbon (historian) died.	8	1 38	8 10	16
17	F	8 0	4 21	1840 Moses Fisher (Liverpool) died æt. 65.	9	2 43	9 10	17
18	S	7 59	4 23	1805 J. D. Middleton (Lewes) died.	10	3 44	10 7	18
19	☉	7 58	4 25	Clock before sun 11 minutes 7 seconds.	11	4 39	11 3	19
20	M	7 57	4 26	1723 Board of Bap. Ministers in London formed	12	5 28	11 58	20
21	Tu	7 56	4 28	1793 Louis XVI. of France guillotined.	13	6 10	morn	21
22	W	7 55	4 30	Clock before sun 11 minutes 58 seconds.	14	6 47	0 50	22
23	Th	7 53	4 32	1785 Isaac Mann born at Hunmanby.	○	rises	1 37	23
24	F	7 52	4 33	1679 Long Parliament dissolved.	16	6 a 8	2 19	24
25	S	7 51	4 35	Clock before sun 12 minutes 42 seconds.	17	7 17	2 56	25
26	☉	7 50	4 37	1716 Dr. Williams (Founder of Library) died.	18	8 27	3 32	26
27	M	7 48	4 39	1306 Abraham Booth (Prescot St.) died æt. 72.	19	9 38	4 6	27
28	Tu	7 47	4 40	1547 Henry VIII. died, aged 55.	20	10 52	4 41	28
29	W	7 46	4 42	1820 George III died, aged 82.	21	morn	5 21	29
30	Th	7 44	4 44	1649 Charles I. beheaded, aged 48.	22	0 6	6 5	30
31	F	7 43	4 46	Hilary Term ends.	23	1 23	6 59	31

Notes. No explanation of the columns on the left hand side of the page can be required. They show that the first day of January will in 1845 fall on a Wednesday, and that the sun will rise that morning nine minutes after eight, and set in the afternoon precisely at four. Respecting some of the columns at the right hand it will be necessary to say a few words. In that relating to the rising and setting of the moon, it is necessary to

FEBRUARY.—SECOND MONTH.

Day of the Week.	Rising of the Sun.	Setting of the Sun.	PHASES OF THE MOON. New moon.....6th day.....6h 35m afternoon. First quarter .....14th day.....5h 0m morning. Full moon. .....22nd day.....6h 46m morning.	Age of the Moon.	Rising and Setting of the Moon.	High water at London Bridge.	Day of the Year.
	h m	h m			h m	h m	
S	7 41	4 48	Clock before sun 13 minutes 56 seconds.	24	2m38	8m 7	32
☽	7 39	4 49	1841 Dr. Olinthus Gregory died, aged 67.	25	3 47	9 29	33
M	7 38	4 51	Clock before sun 14 minutes 10 seconds.	26	4 50	10 51	34
Tu	7 36	4 53	1835 Euphrates' expedition sailed.	27	5 40	0 a 5	35
W	7 35	4 55	46 B. C. Cato died.	28	6 20	1 5	36
Th	7 33	4 57	1685 Charles II. died, aged 54.	●	sets	1 55	37
F	7 31	4 59	1825 W. Day, Esq. Treas. Bap. Home Miss. d.	1	6a25	2 38	38
S	7 29	5 0	1834 Joseph Ivimey (Eagle St.) died, æt. 61.	2	7 43	3 16	39
☽	7 28	5 2	1555 Hooper burnt.	3	8 58	3 53	40
M	7 26	5 4	1840 Queen Victoria married.	4	10 10	4 30	41
Tu	7 24	5 6	Clock before sun 14 minutes 33 seconds.	5	11 20	5 11	42
W	7 22	5 8	1555 Lady Jane Grey beheaded.	6	morn.	5 55	43
Th	7 20	5 10	1689 William III.'s accession.	7	0 27	6 44	44
F	7 18	5 11	1779 Captain Cook killed at Owhyee.	8	1 30	7 37	45
S	7 17	5 13	1798 The Pope expelled from Rome.	9	2 28	8 35	46
☽	7 15	5 15	1835 John Broadley Wilson, Esq. died, aged 70.	10	3 21	9 31	47
M	7 13	5 17	Clock before sun 14 minutes 18 seconds.	11	4 5	10 27	48
Tu	7 11	5 19	1546 Martin Luther died, æt. 64.	12	4 44	11 23	49
W	7 9	5 21	1569 Miles Coverdale buried, aged 81.	13	5 17	morn.	50
Th	7 7	5 22	Clock before sun 14 minutes 1 second.	14	5 44	0 18	51
F	7 5	5 24	1831 Robert Hall died, æt. 67.	15	6 9	1 8	52
S	7 3	5 26	1765 John Brine (Cripplegate) died, æt. 63.	○	rises	1 51	53
☽	7 0	5 28	1814 Rowe, baptist miss. landed in Jamaica.	17	7a26	2 30	54
M	6 58	5 29	1774 Adolphus, duke of Cambridge, born.	18	8 40	3 7	55
Tu	6 56	5 31	1723 Sir Christopher Wren died.	19	9 56	3 44	56
W	6 54	5 33	1815 Napoleon Bonaparte left Elba.	20	11 13	4 23	57
Th	6 52	5 35	Clock before sun 12 minutes 58 seconds.	21	morn.	5 6	58
F	6 50	5 37	Auditors and Assessors of Boroughs elected.	22	0 26	5 55	59

ve that before the full the time of *rising* is given, and after the full the time of *setting*. Thus, on the 2nd of ıry the moon rises four minutes after one in the morning. It sets on that day at twenty-six minutes after a in the morning; but this being in the day-light, a knowledge of the fact is of no great importance; we have fore omitted it, in accordance with the plan adopted for brevity sake in most Almanacks. So also in the water table, an indication of the hour once a day is generally thought sufficient: it being safe to reckon that water in the afternoon is about twenty minutes later than in the morning.

MARCH.—THIRD MONTH.

PHASES OF THE MOON.

Last quarter.....1st day.....10h 14m morning.
New moon.....8th day.....6h 36m morning.
First quarter.....16th day.....1h 53m morning.
Full moon.....23rd day.....8h 19m afternoon.
Last quarter.....30th day.....5h 0m afternoon.

Day of the Month.	Day of the Week.	Rising of the Sun.	Setting of the Sun.		Age of the Moon.	Rising and Setting of the Moon.	High water at London Bridge.	Day of the Year.
		h m	h m			h m	h m	
1	S	6 48	5 38	1841 Accrington Academy commenced.	23	1m38	6m53	60
2	☽	6 46	5 40	1791 John Wesley died, æt. 88.	24	2 41	8 2	61
3	M	6 43	5 42	Clock before sun 12 minutes 10 seconds.	25	3 34	9 18	62
4	Tu	6 41	5 44	1461 Henry VI. died, aged 49.	26	4 16	10 34	63
5	W	6 39	5 45	1827 J. B. Pewtress (Lewes) died, aged 71.	27	4 51	11 45	64
6	Th	6 37	5 47	1819 Thos. Ladson (Needingworth) died, aged 88.	28	5 19	0a42	65
7	F	6 35	5 49	1823 William Ward (Serampore) died, aged 54.	29	5 45	1 30	66
8	S	6 32	5 51	1702 William III. died, aged 52.	●	sets	2 11	67
9	☽	6 30	5 52	1825 John Saffery (Salisbury) died, aged 63.	1	7a48	2 49	68
10	M	6 28	5 54	Clock before sun 10 minutes 29 seconds.	2	8 59	3 26	69
11	Tu	6 26	5 56	1812 Fire at Serampore.	3	10 9	4 3	70
12	W	6 23	5 57	1835 Drs. Cox and Hoby sailed for America.	4	11 15	4 43	71
13	Th	6 21	5 59	1815 Treaty of Vienna signed.	5	morn.	5 28	72
14	F	6 19	6 1	Clock before sun 9 minutes 23 seconds.	6	0 16	6 17	73
15	S	6 17	6 3	44 B.C. Julius Cæsar assassinated.	7	1 10	7 7	74
16	☽	6 14	6 4	37 The Emperor Tiberius died, æt. 78.	8	1 58	7 58	75
17	M	6 12	6 6	1840 W. H. Pearce (Calcutta) died, aged 48.	9	2 40	8 52	76
18	Tu	6 10	6 8	1823 Ed. Edmonds (Birmingham) died, aged 73.	10	3 15	9 48	77
19	W	6 8	6 9	Clock before sun 7 minutes 56 seconds.	11	3 45	10 45	78
20	Th	6 5	6 11	1825 James Dore (Maze Pond) died, aged 61.	12	4 11	11 43	79
21	F	6 3	6 13	Good Friday. Holiday at Public Offices.	13	4 34	morn.	80
22	S	6 0	6 14	Clock before sun 7 minutes 1 second.	14	4 56	0 35	81
23	☽	5 58	6 16	Easter, or Feast of Passover.	○	rises	1 22	82
24	M	5 56	6 18	1840 Bible Translation Society formed.	16	7a39	2 4	83
25	Tu	5 54	6 19	1825 Dr. Ryland (Bristol) died, a. 72. Lady Day.	17	8 58	2 45	84
26	W	5 52	6 21	1841 Miles Oddy (Haworth) died, aged 85.	18	10 14	3 26	85
27	Th	5 49	6 23	1625 James I. died, aged 58.	19	11 27	4 9	86
28	F	5 47	6 24	Clock before sun 5 minutes 10 seconds.	20	morn.	4 56	87
29	S	5 45	6 26	1819 Elisha Smith (Blockley) died, aged 64.	21	0 34	5 49	88
30	☽	5 42	6 28	1814 Capitulation of Paris.	22	1 30	6 47	89
31	M	5 40	6 29	1829 Wm. Winterbotham (Shortwood) d. a. 65.	23	2 14	7 52	90

In the central part of the page the phrases, clock before sun, and clock after sun, occur occasionally; relating to the equation of time. There are but four days in the year in which the exact mean time is indicated by the sun's shadow; but in setting a watch by the sun dial it is generally necessary to allow for the variation belonging to the season. Thus, on the fifth of January the watch should be set five minutes and forty-five seconds forwards

APRIL.—FOURTH MONTH.

PHASES OF THE MOON.

New moon.....6th day.....7h 40m afternoon.
First quarter .....14th day.....9h 23m afternoon.
Full moon.... .....22nd day.....7h 12m morning.
Last quarter.....28th day.....11h 19m afternoon.

Day of the Month.	Day of the Week.	Rising of the Sun.	Setting of the Sun.		Age of the Moon.	Rising and Setting of the Moon.	High water at London Bridge.	Day of the Year.
		h m	h m			h m	h m	
1	Tu	5 38	6 31	Clock before sun 3 minutes 56 seconds.	24	2m52	9m 3	91
2	W	5 36	6 33	1801 Battle of Copenhagen.	25	3 23	10 14	92
3	Th	5 33	6 35	1841 Joseph Seymour (Bradford) died, aged 70.	26	3 48	11 21	93
4	F	5 31	6 36	1743 Daniel Neale, historian, died.	27	4 12	0a17	94
5	S	5 29	6 38	1811 Robert Raikes died.	28	4 33	1 2	95
6	☽	5 27	6 39	1191 Richard I. died, aged 43.	●	sets	1 43	96
7	M	5 24	6 41	Clock before sun 2 minutes 10 seconds.	1	7a50	2 22	97
8	Tu	5 22	6 43	Clock before sun 1 minute 53 seconds.	2	8 58	3 0	98
9	W	5 20	6 44	1827 Solomon Young (Stepney Col.) d. aged 42.	3	10 2	3 38	99
10	Th	5 18	6 46	1823 John Stanger (Bessel's Green) d. aged 80.	4	11 0	4 17	100
11	F	5 16	6 48	1814 Abdication of Napoleon Buonaparte.	5	11 51	4 59	101
12	S	5 13	6 50	1837 Dr. Steadman (Bradford) died.	6	morn.	5 44	102
13	☽	5 11	6 51	1829 Royal assent to Catholic Relief Bill.	7	0 35	6 30	103
14	M	5 9	6 53	Clock before sun 16 seconds.	8	1 12	7 18	104
15	Tu	5 7	6 55	Easter Term begins.	9	1 44	8 9	105
16	W	5 5	6 56	1521 Arrival of Luther at Diet of Worms.	10	2 10	9 5	106
17	Th	5 3	6 58	Clock after sun 28 seconds.	11	2 34	10 4	107
18	F	5 0	6 59	1829 J. K. Hall (Kettering) died, æt. 43.	12	2 57	11 6	108
19	S	4 58	7 1	1814 Baptist Irish Society formed.	13	3 19	morn.	109
20	☽	4 56	7 3	Clock after sun 1 minute 9 seconds.	14	3 41	0 2	110
21	M	4 54	7 4	1509 Henry VII. died, aged 52.	15	4 7	0 54	111
22	Tu	4 52	7 6	Clock after sun 1 minute 34 seconds.	○	rises	1 43	112
23	W	4 50	7 8	1820 John Martin (Keppel St.) died, aged 79.	17	9a10	2 28	113
24	Th	4 48	7 9	1800 Church formed at Serampore.	18	10 22	3 13	114
25	F	4 46	7 11	1843 Princess Alice born.	19	11 23	3 59	115
26	S	4 44	7 12	Clock after sun 2 minutes 19 seconds.	20	morn.	4 47	116
27	☽	4 42	7 14	1797 Sir William Jones died.	21	0 12	5 37	117
28	M	4 40	7 16	1521 Luther's abduction to Wartburg.	22	0 54	6 30	118
29	Tu	4 38	7 17	1640 Benj. Keach born at Stokehamer, Bucks.	23	1 26	7 30	119
30	W	4 36	7 19	1844 Anti-State-Church Conference opened.	24	1 52	8 34	120

than the time indicated by the sun dial; and on the fourth of May three minutes twenty-three seconds after the sun dial.

The annual meetings of the principal Baptist Societies are usually held in London in the last week in April. We regret that the arrangements are not sufficiently matured to enable us to specify the days on which they will respectively occur this year.

MAY.—FIFTH MONTH.

PHASES OF THE MOON.

New moon.....6th day.....9h 58m morning.
First quarter.....14th day.....2h 9m afternoon.
Full moon.....21st day.....3h 58m afternoon
Last quarter.....28th day.....6h 25m morning.

Day of the Month.	Day of the Week.	Rising of the Sun.	Setting of the Sun.		Age of the Moon.	Rising and Setting of the Moon.	High water at London Bridge.	Day of the Year.
		h m	h m			h m	h m	
1	Th	4 34	7 20	Ascension Day. Holiday at Transfer Office.	25	2m16	9m42	121
2	F	4 32	7 22	1764 Robert Hall born at Arnsby.	26	2 38	10 48	122
3	S	4 31	7 24	1494 Jamaica discovered; 1655, taken by Eng.	27	3 0	11 44	123
4	S	4 29	7 25	Clock after sun 3 minutes 23 seconds.	28	3 24	0a32	124
5	M	4 27	7 27	1844 Joseph Gutteridge, Esq. died, æt. 92.	29	3 50	1 16	125
6	Tu	4 25	7 29	Eclipse of the sun. Bucks Association.*	●	sets	1 56	126
7	W	4 24	7 30	1815 Andrew Fuller (Kettering) died, æt. 62.	1	8a51	2 36	127
8	Th	4 22	7 32	Easter term ends. Transit of Mercury.	2	9 44	3 15	128
9	F	4 20	7 33	1828 Corporation and Test Acts repealed.	3	10 31	3 54	129
10	S	4 18	7 35	Clock after sun 3 minutes 48 seconds.	4	11 11	4 32	130
11	S	4 17	7 36	Whit Sunday, or Pentecost.	5	11 44	5 12	131
12	M	4 15	7 38	Holiday at Stamp Off. &c. Association.*	6	morn.	5 53	132
13	Tu	4 14	7 39	Holiday at Stamp Off. &c. Associations.*	7	0 11	6 34	133
14	W	4 12	7 41	Associations.*	8	0 36	7 19	134
15	Th	4 11	7 42	1823 John Palmer (Shrewsbury) died, aged 56.	9	0 59	8 11	135
16	F	4 9	7 44	Clock after sun 3 minutes 53 seconds.	10	1 21	9 13	136
17	S	4 8	7 45	1840 Samuel Green (Bluntisham) died.	11	1 43	10 23	137
18	S	4 6	7 47	1803 Buonaparte appointed Emperor of France.	12	2 6	11 33	138
19	M	4 5	7 48	1835 Samuel Saunders (Liverpool) d. aged 56.	13	2 32	morn.	139
20	Tu	4 4	7 50	Essex Association.*	14	3 4	0 33	140
21	W	4 2	7 51	South Western Association.*	○	rises	1 25	141
22	Th	4 1	7 53	Trinity term begins.	16	9 a 8	2 16	142
23	F	4 0	7 54	Clock after sun 3 minutes 34 seconds.	17	10 5	3 4	143
24	S	3 59	7 55	1819 Queen Victoria born. Holiday.	18	10 50	3 49	144
25	S	3 58	7 56	1824 Dr. Ryland died, aged 72.	19	11 27	4 34	145
26	M	3 56	7 58	735 Venerable Bede died.	20	11 56	5 18	146
27	Tu	3 55	7 59	1564 John Calvin died.	21	morn.	6 5	147
28	W	3 54	8 0	Clock after sun 3 minutes 14 seconds.	22	0 22	6 56	148
29	Th	3 53	8 1	1660 Charles II. restored. Holiday.	23	0 45	7 55	149
30	F	3 52	8 2	1744 Alexander Pope died.	24	1 6	9 1	150
31	S	3 52	8 3	1842 Jubilee Meeting at Kettering.	25	1 29	10 6	151

* Many Baptist Associations will meet this month: on the 6th the Buckinghamshire at Buckingham; on the 12th (we believe) the Northern at Stockton-on-Tees; on the 13th, the Western at Lyme, the Berks and West Middlesex at Windsor, the Midland at Heneage Street, Birmingham, and the West Riding of Yorkshire at Bradford; on the 14th, the Southern at Gosport, the Gloucestershire at Chepstow, and the Lancashire and Cheshire at Manchester; on the 20th the Essex at Thorpe; and on the 21st the South Western at Grampound.

The eclipse of the sun on the 6th day will not be visible in this country till thirty-one minutes after eight in the forenoon; and its greatest obscuration will be at thirty-six minutes after nine.

JUNE.—SIXTH MONTH.

PHASES OF THE MOON.

New Moon.....5th day.....1h 8m morning.
First quarter.....13th day.....3h 43m morning.
Full moon.....19th day.....11h 18m afternoon.
Last quarter.....26th day.....3h 27m afternoon.

Day of the Month.	Day of the Week	Rising of the Sun.	Setting of the Sun.		Age of the Moon.	Rising and Setting of the Moon.	High water at London Bridge.	Day of the Year.
		h m	h m			h m	h m	
1	♆	3 51	8 5	1842 Jubilee Meeting at Kettering.	26	1m53	11m 7	152
2	M	3 50	8 6	1844 Ebenezer Daniel (Ceylon) died.	27	2 20	0 a 2	153
3	Tu	3 49	8 7	Associations.*	28	2 52	0 48	154
4	W	3 48	8 8	1717 Formation of Particular Baptist Fund.	29	3 29	1 32	155
5	Th	3 48	8 9	1771 Ernest King of Hanover born.	●	sets	2 14	156
6	F	3 47	8 10	1814 Allied Sovereigns arrive in London.	1	9a10	2 53	157
7	S	3 47	8 11	1770 New Connexion of Gen. Baptists formed.	2	9 46	3 31	158
8	♆	3 46	8 11	Clock after sun 1 minute 19 seconds.	3	10 15	4 7	159
9	M	3 46	8 12	1834 Dr. Carey died, æt. 73.	4	10 41	4 42	160
10	Tu	3 45	8 13	Associations.*	5	11 4	5 18	161
11	W	3 45	8 14	1727 George I. died, aged 67.	6	11 25	5 55	162
12	Th	3 45	8 14	Trinity Term ends.	7	11 46	6 35	163
13	F	3 44	8 15	1793 Thomas and Carey embarked for India.	8	morn.	7 21	164
14	S	3 44	8 16	1820 Joseph Phillips (Java) died.	9	0 8	8 21	165
15	♆	3 44	8 16	Clock before sun 5 seconds.	10	0 32	9 38	166
16	M	3 44	8 17	1833 B. Hodgkins (Soham) died, æt. 58.	11	1 0	11 0	167
17	Tu	3 44	8 17	1832 Richard Davis (Walworth) died, æt. 65.	12	1 34	morn.	168
18	W	3 44	8 17	1815 Battle of Waterloo.	13	2 17	0 14	169
19	Th	3 44	8 18	Glamorganshire Association at Hengoed.	○	rises	1 14	170
20	F	3 44	8 18	1837 William IV. died, aged 72.	15	8a41	2 6	171
21	S	3 44	8 18	1377 Edward III. died, aged 65. Longest day.	16	9 24	2 53	172
22	♆	3 45	8 18	1814 John Sutcliff (Olney) died, æt. 72.	17	9 57	3 37	173
23	M	3 45	8 19	1825 John Trickett (Bramley) died, æt. 49.	18	10 24	4 17	174
24	Tu	3 45	8 19	1813 Baptist Union formed. Midsummer day.	19	10 48	4 56	175
25	W	3 46	8 19	1483 Edward V. died, aged 12.	20	11 12	5 37	176
26	Th	3 46	8 19	1830 George IV. died, aged 68.	21	11 35	6 23	177
27	F	3 46	8 19	1833 William Shenston (Alie St.) died, æt. 62.	22	11 59	7 15	178
28	S	3 47	8 19	1838 Coronation of Queen Victoria.	23	morn.	8 17	179
29	♆	3 47	8 18	1825 Camberwell Baptist Chapel opened.	24	0 25	9 25	180
30	M	3 48	8 18	1844 Baptist Chapel, Hitchin, opened.	25	0 54	10 28	181

*** June is a month in which several associations hold their annual meetings. On the 3rd the Suffolk and Norfolk meet at Otley, the East Kent at Ramsgate, and the West Kent and Sussex old association at Battle; on the 10th the Carmarthenshire and Cardiganshire at Rhydwillim, and the New West Kent and Sussex at Rhye; and on the 19th the Glamorganshire at Hengoed.**

JULY.—SEVENTH MONTH.

PHASES OF THE MOON.

New moon.....4th day.....4h 30m afternoon.
First quarter.....12th day.....2h 22m afternoon.
Full moon.....19th day.....6h 3m morning.
Last quarter.....26th day.....3h 20m morning.

Day of the Month.	Day of the Week.	Rising of the Sun.	Setting of the Sun.		Age of the Moon.	Rising and Setting of the Moon.	High water at London Bridge.	Day of the Year.
		h m	h m			h m	h m	
1	Tu	3 48	8 18	1814 John Evans (Abingdon) died, aged 59.	26	1m29	11 27	182
2	W	3 49	8 17	Clock before sun 3 minutes 38 seconds.	27	2 12	0a19	183
3	Th	3 50	8 17	Dog days begin.	28	2 59	1 5	184
4	F	3 51	8 17	1776 Independence of United States declared.	●	sets	1 49	185
5	S	3 52	8 16	1816 Abraham Austin (Fetter Lane) d. æt. 67.	1	8a19	2 30	186
6	☉	3 53	8 16	1553 Edward VI. died, aged 15.	2	8 47	3 6	187
7	M	3 53	8 15	1307 Edward I. died, aged 67.	3	9 10	3 41	188
8	Tu	3 54	8 14	1839 Edmund Clarke (Truro) died, aged 42.	4	9 32	4 14	189
9	W	3 55	8 14	Worcestershire Association at Alcester.	5	9 54	4 48	190
10	Th	3 56	8 13	1509 John Calvin born.	6	10 14	5 24	191
11	F	3 57	8 12	Clock before sun 5 minutes 7 seconds.	7	10 36	6 3	192
12	S	3 58	8 12	100 B.C. Julius Cæsar born.	8	11 1	6 50	193
13	☉	3 59	8 11	1815 Ebenezer Chapel, Margate, opened.	9	11 31	7 48	194
14	M	4 0	8 10	1789 Bastile at Paris destroyed.	10	morn.	9 4	195
15	Tu	4 2	8 9	The day called St. Swithin's.	11	0 9	10 34	196
16	W	4 3	8 8	1546 Anne Askew martyred.	12	0 56	11 55	197
17	Th	4 4	8 7	1834 Lord Melbourne made Premier.	13	1 55	morn.	198
18	F	4 5	8 6	1704 Benjamin Keach died, æt. 64.	14	3 7	1 0	199
19	S	4 7	8 4	Assessed taxes and poor rates to be paid.*	○	rises	1 53	200
20	☉	4 8	8 3	Geo. Barclay (Kilwinning) died, aged 74.	16	8a23	2 39	201
21	M	4 9	8 2	Clock before sun 6 minutes 3 seconds.	17	8 51	3 19	202
22	Tu	4 10	8 0	1841 John Dyer died, aged 57.	18	9 16	3 58	203
23	W	4 12	7 59	Norfolk and Norwich Association.	19	9 40	4 36	204
24	Th	4 13	7 58	1792 John C. Ryland died, æt. 79.	20	10 4	5 14	205
25	F	4 15	7 57	1817 Dr. Fawcett (Hebden Bridge) æt. 77.	21	10 30	5 57	206
26	S	4 16	7 55	1795 William Romaine died, æt. 81.	22	10 58	6 48	207
27	☉	4 17	7 54	Clock before sun 6 minutes 10 seconds.	23	11 32	7 45	208
28	M	4 19	7 52	1823 James Hinton (Oxford) died.	24	morn.	8 49	209
29	Tu	4 20	7 51	1833 William Wilberforce died, æt. 74.	25	0 11	9 52	210
30	W	4 22	7 49	Clock before sun 6 minutes 6 seconds.	26	0 56	10 51	211
31	Th	4 23	7 48	Lists of Electors for Boroughs to be made.	27	1 48	11 48	212

* Electors will find that several things demand their attention in July. Claims for county votes must be made on or before the 19th, by persons entitled to be on the register, if they are not on it already, or if they have changed their qualification or residence. Electors for cities or boroughs must take care that all assessed taxes and poor rates due on the 6th of April are paid on or before the 19th, or they will be disqualified. Overseers are bound to make out lists of both county and borough electors on the 31st.

AUGUST.—EIGHTH MONTH.

PHASES OF THE MOON.

New moon.....3rd day.....7h 25m morning.
First quarter.....10th day.....10h 41m afternoon.
Full moon.....17th day.....1h 17m afternoon.
Last quarter.....24th day.....6h 27m afternoon.

Day of the Month.	Day of the Week.	Rising of the Sun.	Setting of the Sun.		Age of the Moon.	Rising and Setting of the Moon.	High water at London Bridge.	Day of the Year.
		h m	h m			h m	h m	
1	F	4 25	7 46	1834 Slavery & 1838 Apprenticeship abolished.	28	2m45	0a38	213
2	S	4 26	7 44	1821 William Button (Dean Street) died.	29	3 46	1 22	214
3	☽	4 28	7 43	Borough and County lists exhibited.*	●	sets	2 3	215
4	M	4 29	7 41	Clock before sun 5 minutes 47 seconds.	1	7a39	2 40	216
5	Tu	4 31	7 40	1835 Dr. McCrie died, aged 63.	2	8 0	3 15	217
6	W	4 32	7 38	1844 Prince Alfred Earnest Albert born.†	3	8 21	3 49	218
7	Th	4 34	7 36	1825 Edward Torlin (Harlington) died, aged 50.	4	8 43	4 24	219
8	F	4 35	7 34	1827 George Canning, premier, died.	5	9 8	5 1	220
9	S	4 37	7 32	1791 Dr. Caleb Evans (Bristol) died, æt. 54.	6	9 35	5 43	221
10	☽	4 38	7 31	1812 Lawson and Johns arrived at Calcutta.	7	10 9	6 31	222
11	M	4 40	7 29	Dog days end.	8	10 50	7 31	223
12	Tu	4 42	7 27	1819 Richard Mosely (Grittleton) died.	9	11 43	8 47	224
13	W	4 43	7 25	1792 Queen Adelaide born.	10	morn.	10 13	225
14	Th	4 45	7 23	Clock before sun 4 minutes 25 seconds.	11	0 46	11 38	226
15	F	4 46	7 21	1769 Napoleon Buonaparte born.	12	2 0	morn.	227
16	S	4 48	7 19	1678 Andrew Marvell died.	13	3 20	0 42	228
17	☽	4 49	7 17	1786 Duchess of Kent born.	○	rises	1 35	229
18	M	4 51	7 15	1841 Daniel Williams (Fairford) died, æt. 82.	15	7 16	2 19	230
19	Tu	4 53	7 13	14 The Emperor Augustus died, æt. 76.	16	7 40	2 59	231
20	W	4 54	7 11	1800 John Fountain (Dinagepore) died, aged 33.	17	8 5	3 35	232
21	Th	4 56	7 9	1829 John Toms (Chard) died, aged 66.	18	8 32	4 11	233
22	F	4 57	7 7	1485 Richard III. slain at Bosworth.	19	9 1	4 52	234
23	S	4 59	7 5	1806 Chater and Robinson arrived in India.	20	9 33	5 36	235
24	☽	5 1	7 3	1844 Dr. Carson (Tubbermore) died, aged 68.	21	10 9	6 24	236
25	M	5 2	7 0	1795 Dr. Samuel Stennett (Wild St.) died, æt. 68.	22	10 53	7 17	237
26	Tu	5 4	6 58	1819 Prince Albert born.	23	11 42	8 16	238
27	W	5 5	6 56	Clock before sun 1 minute 19 seconds.	24	morn.	9 16	239
28	Th	5 7	6 54	1839 John Chin (Walworth) died, æt. 67.	25	0 37	10 15	240
29	F	5 9	6 52	1830 John Morris (Borough Green) died, æt. 77.	26	1 36	11 11	241
30	S	5 10	6 50	Clock before sun 27 seconds.	27	2 40	0a5	242
31	☽	5 12	6 47	1683 John Bunyan died, aged 60.	28	3 45	0 52	243

* On the 3rd and 10th of August county and borough lists are to be on church and chapel doors. The 20th is the last day for leaving with overseers objections to county electors, and the 25th to electors for boroughs. The 25th is the last day to claim as borough electors. All taxes and rates payable March 1st must be paid on or before the 30th of August, by persons claiming to be enrolled as burgesses under the Municipal Corporations Act.

† On the 6th of August the Baptist Union of Scotland is to meet at Aberdeen.

SEPTEMBER.—NINTH MONTH.

PHASES OF THE MOON.

New moon.....1st day.....9h 35m afternoon.
First quarter.....9th day.....5h 24m morning.
Full moon.....15th day.....10h 13m afternoon.
Last quarter.....23rd day.....0h 26m afternoon.

Day of the Month.	Day of the Week.	Rising of the Sun.	Setting of the Sun.		Age of the Moon.	Rising and Setting of the Moon.	High water at London Bridge.	Day of the Year.
		h m	h m			h m	h m	
1	M	5 13	6 45	1832 Joseph Kinghorn died, æt. 67.	●	sets	1a34	244
2	Tu	5 15	6 43	1666 Fire of London began.	1	6a27	2 13	245
3	W	5 17	6 41	1841 Sir Robert Peel made premier.	2	6 49	2 50	246
4	Th	5 18	6 39	1844 Lewisham Road Chapel opened.	3	7 13	3 26	247
5	F	5 20	6 36	1774 First American Congress.	4	7 40	4 4	248
6	S	5 21	6 34	Clock after sun 1 minute 47 seconds.	5	8 11	4 45	249
7	✠	5 23	6 32	Electoral lists to be exhibited.*	6	8 51	5 30	250
8	M	5 25	6 30	70 Jerusalem taken by Titus.	7	9 39	6 21	251
9	Tu	5 26	6 27	1087 William I. died, aged 60.	8	10 37	7 22	252
10	W	5 28	6 25	Clock after sun 3 minutes 8 seconds.	9	11 45	8 35	253
11	Th	5 29	6 23	569 Mohammed born at Mecca.	10	morn.	9 58	254
12	F	5 31	6 20	1838 New Chapel at Shortwood opened.	11	0 59	11 15	255
13	S	5 33	6 18	81 The Emperor Titus died.	12	2 17	morn.	256
14	✠	5 34	6 16	1812 Napoleon entered Moscow—conflagration.	13	3 38	0 19	257
15	M	5 36	6 13	1830 Liverpool and Manchester Railway opened.	○	rises	1 9	258
16	Tu	5 37	6 11	Clock after sun 5 minutes 14 seconds.	15	6 a 6	1 54	259
17	W	5 38	6 9	1838 London and Birmingham Railway opened.	16	6 32	2 35	260
18	Th	5 41	6 6	1714 George I. landed in England.	17	7 1	3 12	261
19	F	5 42	6 4	1691 Hansard Knollys died, æt. 93.	18	7 31	3 49	262
20	S	5 44	6 2	1836 Austin St. Chapel, Shoreditch, opened.	19	8 7	4 30	263
21	✠	5 45	6 0	1665 John Gifford (Bedford) died.	20	8 48	5 13	264
22	M	5 47	5 57	1795 London Missionary Society formed.	21	9 35	6 0	265
23	Tu	5 49	5 55	1840 Thomas Coles (Bourton) died, æt. 61.	22	10 28	6 49	266
24	W	5 50	5 53	1818 John Dyer chosen Secretary to Mission.	23	11 26	7 41	267
25	Th	5 52	5 50	Clock after sun 8 minutes 23 seconds.	24	morn.	8 36	268
26	F	5 53	5 48	1815 The "Holy Alliance" formed.	25	0 28	9 32	269
27	S	5 55	5 46	1831 Zenas Trivett (Langham) died.	26	1 32	10 28	270
28	✠	5 57	5 44	Clock after sun 9 minutes 23 seconds.	27	2 38	11 24	271
29	M	5 58	5 41	1399 Richard II. died. aged 33.	28	3 45	0a17	272
30	Tu	6 0	5 39	1770 George Whitfield died.	29	4 54	1 3	273

* On the 7th and 14th, lists of objections to county electors, and claims and objections for borough lists are to be affixed to church doors. Under the Municipal Reform Act overseers are to deliver lists of burgesses to the town clerk on the 5th; the town clerk is to cause the lists to be fixed in some public place from the 8th to the 15th; claims and objections are to be made on or before the 15th; and lists of claims and objections are to be fixed in some public place in the borough from the 24th till October 1st.

OCTOBER.—TENTH MONTH.

PHASES OF THE MOON.

New moon.....1st day.....10h 59m morning.
First quarter.....8th day.....11h 31m morning.
Full moon.....15th day..... 9h 56m morning.
Last quarter.....23rd day..... 8h 14m morning.
New moon.....30th day.....11h 42m afternoon.

Rising of the Sun.	Setting of the Sun.		Age of the Moon.	Rising and Setting of the Moon.	High water at London Bridge.	Day of the Year.
h m	h m			h m	h m	
6 1	5 36	1828 London University opened.	●	sets	1a46	274
6 3	5 34	1792 Baptist Missionary Society formed.	1	5a43	2 27	275
6 5	5 32	1833 Joseph Hughes (Battersea) died, aged 65.	2	6 14	3 7	276
6 7	5 30	1535 Coverdale's Bible published.	3	6 51	3 48	277
6 8	5 28	1816 John Carter (St. Albans) died.	4	7 36	4 32	278
6 10	5 25	Clock after sun 11 minutes 52 seconds.	5	8 32	5 20	279
6 12	5 23	Clock after sun 12 minutes 9 seconds.	6	9 36	6 13	280
6 13	5 21	1844 Louis Philippe visited Queen Victoria.	7	10 47	7 11	281
6 15	5 19	1755 Eddystone Lighthouse finished.	8	morn.	8 20	282
6 17	5 17	1799 Samuel Pearce (Birmingham) died.	9	0 3	9 34	283
6 18	5 14	Old Michaelmas Day.	10	1 21	10 48	284
6 20	5 12	1843 B. H. Draper (Southampton) d. aged 65.	11	2 38	11 51	285
6 22	5 10	1644 Benjamin Keach pilloried at Aylesbury.	12	3 55	morn.	286
6 24	5 8	1771 Dr. Gill (Southwark) died, aged 73.	13	5 16	0 42	287
6 25	5 6	1843 John Foster died, aged 70.	○	rises	1 26	288
6 27	5 4	1555 Ridley and Latimer burnt at Oxford.	15	5a29	2 7	289
6 29	5 2	1834 Parliament Houses burnt.	16	6 2	2 48	290
6 30	4 59	1685 Edict of Nantes revoked by Louis XIV.	17	6 42	3 27	291
6 32	4 57	1813 Defeat of Napoleon at Leipzig.	18	7 27	4 7	292
6 34	4 55	Clock after sun 15 minutes 8 seconds.	19	8 19	4 48	293
6 36	4 53	1805 Lord Nelson killed at Trafalgar.	20	9 15	5 32	294
6 37	4 51	1822 King Street Chapel, Maidstone, opened.	21	10 15	6 18	295
6 39	4 49	1685 Elizabeth Gaunt martyred.	22	11 18	7 5	296
6 41	4 47	1833 D. Clarabut (New Mill) died, aged 41.	23	morn.	7 55	297
6 43	4 45	1760 George II. died, aged 77.	24	0 22	8 47	298
6 44	4 43	1751 Dr. Doddridge died.	25	1 28	9 42	299
6 46	4 41	Clock after sun 16 minutes 1 second.	26	2 35	10 39	300
6 48	4 39	1844 Royal Exchange opened.	27	3 44	11 38	301
6 50	4 37	1831 Riots and conflagration at Bristol.	28	4 57	0 32	302
6 52	4 35	1841 Tower Armoury burnt.	●	sets	1 21	303
6 53	4 33	1819 Thomas Flint (Weymouth) died, æt. 43.	1	4a48	2 8	304

ations, the mayor and assessors are to hold an open court to revise the burgess lists some time
1st and 15th of October: three clear days' notice of such court being given. The revised list to be
town clerk, and persons therein entered to be entitled to vote, according to the act, from the 1st of

NOVEMBER.—ELEVENTH MONTH.

PHASES OF THE MOON.

First quarter.....6th day..... 6h 15m afternoon.
Full moon.....14th day..... 0h 55m morning.
Last quarter.....22nd day..... 4h 26m morning.
New moon..... .29th day.....11h 41m morning.

Day of the Month.	Day of the Week.	Rising of the Sun.	Setting of the Sun.		Age of the Moon.	Rising and Setting of the Moon.	High water at London Bridge.	Day of the Year.
		h m	h m			h m	h m	
1	S	6 55	4 32	Borough Councillors to be elected.*	2	5a32	2a53	305
2	☽	6 57	4 30	Clock after sun 16 minutes 17 seconds.	3	6 26	3 26	306
3	M	6 59	4 28	Michaelmas term begins.	4	7 28	4 24	307
4	Tu	7 1	4 26	1688 William III. landed.	5	8 39	5 10	308
5	W	7 3	4 25	1826 Timothy Thomas (Dev. Sq.) d. aged 63.	6	9 54	5 58	309
6	Th	7 4	4 23	1817 Princess Charlotte died.	7	11 10	6 52	310
7	F	7 6	4 21	1665 First English Gazette published.	8	morn.	7 52	311
8	S	7 7	4 20	1674 John Milton died.	9	0 26	9 1	312
9	☽	7 9	4 18	1841 Prince of Wales born.	10	1 40	10 12	313
10	M	7 11	4 16	1483 Martin Luther b. Holiday Stamp Off. &c.	11	2 56	11 16	314
11	Tu	7 13	4 15	1793 Thomas and Carey landed in India.	12	4 8	morn.	315
12	W	7 15	4 13	1812 Mare Street Chapel, Hackney, opened.	13	5 19	0 11	316
13	Th	7 16	4 12	Partial Eclipse of the Moon.†	14	6 29	0 57	317
14	F	7 18	4 11	Clock after sun 15 minutes 23 seconds.	○	rises	1 42	318
15	S	7 20	4 9	1827 John Giles (Eythorne) died, aged 68.	16	5a21	2 23	319
16	☽	7 22	4 8	1830 Earl Grey made premier.	17	6 9	3 4	320
17	M	7 23	4 6	1558 Queen Mary died, aged 42.	18	7 4	3 43	321
18	Tu	7 25	4 5	1829 Thomas Powell (Mitchell Street) died.	19	8 3	4 21	322
19	W	7 27	4 4	1538 Two baptists burnt in Smithfield.	20	9 5	5 1	323
20	Th	7 28	4 3	1825 George Atkinson (Margate) died.	21	10 8	5 42	324
21	F	7 30	4 2	1824 William Groser (Watford) died.	22	11 11	6 23	325
22	S	7 32	4 1	Clock after sun 13 minutes 39 seconds.	23	morn.	7 5	326
23	☽	7 33	4 0	1694 Tillotson died.	24	0 16	7 52	327
24	M	7 35	3 59	1572 John Knox died.	25	1 24	8 48	328
25	Tu	7 36	3 58	Michaelmas term ends.	26	2 33	9 51	329
26	W	7 38	3 57	1816 Dan Taylor (Whitechapel) died, æt. 78.	27	3 45	10 59	330
27	Th	7 40	3 56	1825 Thos. Claypole (Upottery) died, aged 53.	28	5 0	0a2	331
28	F	7 41	3 55	Clock after sun 11 minutes 48 seconds.	29	6 16	0 59	332
29	S	7 42	3 54	1841 John Yeadon (Hunslet) died, aged 43.	●	sets	1 53	333
30	☽	7 44	3 53	1803 Independence of Hayti declared.	30	5a11	2 43	334

In corporations, on the 1st day of November the borough councillors are to be elected; and the 8th is the day appointed by the act for the election of the mayor and aldermen.

DECEMBER.—TWELFTH MONTH.

PHASES OF THE MOON.

First quarter.....6th day..... 2h 52m morning.
Full moon.....13th day..... 6h 43m afternoon.
Last quarter.....21st day.....11h 27m afternoon.
New moon.....28th day.....10h 53m afternoon.

Day of the Month.	Day of the Week.	Rising of the Sun.	Setting of the Sun.		Age of the Moon.	Rising and Setting of the Moon.	High water at London Bridge.	Day of the Year.
		h m	h m			h m	h m	
1	M	7 46	3 53	1811 Wm. Taylor, Esq. founder of Step. Col. d.	2	6a21	3a28	335
2	Tu	7 47	3 52	1804 Napoleon Buonaparte crowned.	3	7 37	4 12	336
3	W	7 48	3 52	1688 Abdication of James II.	4	8 55	4 56	337
4	Th	7 50	3 51	Clock after sun 10 minutes 31 seconds.	5	10 15	5 40	338
5	F	7 51	3 51	1837 Dr. Marshman (Serampore) died, aged 70.	6	11 32	6 27	339
6	S	7 52	3 50	1821 John Chamberlain (Agra) died, aged 44.	7	morn.	7 22	340
7	S	7 53	3 50	Clock after sun 8 minutes 15 seconds.	8	0 46	8 26	341
8	M	7 54	3 50	1834 Sir R. Peel made premier by William IV.	9	1 58	9 35	342
9	Tu	7 56	3 49	1799 George Washington died.	10	3 9	10 39	343
10	W	7 57	3 49	1520 Luther burned the pope's bull.	11	4 17	11 38	344
11	Th	7 58	3 49	Clock after sun 6 minutes 27 seconds.	12	5 23	morn.	345
12	F	7 59	3 49	1842 Robert Haldane, Esq. died.	13	6 24	0 29	346
13	S	8 0	3 49	1545 Council of Trent opened.	○	rises	1 16	347
14	S	8 1	3 49	1829 C. T. Mileham (Shacklewell) died, æt. 48.	15	4a55	2 0	348
15	M	8 2	3 49	1836 Samuel Summers (Bristol) died, aged 46.	16	5 52	2 41	349
16	Tu	8 3	3 49	1830 Duke of Wellington resigned.	17	6 53	3 20	350
17	W	8 3	3 49	1836 Dr. Rippon (New Park St.) died, æt. 86.	18	7 56	3 57	351
18	Th	8 4	3 49	Clock after sun 3 minutes 5 seconds.	19	8 59	4 31	352
19	F	8 5	3 50	Twilight ends 55 minutes after 5.	20	10 3	5 7	353
20	S	8 5	3 50	Clock after sun 2 minutes 5 seconds.	21	11 8	5 44	354
21	S	8 6	3 51	1812 Archibald McLean died, aged 80. Shortest	22	morn.	6 23	355
22	M	8 7	3 51	1835 Dr. Newman (Bow) died, æt. 63. [day.	23	0 15	7 7	356
23	Tu	8 7	3 52	1838 James Williamson (N. Shields) d. æt. 48.	24	1 24	7 59	357
24	W	8 7	3 53	1814 Preliminaries of Peace with U. S. signed.	25	2 35	9 6	358
25	Th	8 8	3 53	Christmas day. Holiday at Pub. Offices.	26	3 49	10 21	359
26	F	8 8	3 54	1825 Accession of Nicholas to throne of Russia.	27	5 1	11 35	360
27	S	8 8	3 55	Clock before sun 1 minute 25 seconds.	●	6 11	0a41	361
28	S	8 8	3 56	1800 Krishnoo and Felix Carey bap. in Ganges.	1	sets	1 39	362
29	M	8 9	3 56	1701 W. Kiffin (Devonshire Sq.) died, æt. 86.	2	5 a 9	2 30	363
30	Tu	8 9	3 57	1535 Society of Jesuits founded.	3	6 30	3 16	364
31	W	8 9	3 58	1831 Isaac Mann (Maze Pond) died, æt. 47.	4	7 53	3 56	365

The average height of the Thermometer in the successive months of the year is as follows:—January, 36° 1′; February, 38°; March, 43° 9′; April, 49° 9′; May, 54°; June, 58° 7′; July, 61°; August, 61° 6′; September, 57° 8′; October, 48° 9′; November, 42° 9′; December, 39° 3′. In January, though it is the coldest month of the year, the mean of the twenty-four hours, upon a long average of years, does not fall below the freezing point. The mean temperature of the whole year is not found to vary, in different years, more than four degrees and a half.

PRINCIPAL BAPTIST SOCIETIES.

DECEMBER, 1844.

BAPTIST MISSIONARY SOCIETY,

Formed 1792.

OBJECT:—"The diffusion of the knowledge of the religion of Jesus Christ throughout t whole world, beyond the British Isles, by the preaching of the Gospel, the translation and pu lication of the Holy Scriptures, and the establishment of Schools."

INCOME, year ending March 31, 1844 . . . . . £21,561 0 3

EXPENDITURE 22,651 4 2

Treasurer, WILLIAM BRODIE GURNEY, Esq.

Secretary, Rev. JOSEPH ANGUS, M.A., Baptist Mission House, 33, Moorgate Stree

Committee.

Rev. James Acworth, M.A., Bradford.
— John Aldis, London.
Joseph H. Allen, Esq., London.
Rev. Charles M. Birrell, Liverpool.
— Caleb E. Birt, Bristol.
— Samuel Brawn, Loughton.
— William Brock, Norwich,
— Francis A. Cox, D.D., LL.D., London.
— Thomas S. Crisp, Bristol.
John Danford, Esq., London.
Rev. J. Mortlock Daniell, Ramsgate.
— Benjamin Davies, Ph. D., London.
— James Edwards, Nottingham.
Benjamin Gardiner, Esq., London.
Rev. John E. Giles, Leeds.
— Benjamin Godwin, D.D., Oxford.
— Samuel Green, London.
— William Groser, London.
Rev. John H. Hinton, M.A., London.
— James Hoby, D.D., London.
— William H. Murch, D.D., London.
— James P. Mursell, Leicester.
John Penny, Esq., London.
Thomas Pewtress, Esq., London.
Rev. George Pritchard, London.
— Robert Roff, Cambridge.
— Joshua Russell, London.
— Israel M. Soule, London.
— James Sprigg, M.A., Ipswich.
— Edward Steane, D.D., London.
— Charles Stovel, London.
Charles S. Toswill, Esq., London.
Joseph Tritton, Esq., London.
Rev. Frederick Trestrail, London.
— William Upton, St. Alban's.
James Whitehorne, Esq., London.

Auditors.

Messrs. Wills Kitson; George T. Kemp; and George Gould.

BAPTIST HOME MISSIONARY SOCIETY.

Formed, 1797.

OBJECT:—"The Support and Encouragement of Itinerant and Village Preaching."

INCOME, year ending March 25, 1844 . . . . . £4929 13

EXPENDITURE 5190 19

Treasurer, JOHN R. BOUSFIELD, Esq.

Secretary, Rev. STEPHEN JOSHUA DAVIS, 33, Moorgate Street.

Committee.

Rev. J. Cole.
— W. Groser.
— W. Miall.
— W. H. Murch, D.D.
Mr. J. H. Allen.
— H. Bezer.
— W. Cubitt.
— H. Christopherson.
— H. Crosswell.
Mr. N. Eastty.
— J. Haddon.
— — Hill, Jun.
— J. Low.
— P. Millard.
— T. Pewtress.
— W. Ritson.
— W. Sarl.

Auditors.

Mr. James Low; and Mr. S. Beddome.

BAPTIST IRISH SOCIETY.

Formed, 1814.

OBJECTS:—"To employ itinerants in Ireland; to establish Schools, and to distribute Bibles and Tracts either gratuitously or at reduced prices."

INCOME, year ending April 23, 1844 . . . . . £3143 18 0

EXPENDITURE 2948 1 6

Treasurer, ROBERT STOCK, Esq.

Secretary, Rev. FREDERICK TRESTRAIL, 33, Moorgate Street.

Collecting Agent, Rev. STEPHEN DAVIS.

Committee.

Rev. W. H. Black.
— A. G. Fuller.
— S. Green.
— W. Groser.
— W. Miall.
— R. W. Overbury.
— J. Rothery.
— C. Woolacott.
Dr. Murch.
Mr. J. H. Allen.
— W. Bugby, Jun.
— J. Burgess.
— Burls.
— Christopherson.
Mr. John Freeman.
— Hewett..
— A. Jay.
— George Lowe, F.R.S.
— D. M'Laren.
— Merrett.
— Oliver.
— Parnell.
— Penny.
— J. Sanders.
— W. Swinstead.
— Watson.
— R. Williams.
— W. Williams.

GENERAL BAPTIST MISSIONARY SOCIETY.

Formed, 1816.

INCOME, year ending June 30, 1844 . . . . . £2180 18 11

EXPENDITURE 1766 12 9

Treasurer, Mr. W. STEVENSON.

Secretary, Rev. J. G. PIKE, Derby.

Committee.

Clarke, Mr. Robert.
Earp, Mr. John.
Heard, Mr. John.
Hill, Mr. Thomas.
Hull, Mr. T. P.
Pegg, Mr. Robert.
Roberts, Mr. T., Sen.
Seals, Mr. Robert.
Smith, Mr. James
Stevenson, Mr. George.
Trueman, Mr. George.
Wilkins, Mr. George.

Bankers, Messrs. SMITH and Co., Nottingham; Messrs. SMITH, PAYNE, and SMITH, London.

BIBLE TRANSLATION SOCIETY.

Formed, 1840.

OBJECT:—"To aid in printing and circulating those translations of the Holy Scriptures, from which the British and Foreign Bible Society has withdrawn its assistance on the ground that the words relating to the ordinance of baptism have been translated by terms signifying immersion; and further to aid in producing and circulating other versions of the word of God, similarly faithful and complete."

INCOME, year ending March 31, 1844 . . . . . £2442 3 9

EXPENDITURE 2369 11 11

Treasurer, JOSEPH H. ALLEN, Esq.

Secretary, Rev. EDWARD STRANK, D.D., Camberwell.

Committee.

Rev. J. Angus, M.A.
— W. B. Bowes.
— B. Davies, Ph. D.
— F. A. Cox, D.D., LL.D.
— J. H. Hinton, M.A.
— W. H. Murch, D.D.
— J. Russell.
— I. M. Soule.
— J. Acworth, M.A., Bradford.
— C. M. Birrell, Liverpool.
— C. E. Birt, M.A., Bristol.
— W. Brock, Norwich.
— T. S Crisp, Bristol.
— J. M. Daniell, Ramsgate.
— J. Edwards, Nottingham.
— J. E. Giles, Leeds.

Rev. J. Hoby, D.D., Birmingham.
— J. P. Mursell, Leicester.
— J. G. Pike, Derby.
— J. Sprigg, M.A., Ipswich.
— W. Upton, St Alban's.
C. Buris, Esq.
W. D. Hanson, Esq.
S. Jackson, Esq.
G. T. Kemp, Esq.
James Low, Esq.
G. Lowe, Esq., F.R S.
J. Penny, Esq.
T. Pewtress, Esq.
S. Watson, Esq.
J. Whitehorne, Esq

Travelling Agent.

Rev. George Francies, 61, Walnut Tree Walk, Lambeth.

BAPTIST FUND.

Formed, 1717.

OBJECTS:—"For the relief of ministers and churches of the Particular Baptist Denomination in England and Wales; the education of young persons of the same persuasion for the ministry; donations of books to young students and ministers; and for any other charitable purpose (consistent with the general design), which the managers shall approve."

INCOME, year ending March 1, 1844 . . . . . £2818 19 7

EXPENDITURE 2819 18 3

Treasurers, WILLIAM LEPARD SMITH, Esq., Denmark Hill.
WILLIAM BRODIE GURNEY, Esq., Denmark Hill.
WILLIAM BEDDOME, Esq., Fenchurch Street.

Secretary, Mr. WILLIAM PAXON, 9, Gray's Inn Terrace, London.

BAPTIST BUILDING FUND.

Formed, 1824.

OBJECT:—The assistance of congregations of the Particular Baptist denomination in defraying the expences of the building, repair, and enlargement of places of worship; after due examination of the propriety of the expenditure, the correctness of the Trust Deeds, and other particulars, showing that the case is deserving of approbation and aid.

INCOME, year ending September 1844 . . . . . £645 0 8

EXPENDITURE 618 11 2

Treasurer, JOSEPH FLETCHER, Esq., Union Docks, Limehouse.

Secretary, Rev. CHARLES STOVEL, 5, Stebon Terrace, Philpot Street East, London.

Solicitor, Mr. WILLIAM PAXON, 9, Gray's Inn Terrace.

Committee.

Mr. G. Bayley.
— P. Broad.
— W. Bowser.
— H. Christopherson.
— John Danford.
— Thomas Hawkins.
— J. Hearne.
— Jonathan Dawson.
— John Haddon.
— Thomas Merrett.
— James Oliver.
— John Penny.

Mr. T. Pewtress.
— Samuel Ridley.
— Joseph Sanders.
— W. Stiles.
— Robert Stock.
— John Walkden.
— J. Warmington.
— W. Swinstead.
— W. H. Watson.
— B. C. Wilmshurst.
— R. Williams.
— J. C. Woollacott.

Auditors, Messrs. HADDON and OLIVER.

Collector, Rev. C. WOOLLACOTT, 31, Gloucester Street, Queen Square.

BOARD OF BAPTIST MINISTERS IN AND NEAR LONDON AND WESTMINSTER.

Formed, 1723.

OBJECT:—"The design of this Society is to afford an opportunity for mutual consultation and advice on subjects of a religious nature, particularly as connected with the interests of the Baptist Denomination."

Secretary, Rev. W. GROSER, 24, Acton Place, Kingsland Road.

BAPTIST UNION.

Formed, 1813.

OBJECTS:—"1st. To extend brotherly love and union among those Baptist Ministers and Churches who agree in the sentiments usually denominated evangelical. 2nd. To promote unity of exertion in whatever may best serve the cause of Christ in general, and the interests of the Baptist denomination in particular. 3rd. To obtain accurate statistical information relative to Baptist Churches, Societies, Institutions, Colleges, &c. throughout the kingdom, and the world at large. 4th. To prepare for circulation an Annual Report of the proceedings of the Union, and of the state of the denomination."

INCOME, year ending March 31, 1844	£124 10 10
EXPENDITURE	155 18 6

Treasurer, JAMES LOW, Esq., 30, Gracechurch Street.

Secretaries.

Rev. W. H. MURCH, D.D., 11, Belgrave Street, King's Cross.
— EDWARD STEANE, D.D., Camberwell.
— JOHN HOWARD HINTON, M.A., 13, Liverpool Street, Bishopsgate.

Committee—Official Members.

Rev. Joseph Angus, A.M., Secretary to the Baptist Missionary Society, and to Stepney College.
— Stephen J. Davis, Secretary to the Baptist Home Missionary Society.
— F. Trestrail, Secretary to the Baptist Irish Society.
— William Groser, Secretary to the Board of Baptist Ministers in London.
— J. G. Pike, Secretary to the General Baptist Missionary Society.
— Charles Stovel, Secretary to the Baptist Building Fund.
Mr. William Paxon, Secretary to the Baptist Fund.

Elected Members.

Rev. J. Aldis, London.
— C. E. Birt, M.A., Wantage.
— S. Brawn, Loughton.
— William Brock, Norwich.
— Jabez Burns, Paddington.
— B. Davies, Ph. D., Stepney.
— A. G. Fuller, London.
— Benjamin Godwin, D.D., Oxford.
— S. Green, Walworth.
— James Hoby, D.D., London.
— D. Katterns, Hackney.
— R. Overbury, London.
— E. S. Pryce, A.B., Abingdon
— R. Roff, Cambridge.
— J. Russell, Greenwich.
Rev. J. Sprigg, M.A., Ipswich.
— J. Stevenson, M.A., Camberwell.
— W. Underwood, Paddington.
— William Upton, St. Alban's.
Dr. Thomas Price.
Messrs. Charles Buris.
— Henry Christopherson.
— George East.
— George Lowe, F.R.S.
— John Haddon.
— J. M. Hare.
— John Penny.
— Thomas Pewtress.
— Joseph Warmington.

Corresponding Members.

In England and Wales, the Secretaries of Baptist Associations.
— Scotland, the Secretary of the Baptist Union for Scotland.
— Ireland, the Secretary of the Baptist Union for Ireland.
— Hamburgh, the Rev. J. G. Oncken.
— Denmark, the Rev. P. C. Mönster, Copenhagen.
— Prussia, the Rev. G. W. Lehmann, Berlin.
— Canada, the Secretaries of the Canada Baptist Union.
— New Brunswick, Committee of Correspondence of New Brunswick Association.
— United States, the Rev. Baron Stow, M.A., Boston.
— West Indies, the Secretaries of the Jamaica Baptist Western Union, and the Rev. J. M. Phillippo.
— East Indies, the Secretaries of the Bengal Baptist Association.
— Australia, the Rev. John Saunders, Sydney.

BATH SOCIETY FOR AGED MINISTERS.

Formed, 1816.

OBJECT:—The relief of those Baptist Ministers who have become Beneficiary Members in conformity with the rules, when they appear to be permanently incapacitated for pastoral or ministerial duties by reason of age or infirmity.

INCOME, year ending June 24, 1844	£475 2 11
EXPENDITURE	236 18 3
Capital, £4600 new 3½ per cent. Stock, and £300 3 per cent. Consols.	
Claimants receiving aid	23
Number of Beneficiary Members	126

Treasurer, J. L. PHILLIPS, Esq., Melksham, Wilts.

Secretary, Rev. JOSHUA RUSSELL, Blackheath Hill, Kent.

Fundees.

J. L. Phillips, Esq., Melksham.
Henry Kelsall, Esq. Rochdale.
W. L. Smith, Esq., Camberwell.
R. Leonard, Esq., Bristol.

Committee.

Bulgin, Rev. S., Poole.
Cater, Rev. P., Canterbury.
Clarke, Rev. T., Bridport.
Edwards, Rev. J., Preston.
Godwin, Rev. B., D.D., Oxford.
Gray, Rev. W., Bideford.
Hanson, Mr. J., Camberwell.
Hinton, Rev. J. H., M.A., London.
Howe, Rev. G., Warminster.
Jackson, Rev. John, Taunton.
James, Rev. J., Bridgend.
Kelsall, Mr. H., Rochdale.
Leonard, Mr. R., Bristol.
Phillips, Mr. J. L., Melksham.
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Pryce, Rev. E. S., Abingdon.
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Rodway, Rev. G. W., Gloucester.
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Smith, Mr. J. G., Bath.
Smith, Mr. W. L., Camberwell.
Sherring, Mr. R. B., Bristol.
Shoard, Mr. John, Bristol.
Steane, Rev. E., D.D., Camberwell.
Trotman, Rev. D., Tewkesbury.
Tucker, Mr. E., Bath.
Tyso, Rev. J., Wallingford.
Winter, Rev. T., Bristol.
Walton, Rev. W., Lockwood.
Wassell, Rev. D., Bath.
West, Mr. G., Bath.
Webb, Rev. E., Cheddar.
Yates, Rev. W., Stroud.

BAPTIST MAGAZINE.

Commenced 1809.

PROFITS:—"The Profits arising from the sale of this work are given to the Widows of Baptist Ministers, at the recommendation of the contributors."

Grants for the year ending July 5, 1844	£193 0 0
Grants to Widows from the commencement to Midsummer last	5035 0 0

Treasurer, JOHN PENNY, Esq., Scotland Yard, Westminster.

Editor, Rev. WILLIAM GROSER, 24, Acton Place, Kingsland Road.

Publishers, HOULSTON and STONEMAN, 65, Paternoster Row.

SELECTION OF HYMNS.

First published in 1828.

PROFITS:—"The entire Profits to be given to the Widows and Orphans of Baptist Ministers and Missionaries."

Grants for the year ending June 31, 1844	£181 0 0
Grants from the commencement	1800 0 0

Treasurer, Mr. ALEXANDER SAUNDERS, 170, Regent Street.

Publisher, Mr. HADDON, Castle Street, Finsbury.

Trustees.

Bartlett, W. P., Esq.
Beddome, W., Esq.
Birt, Rev. C. E., A.M.
Birt, Rev. Isaiah, Deceased.
Bosworth, Newton, Esq.
Cort, James, Esq.
Groser, Rev. William.
Jackson, Samuel, Esq.
Mann, Rev. Isaac, A.M., Deceased.
Millard, P., Esq.
Morgan, Rev. Thomas.
Murch, Rev. W. H., D.D.
Price, Rev. T., D.D.
Saunders, Alexander, Esq.
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Smith, W. L., Esq.
Steane, Rev. E., D.D.
Steadman, Rev. W., D.D. Deceased.
Summers, Rev. S., Deceased.

BAPTIST TRACT SOCIETY.

Formed, 1841.

OBJECT:—"To disseminate the truths of the gospel by means of small treatises or tracts, in accordance with" the subscribers' "views as Calvinistic and Strict Communion Baptists."

Treasurer, Mr. JAMES OLIVER, 3, Newington Causeway.

Secretaries, Rev. W. NORTON, Rose Cottage, Dalston;
Rev. R. W. Overbury, 5, Wakefield Street, Regent Square.

Committee.

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Cox, Rev. J.
Davis, Rev. S.
Dickerson, Rev. P.
Hewitt, Rev. —
Lewis, Rev. B.
Orchard, Rev. G. H.
Peacock, Rev. J.
Rothery, Rev. J.
Woollacott, Rev. C.
Bowser, Mr.
Goodwin, Mr.
Lush, Mr.
Merrett, Mr.
Penny, Mr.
Swinstead, Mr.
Wilkin, Mr.
Woollacott, Mr. J. C., Collector.

BAPTIST COLLEGES AND EDUCATIONAL INSTITUTIONS.

BRISTOL.

Instituted, 1770.

INCOME, year ending June 25, 1844	£1329 12 2
EXPENDITURE	1315 12 11

Present number of Students, 23.

President, Rev. T. S. CRISP.

Classical and Mathematical Tutor, Rev. EDGAR HUXTABLE.

Treasurer, Mr. ROBERT LEONARD.

Secretary, Mr. GEORGE C. ASHMEAD.

Committee.

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Crisp, Rev. T. S.
Davis, Rev. G. H.
Huxtable, Rev. E.
Hawkins, Rev. W.
Price, Rev. Dr.
Russell, Rev. Joshua.
Steane, Rev. Dr.
Wassell, Rev. D.
Winter, Rev. T.
Bompas, Dr.
Bompas, Dr. G. H.
Tomkins, Dr.
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Cary, Mr. S.
Chandler, Mr. J. M.
Cross, Mr. W.
Daniell, Mr. G. C.
Hughes, Mr. J. C.
Jones, Mr. R.
Leonard, Mr. R.
Livett, Mr. A.
Livett, Mr. J.
Phillips, Mr. J. L.
Reed, Mr. C.
Ransford, Mr. O.
Ryland, Mr. J. E.
Sheppard, Mr. John.
Sherring, Mr. R. B.
Smith, Mr. J. G.
Shoard, Mr. John.
Whittuck, Mr. C. J.

STEPNEY.

Instituted, 1810.

INCOME, year ending June 30, 1844 . . . . . £1759
EXPENDITURE 1842
Present number of Students 24

Theological Tutor, Rev. BENJAMIN DAVIES, Ph. D.

Classical and Mathematical Tutor, Rev. SAMUEL TOMKINS, M.A.

Philosophical Tutor, Rev. F. W. GOTCH, M.A.

Treasurer, W. B. GURNEY, Esq.

Secretaries, Rev. JOSEPH ANGUS, M.A.; Rev. SAMUEL GREEN.

Consulting Surgeon, WILLIAM COOKE, Esq., M.D.

Committee.

Aldis, Rev. John.
Bartlett, Mr. William P.
Beddome, Mr. William.
Brawn, Rev. Samuel.
Burls, Mr. Charles.
Cox, Rev. Francis A., D.D., LL.D.
Danford, Mr. John.
Davies, Rev. John J.
Davis, Rev Stephen J.
Dawson, Mr. Jonathan.
Deane, Mr. George.
Eastty, Mr. Nathaniel.
Gould, Mr. George.
Green, Mr. Stephen.
Groser, Rev. William.
Gurney, Mr. Henry.
Hepburn, Mr. Thomas.
Hinton, Rev. J. Howard, M.A.
Kemp, Mr. George T.
Kitson, Mr. Wills.
Lowe, George. Esq., F.R.S.
Murch, Rev. W. H., D.D.
Overbury, Rev. R. W.
Penny, Mr. John.
Pewtress, Mr. Thomas.
Price, Dr. Thomas.
Soule, Rev. I. May.
Steane, Rev. Edward, D.D,
Smith, Mr. W. Lepard.
Stovel, Rev. Charles.
Trestrail, Rev. Frederick.

Auditors, Mr. W. H. WATSON, Mr. J. WARMINGTON, Mr. J. TRITTON.

Collector, Mr. W. PARNELL, 6, Benyon Cottages, De Beauvoir-sq., Kingsland.

BRADFORD.

Instituted, 1804.

INCOME, year ending August 7, 1844 . . . . . £1322 5 3
EXPENDITURE 1290 17 2
Present number of Students. 30

President and Theological Tutor, Rev. JAMES ACWORTH, A.M.

Classical Tutor, Rev. FRANCIS CLOWES.

Treasurer, WILLIAM MURGATROYD, Esq., Bradford.

Secretaries, Rev. H. DOWSON; T. AKED, Esq., Bradford.

Corresponding Secretaries, JOSEPH HANSON, Esq., Clapham; Rev. JOHN ALDIS, London.

Committee.

Angus, H., Esq.
Barry, Mr. John
Bilbrough, John, Esq.
Brogden, John, Esq.
Brook, John, Esq.
Burras, Mr.
Callender, W. R., Esq.
Cliff, John, Esq.
Coward, John, Esq.
Fawcett, James, Esq.
Foster, G. Esq.
Giles, S. Esq.
Goodman, Benjamin, Esq.
Greenwood, James, Esq.
Hainsworth, Mr. P.
Heard, John, Esq.
Hepper, James, Esq
Illingworth, Miles, Esq.
Kelsall, Henry, Esq
Lawden, A, Esq.
Osborn, George. Esq.
Shaw, W. Esq.
Town, Mr. Joseph.
Walker, Mr. J.

PONTYPOOL.

Instituted at Abergavenny, 1807.

Removed to Pontypool, 1836.

INCOME, year ending July, 1843 . . . . . £648
EXPENDITURE 722
Present number of Students 15

President, Rev. T. THOMAS.

Classical Tutor, Rev. GEORGE THOMAS.

Treasurer, W. W. PHILLIPS, Esq.

Secretaries, Rev. S. PRICE, I. HILEY, Esq.

Auditors, Mr. M. MORGAN, Mr. W. CONWAY.

Committee.

Beddoe, Mr. J., Blaenavon.
Conway, B., Esq., Pontrhydyryn.
Conway, C., Esq., Pontnewydd.
Conway, J., Esq., Pontrhydyryn.
Davies, Mr. C., Pontypool.
Davies, Rev. J., Llanhilleth.
Edwards, Rev. D., Blaenau.
Evans, Rev. D. D., Pontrhydyryn.
Evans, Rev. E., Pontypool.
Evans, Rev. J., Caerleon.
Isaac, Rev. D. L., Trosnant.
James, W. C., Esq., Pontnewydd.
Jenkins, J., Esq., Caerleon.
Jenkins, W., Esq., Ponthyr.
Jenkins, Mr. W., Caerleon.
Jones, Rev. D., Llanthewi.
Kenvyn, Rev. T., Pisgah.
Lawrence, D., Esq., Trosnant.
Lewis, Mr. B., Pontymoil.
Lewis, Mr. H., Abersychan.
Lewis, Rev. J., Blaenau.
Michael, Rev. J., Zion Chapel.
Michael, Rev. J., Cwmbran.
Michael, O., Blaenavon.
Probyn, Mr. R., Pontypool.
Rowe, Rev. J., Risca.
Stephen, Rev. D. R., Newport.
Thomas, Rev. M., Abergavenny.
Thomas, Rev. T., Bethesda.
Thomas, Rev. W., Bethel.
Thomas, Rev. W., Newport.
Tombs, Mr. D., Newport.
Williams, Mr. J., Pontypool.

ACCRINGTON.

Instituted, 1841.

INCOME, last year £330
EXPENDITURE 344
Number of Students 8

Theological Tutor, Rev. DAVID GRIFFITHS.

Classical Tutor, Mr. JOSEPH HARBOTTLE.

Treasurer, GEORGE FOSTER, Esq., Sabden.

Secretary, Rev. THOMAS DAWSON, Bacup.

Committee.

Anderson, Mr. R.
Ashworth, Mr. J.
Bennett, Mr. J.
Bury, William, Esq.
Casson, Mr. J.
Cheetham, Mr. J.
Ellison, Mr. J.
Entwistle, Mr. T.
Hall, Mr. R.
Halstead, Mr. W.
Hindle, Mr. J.
Howorth, Mr. S.
Johnson, Mr. J.
Kelsall, H., Esq.
Lang, Mr. J.
Lees, Mr. E.
Littlewood, Mr. W.
Lord, J., Esq.
Percival, Mr. J.
Smith, Mr. R.
Taylor, Mr. J.
Whittaker, Mr. I.
Whittaker, Mr. L.

LEICESTER.

General Baptist : Removed to Leicester, 1843.

President, Rev. JOSEPH WALLIS.

Number of Students . 8

BAPTIST THEOLOGICAL EDUCATION SOCIETY.

Instituted, 1843.

RECEIPTS £440

Three Young Men have just been received.

Treasurer, JOSEPH FLETCHER, Esq., Limehouse.

Secretaries, Rev. JOHN COX, Woolwich, Rev. JOHN STATHAM, Reading.

Committee.

Allen, J. H,. Esq., Hastings.
Bayley, George, Esq. Camberwell.
Bowes, Rev. W. B., London.
Brock, Rev W., Norwich.
Cox, Rev. J., Woolwich.
Davis, Rev. E, Lewes.
Davis, Rev. S. J., London.
Dobney, Rev. H. H., Maidstone.
Ellis, Peter, Esq., Hackney.
Fuller, Rev. A. G., London.
Godwin, Rev. B., D.D., Oxford.
Groser, Rev. W, London.
Gurney, H., Esq., Woolwich Common.
Miall, Rev. William, London.
Nicholson, Rev. S., Plymouth.
Phillips. J. L., Esq., Melkaham.
Price, Dr. Thomas, London.
Roff, Rev. R, Cambridge.
Smith, Rev. James, London.
Soule, Rev. I. M., Battersea.
Stovel, Rev. C. London.
Trend, Rev H., Bridgewater.
Tritton, Joseph, Esq., Battersea.
Upton, Rev. W., St. Alban's.

DR. WARD'S TRUST.

Trustees.

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Rev. EDWARD STEANE, D.D.
Rev. GEORGE BROWNE.
WILLIAM LEPARD SMITH, Esq.
Rev. JOSEPH ANGUS, A.M.

John Ward, LL.D., a Professor in Gresham College, who died in 1758, had in 1754 put in trust £1200 Bank Stock, to be applied after his decease to the education of two young men at a Scotch University, with a view to the ministry, preference being given to baptists. Additions have subsequently been made to the fund, through occasional vacancies, and by the late Rev. Joseph Hughes, A.M. and the Rev. Joseph Angus, A.M., who repaid all they had received. The students are taken from the several baptist colleges indifferently according to merit: three are supported by it at the present time. In the list of those who have received the benefit of this Trust are the names of Caleb Evans, Robert Hall, Joseph Hughes, J. H. Hinton, John Hoppus, James Acworth, Samuel Tomkins, C. M. Birrell, Joseph Angus, and Francis Tucker.

SUMMARY

OF

BAPTIST CHURCHES IN THE UNITED EMPIRE,

As nearly as their numbers have been ascertained.

ENGLAND.

Bedfordshire	34	Hereford	15	Rutland	2
Berks	17	Hertford	20	Shropshire	20
Bucks	43	Huntingdon	20	Somerset	52
Cambridge	48	Kent	60	Stafford	27
Cheshire	18	Lancashire	56	Suffolk	42
Cornwall	18	Leicester	40	Surrey	24
Cumberland	8	Lincoln	35	Sussex	18
Derby	18	Middlesex	88	Warwick	25
Devon	54	Monmouth	58	Westmoreland	2
Dorset	12	Norfolk	46	Wilts	52
Durham	13	Northampton	49	Worcester	29
Essex	40	Northumberland	9	York	80
Gloucester	48	Nottingham	24		
Hants	42	Oxford	17		

WALES.

Anglesea	14	Carmarthen	42	Merioneth	4
Brecon	26	Denbigh	20	Montgomery	21
Caernarvon	17	Flint	6	Pembroke	36
Cardigan	14	Glamorgan	50	Radnor	11

SCOTLAND.

Aberdeenshire	8	Dumfries-shire	2	Morayshire	2
Argyle	4	Edinburghshire	7	Perth	8
Ayr	4	Elgin	1	Orkney	3
Banffshire	1	Fifeshire	11	Renfrew	6
Berwick	1	Forfarshire	5	Ross-shire	1
Bute	1	Haddingstonshire	1	Selkirk	1
Caithness-shire	4	Inverness	1	Shetland	1
Clackmannanshire	1	Kirkudbright	2	Stirling	5
Dumbartonshire	1	Lanark	7	Western Isles	3

IRELAND.

Antrim, Ulster	3	Kildare	1	Roscommon, Connaught	2
Cork, Munster	2	King's County, Leinster	1	Sligo, Connaught	3
Derry, Ulster	2	Limerick, Munster	2	Tipperary, Munster	1
Donegal, Ulster	1	Mayo, Connaught	1	Tyrone, Ulster	9
Down, Ulster	1	Monaghan, Ulster	1	Waterford, Munster	1
Dublin, Leinster	1	Queen's County, Leinster	1	Westmeath, Leinster	2

Number of Baptist Churches in England 1323
Wales 261
Scotland 93
Ireland 36
Total number of Baptist Churches in the three kingdoms 1713

MINISTERS OF THE LONDON BAPTIST BOARD,

Constituting one Section of the General Body of Dissenting Ministers of the Three Denominations residing in and about the cities of London and Westminster; with their Addresses per post, and the year when each became a Member of the General Body.

Angus, Joseph, A.M.	1838	33, Moorgate Street.
Bowes, William B.	1836	Blandford Cottage, 28, Alpha Road.
Brawn, Samuel	1828	Loughton, Essex.
Castleden, James	1836	Hampstead.
Clarke, Owen	1838	2, Vernon Square, Pentonville.
Cole, George	1843	8, Princes Street, Stamford Street.
Cox, F. A., D.D., LL.D.	1811	Hackney.
Cox, John	1839	11, Wellington Road, Stoke Newington.
Curtis, Daniel	1839	22, Brooksby's Walk, Homerton.
Davies, John Jordan	1828	Tottenham.
Davies, Benjamin, Ph. D.	1844	Stepney College.
Davis, Stephen Joshua	1837	Lonsdale Square, Islington.
Dickerson, Philip	1832	69, Greenfield Street, Commercial Road East.
Dovey, William	1828	13, St. James' Place, Bermondsey.
Elliott, William	1842	12, Lower Wharton Street, Lloyd Square.
Francies, George	1838	63, Walnut Tree Walk, Kennington Road.
Fraser, William	1843	Vernon Cottage, Stockwell Park Road.
Fuller, Andrew Gunton	1841	46, Westmoreland Place, City Road.
Goodrich, J.	1843	156, Oxford Street.
Gotch, F. W., A.M.	1841	Stepney College.
Green, Samuel	1835	59, Queen's Row, Walworth.
Groser, William	1840	24, Acton Place, Kingsland Road.
Hammond, E. R.	1843	21, Pembroke Place, Vauxhall Bridge Road.
Hinton, John Howard, A.M.	1838	13, Liverpool Street, Bishopsgate.
Jones, John Andrew	1836	65, Buttesland Street, Hoxton.
Katterns, Daniel	1841	Hackney.
Killen, Hugh	1844	13, Bache's Row, Charles Square, Hoxton.
Kingsford, John.	1802	Midway Place, Lower Road, Deptford.
Le Maire, R. G.	1838	Mount Street, Walworth.
Lewis, Benjamin	1828	56, Trinity Square, Borough.
Miall, William	1841	7, Mayfield Place, Dalston.
Moore, Timothy	1838	19, Shakspeare's Walk, Shadwell.
Murch, William Harris, D.D.	1828	11, Belgrave Street, Argyle Square.
Norton, William	1836	Rose Cottage, Dalston.
Overbury, Robert W.	1835	5, Wakefield Street, Regent Square.
Peacock, John	1825	7, Owen's Row, St. John's Street Road.
Powell, Thomas	1837	Peckham.
Pritchard, George	1817	4, York Place, Pentonville.
Rothery, Joseph	1832	71, Aldermanbury.
Smith, James.	1842	5, Brunswick Terrace, Trinity Street, Southwark
Soule, Israel May	1838	Battersea.
Steane, Edward, D.D.	1824	Camberwell.
Stovel, Charles	1832	5, Stebon Terrace, Philpot Street East.
Tomkins, Samuel, A.M.	1828	Stepney College.
Upton, James	1825	48, Cotton Street, Poplar.
Ware, R.	1842	Hampstead
Williams, William	1819	15, Frederick Street, Regent's Park.
Woollacott, Christopher	1828	31, Gloucester Street, Queen's Square.
Wyard, George	1843	22, Harrington Street North, Hampstead Road.
Young, William	1828	1, Grove Place, Upper Grange Rd., Bermondsey.

BAPTIST CHAPELS IN AND NEAR LONDON.

Alfred Place, Kent Road	W. Young	m.		e.	
Alie Street, Goodman's Fields	P. Dickerson	m.	a.	e.	th.
Artillery Street	G. Moyle	m.		e.	th.
Austin Street, Shoreditch	W. Miall.....In London Association	m.		e.	th.
Battersea	I. M. Soule	m.		e.	w.
Blandford Street, Manchester Square	W. B. Bowes	m.	a.	e.	w.
Borough Road, Southwark	J. Stevenson, A.M. General Baptist...	m.		e.	w.
Brick Lane, Old Street	J. A. Jones	m.		e.	th.
Brompton (Alexander Square)	T. C. Finch.....Association	m.		e.	th.
Buttesland Street, Hoxton	J. Rothery	m.		e.	th.
Camberwell (Coldharbour Lane)	E. Steane, D.D.....Association	m.	a.	e.	th.
Charles Street, Paddington	W. A. Blake	m.		e.	th.
Chelsea, Paradise Chapel		m.		e.	th.
Church Street, Blackfriars Road	G. Cole .....Association	m.	a.	e.	th.
Church Street, Paddington	J. Burns.....General Baptist...	m.		e.	th.
Clapham	B. Hoe .....Association	m.		e.	w.
Commercial Road	.....General Baptist...	m.	a	e.	th.
Cumberland Street, Curtain Road	H. Killen	m.		e.	w.
Deptford	J. Kingsford	m.	a.	e.	w.
Devonshire Square	J. H. Hinton, A.M. Association	m.		e.	th.
Eagle Street, Holborn	R. W. Overbury	m.	a.	e.	w.
East Street, Walworth	— Moody	m.	a.	e.	th.
Eldon Street, Finsbury		*Friday ev. and Sat. m. and a.*			
" "	.....Welch	m.	a.	e.	
Grafton Street, Soho	W. Williams	m.		e.	w.
Hackney (Mare Street)	F.A.Cox, D.D.LL.D Association	m.	a.	e.	th.
Hampstead	J. Castleden				
Henrietta Street, Regent Square	.....Association	m.		e.	th.
Horsley Street, Walworth	R. G. Le Maire.....Association	m.		e.	w.
Homerton Row	D. Curtis				
Islington Green	J. J. Brown	m.		e.	w.
Rotherhithe (Jamaica Row)	W. Dovey	m.		e.	w.
John Street, Gray's Inn Lane	J. H. Evans, A.M.	m.		e.	tu.
John's Row, St. Lukes	— Newborn	m.		e.	w.
Jubilee Street, Mile End Road	S. Packer	m.		e.	w.
Keppel Street, Russell Square	S. Davies .....Association	m.		e.	th.
Kensington (Silver Street)	F. Wills.....Association	m.		e.	
Lewisham Road, Greenwich	J. Russell	m.		e.	w.
Lion Street, Walworth	S. Green.....Association	m.		e.	th.
Lambeth (Regent Street)	W. Fraser .....Association	m.		e.	th.
Mitchell Street, St. Lukes	W. Carpenter	m.		e.	
Maze Pond, Bermondsey	J. Aldis .....Association	m.		e.	m.
Meard's Court, Soho	J. Stevens	m.		e.	th.
Mill Yard, Goodman's Fields	W. H. Black	*Saturday m. and a.*			
New Park Street, Southwark Bridge.	J. Smith.....Association	m.		e.	w.
Old Ford, Bow		m.		e.	th.
Poplar (Cotton Street)	J. Upton.....Association	m.		e.	w.
Praed Street, Paddington	W. Underwood ....General Baptist...	m.		e.	w.
Prescot Street, Goodman's Fields	C. Stovel.....Association	m.		e.	f.
Redcross Street	D. Whittaker	m.		e.	
Romney Street, Westminster	E. R. Hammond	m.		e.	
Salter's Hall, Cannon Street	S. J. Davis.....Association	m.		e.	th.
Shacklewell	John Cox .....Association	m.		e.	th.
Shakspeare's Walk, Shadwell	T. Moore.....Association	m.	a.	e.	th.
Shouldham Street, Paddington	J. George	m.		e.	th.
Soho Chapel, Oxford Street	G. Wyard	m.		e.	w.
Somers Town		m.		e.	th.
Spencer Place, Goswell Street	J. Peacock.....Association	m	a.	e.	tu.
Stepney Green	F. W. Gotch, A.M.	m.	a.	e.	f.
Tottenham	J. J. Davies.....Association	m.		e.	
Trinity Square, Southwark	B. Lewis	m.		e.	
Unicorn Yard, Southwark	— Penrose				
Vernon Square, Pentonville	O. Clarke .....Association	m.	a.	e.	w.
Waterloo Road	.....Association	m.		e.	th.
Wandsworth	W. Ball				
Wild Street	C. Woollacott .....Association	m.	a.	e.	th.

GENERAL SOCIETIES INCLUDING BAPTISTS.

RELIGIOUS TRACT SOCIETY.

Formed, 1799.

OBJECT:—"The circulation of small religious books and treatises, in foreign countries as well as throughout the British dominions."

INCOME, year ending March 30, 1844 . . . . . £51,767 11 11

EXPENDITURE 51,029 12 8

Treasurer, SAMUEL HOARE, Esq., Hampstead.

Secretaries, Rev. ROBERT MONRO, M.A., and Rev. EBENEZER HENDERSON, D.D.

Corresponding Secretary, Mr. WILLIAM JONES, 56, Paternoster Row.

Assistant Secretary, Mr. WILLIAM TARN, 56, Paternoster Row.

Collector, Mr. GEORGE ROBINSON, 56, Paternoster Row.

SUNDAY SCHOOL UNION.

Formed, 1803.

OBJECTS:—"1st. To stimulate and encourage Sunday school teachers, at home and abroad, to greater exertions in the promotion of religious education. 2nd. By mutual communication, to improve the methods of instruction. 3rd. To ascertain those situations where Sunday schools are most wanted, and promote their establishment. 4th. To supply books and stationery suited for Sunday schools at reduced prices. In carrying these objects into effect, this society shall not in any interfere with the private concerns of Sunday schools."

INCOME, year ending April 24, 1844 . . . . . £1747 4 8

EXPENDITURE 1677 17 2½

Treasurer, WILLIAM BRODIE GURNEY, Esq., Denmark Hill.

Secretaries—

Mr. WILLIAM H. WATSON. | Mr. ROBERT LATTER.

Mr. PETER JACKSON. | Mr. WILLIAM GROSER.*

Offices, 60, *Paternoster Row.*

* It may prevent the repetition of inconvenient mistakes to say, that this is not the minister of the same name, the editor of the Baptist Magazine, but a relative who has been for many years an active member of the Sunday School Union Committee.

BRITISH AND FOREIGN BIBLE SOCIETY.

Formed, 1804.

OBJECT:—"To encourage a wider circulation of the Holy Scriptures without note or comment: the only copies in the languages of the United Kingdom to be circulated by the society shall be the authorized version."

INCOME, year ending March 30, 1844 . . . . . £98,359 2 4

EXPENDITURE 84,669 8 3

President, Right Hon. LORD BEXLEY. Treasurer, JOHN THORNTON, Esq.

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Assistant Foreign Secretary, Mr. JOHN JACKSON.

Depositary, Mr. RICHARD COCKLE, 10, Earl Street, Blackfriars.

Collector, Mr. WILLIAM DAVIES, 10, Earl Street, Blackfriars.

BRITISH AND FOREIGN SCHOOL SOCIETY.

Formed, 1808.

OBJECT :—"Promoting the education of the labouring and manufacturing classes of society of every religious persuasion."

INCOME, year ending Dec. 31, 1843	£10,079 1 0
EXPENDITURE	9,475 16 11

President, the DUKE OF BEDFORD.

Treasurer, SAMUEL GURNEY, Esq., 65, Lombard Street.

Secretary, HENRY DUNN, Esq., Central School, Borough Road.

Collector, Mr. THOMAS BOULTON, 44, Essex Street, Strand.

PEACE SOCIETY.

Formed, 1816.

OBJECT :—"The promotion of permanent and universal peace."

INCOME, year ending May 20, 1844	£1685 17 3
EXPENDITURE	1717 14 10

Chairman, JOHN LEE, Esq., LL.D., F.R.S.

Treasurer, SAMUEL GURNEY, Esq., 65, Lombard Street.

Secretaries—

Rev. J. HARGREAVES, Waltham Abbey, and Rev. J. JEFFERSON, Stoke Newington.

Collector, Mr. A. BROCKWAY, 19, New Broad Street.

AGED MINISTERS' SOCIETY.

Formed, 1818.

OBJECT :—"The relief of aged and infirm protestant dissenting ministers of the presbyterian, independent, and baptist denominations, in England and Wales, accepted and approved in their respective denominations; who having been settled pastors of congregations, have resigned their office in consequence of incapacity by age or other infirmities."

INCOME	£451 19 2
EXPENDITURE	390 9 6

Secretary, Rev. T. RUSSELL, M.A., Walworth.

Collector, Mr. ISAAC HAILES, 27, Francis Street, Walworth.

THE WIDOWS' FUND.

Formed, 1773.

OBJECT :—"The relief of the necessitous widows and children of Protestant dissenting ministers."

INCOME, year ending April 9, 1844	£4019 19 5
EXPENDITURE	3758 14 4

Treasurer, STEPHEN OLDING, Esq., Clement's Lane.

Secretary, Mr. H. K. SMITHERS, 3, Crescent, Minories.

Collector, Mr. I. HAILES, 27, Francis St., Walworth, and 31, Budge Row, London.

From whom Forms of Petitions and every other information relative to this charity may be had.

PROTESTANT UNION.

Founded, 1799.

OBJECT :—The benefit of the widows and children of protestant ministers who subscribe in conformity with its rules.

INCOME and EXPENDITURE, about £2000 per annum.

Treasurer, W. ALERS HANKEY, Esq., Fenchurch Street.

Secretary, Rev. JOHN HUNT, Brixton Rise.

ORPHAN WORKING SCHOOL.

Founded, 1760.

OBJECT:—"To provide food, clothes, lodging, and education for orphans and such other necessitous children as shall be elected by the subscribers."

INCOME and EXPENDITURE, about £2000 per annum.

Treasurer, JOHN REMINGTON MILLS, Esq.

Secretary, Mr. JOSEPH SOUL, 20, Brunswick Parade, Islington.

Collector, Mr. J. HARRISON, 21, Doris Street, Kennington Cross.

NEW ASYLUM FOR INFANT ORPHANS.

Founded, 1844.

OBJECT:—"To board, clothe, nurse, and educate the infant orphan under eight years of age; and until he shall be eligible to enjoy the aid of those institutions which provide for the fatherless above that age."

FUNDAMENTAL LAW:—"That it being the design of this charity to receive and bless the fatherless infant, without distinction of sex, place, or religious connexion, it shall be a rule absolute, beyond the control of any future general meeting, or any act of incorporation, that, while the education of the infant family shall be strictly religious and scriptural, no denominational catechism whatever shall be introduced, and that no particular forms whatever shall be imposed on any child, contrary to the religious convictions of the surviving parent or guardian of such child."

Treasurer, JOSEPH TRITTON, Esq.

Sub-Treasurer, ANDREW REED, D.D.

Secretary, Rev. JAMES SHERMAN.

Trustees—

JOSEPH TRITTON, Esq.	JOHN WILKS, Esq.
ANDREW REED, D.D.	Rev. JAMES SHERMAN.

Bankers, Messrs. BARCLAY, BEVAN, TRITTON, and Co.

Sub-Secretary and Collector, Mr. W. STRUDWICKE.

Office, 32, Poultry, London, where the forms for the nomination of candidates, and information relative to the charity, may be obtained.

WALTHAMSTOW GIRLS' SCHOOL.

Established, 1838.

OBJECT:—"The education of the daughters of missionaries."

"That there be provided a comfortable residence, education, board, washing, ordinary medicines, and books; and that the total charge to the parents or guardians shall not exceed £12 per annum for each child under ten years old, and £15 for all above that age; if clothing be included, £5 per annum extra. The education to be liberal and respectable; attention to domestic affairs to be taught at a suitable age. The whole to be conducted with a strict regard to utility, habits of economy, and comfort."

INCOME, year ending April, 1844	£1339 18 3
EXPENDITURE	1468 7 6

Treasurer, JOSEPH TRUEMAN, Jun., Esq.

Secretaries, Mrs. F. A. Cox, Hackney, Mrs. FOULGER, Walthamstow.

Corresponding Secretary, Miss WILLS.

Collector, Mr. HINE, 10, Allan Terrace, Kensington.

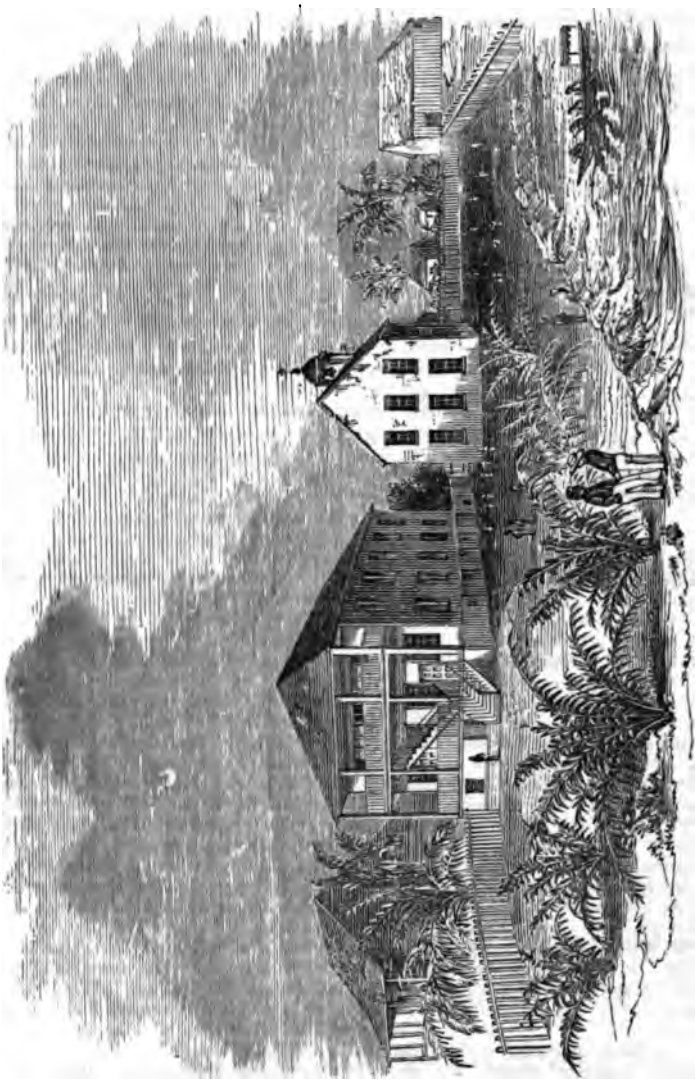
WALTHAMSTOW BOYS' SCHOOL.

OBJECT:—"The education of the sons of missionaries."

Treasurer, W. D. ALEXANDER, Esq.

Honorary Secretary, Rev. J. J. FREEMAN, Blomfield Street.

THE MISSIONARY HERALD.



MISSION PREMISES, BELIZE, HONDURAS.

BELIZE, HONDURAS.

Mr. Henderson, our laborious missionary at this station, having long wished for a colleague, and especially one practically acquainted with the art of printing, is about we hope to see the fulfilment of his desire. Mr. J. P. Buttfield was set apart for this purpose on the 23rd of September, at the Baptist Chapel, Box Moor, Herts. The services were conducted by Mr. Fraser of Lambeth, Mr. Gould of Dunstable, and Mr. Gotch, who had been Mr. Buttfield's pastor. Mrs. Buttfield is grand-daughter of Dr. Carey, being the daughter of Mr. Jonathan Carey late of Calcutta. They sailed on the 13th of Nov., in the Echo, Captain De Quettville.

RETROSPECT OF HALF A CENTURY.

The following ingenious comparison between the commencement of missionary exertions in this country, and the scenes which were taking place at the same time in a neighbouring land, was made by Dr. W. R. Williams of New York in a discourse delivered in June, 1842, at the close of the twenty-seventh session of the Hudson River Baptist Association.

When the foreign missions of our British brethren commenced, the French revolution had begun. The opening scenes of that fearful drama arrested all eyes. Its violent and wondrous changes, and its terrific victories, were filling the civilized world with hope or alarm. The year of Carey's missionary discourse was that in which the September massacres drenched the prisons of Paris with gore by a series of butcheries more atrocious than the judicial murders of the guillotine. Amid these sanguinary and frantic convulsions at home, the French people were looking abroad with undaunted mien; and their National Convention, in the same year, flung down the gauntlet of defiance to all the governments of Europe, by pledging assistance and fraternization to all nations who would rise and battle for their own freedom. The following year, that in which the English missionaries set sail, was that in which France gave proof of her stern abjuration of all monarchical government by bringing her sovereign to the block, and the blood of the houses of Bourbon and Hapsburgh, among the oldest of the royal lines of Europe, flowed on the scaffolds of her capital. It was not a mere revolution, it was a war of opinions, upheaving the old foundations of society, and the most cherished and venerated principles of antiquity. Not only were the floods of change shaking the base of each European throne, but the authority of heaven was boldly questioned and cast off. French infidelity was already maddening all Europe, and Paine's "Age of Reason" was in preparation, intended to carry on the same work through the language and literature of England. The privileged and titled classes, who saw with horror the political changes, were largely infected with the principles of this revolt against religion. And many who might dread French democracy, were but too partial to French atheism. Then it was, when the people were thus "imagining a vain thing," and saying of Him that sitteth on the throne, and of his anointed Son, "Let us break their bands asunder, and let us cast away their cords from us," that He whose name and being they would abolish, "laughed, and the Highest held them in derision." When the pride of hell was thus assailing his church in the west, he replied but by calling for a new and vigorous onset upon the gates of the enemy in the ancient east. The times of the ignorance there long winked at, were now to end. He summoned to his service in the conflict a very poor, but a very learned and pious man. From the lap-stone and the awl he had called him. And he came. He put into the hands of him, and his humble associates, some £13, and bade them, thus furnished, to assail the paganism of India, with its myriad gods, and its myriad fanes, entrenched in massive and time-worn fastness, that centuries of power had built up, until they they seemed impregnable. It was as if a grain of sand from the desert had been commanded to lift itself up on the wings of the wind, dash itself against the pyramids of

Egypt, and shatter their mountain masses into dust. But hopeless as was the task, and inadequate as were the means, at his bidding these poor but devoted men moved onward to the unequal enterprise. As soon as literature could descry objects so insignificant, she overwhelmed them and their enterprise with peals of mocking laughter and heartless derision. But they held on their way in the serenest meekness. What their God had commanded they knew was right, what he had promised they felt was sure. There was seen the mighty magnanimity of faith. It was amid such scenes of confusion and dismay, in such a day, dark with rebuke and blasphemy, that Carey and his coadjutors planned their missions for the welfare of the distant east. It was not for the want of objects requiring their care at home that they went abroad. The labours of Wesley and of Howard, who had but just then ended their race, had shown how fearful was the mass of misery left unrelieved, and of ignorance yet untaught, that were to be found in Christian Britain. But there were many to whom these domestic necessities might be well committed; a heavier necessity was laid on them to heed the distant cry of the dying millions of heathenism. In December, 1793, the devoted preacher had but recently set foot on the shores of India. As yet, ignorant of the language, we find him in that month with a congregation composed only of his own family and that of his associate in the mission, but he is anticipating much pleasure when he shall be able to preach in their own tongue to the benighted Hindus. Little does he suspect that six weary years are to elapse ere he shall be allowed to welcome one sincere convert. In that same month, when the cheerful missionary is thus girding himself to the work, a lieutenant of artillery is distinguishing himself by effecting for the French armies the capture of a besieged sea-port on the southern coast of France.

The name of that young engineer is yet to resound through all lands. It is Napoleon, the star of whose glory is seen skirting the horizon and beginning to emit its first glimmerings at the close of the year which brought Carey to India, and when the pious missionary was labouring over the rudiments of the Bengali. How distinguished was the career that soldier was to run! The instrument in the hands of providence for shaking the powers of Europe and bringing into a new shape the whole structure of its society, he went on winning battles, dictating treaties, putting down kings, and overthrowing dynasties, until many were ready to deem him more than man. Some seven years after his success at Toulon, that victorious general has become the first consul of France. It is the 24th of December, and he is driving through the streets of Paris, when a fearful explosion is heard behind his carriage. It was intended for his destruction, but he escapes it, preserved for far other destinies by that providence of which he took little thought. The event is caught up by every gazette, and is the theme of comment in every civilized land. On that incident the destinies of the world seemed to hinge. Yet, four days after, in a far distant land nearer the rising sun, an event occurred of which no gazette, as we believe, took note but which was scarce less significant in its results. It was Carey "desecrating," to use his own phrase, the waters of the sacred Ganges by the immersion of his first Hindu convert. The chain of caste has been broken. We fancy that the rabble of gods who crowd the Hindu Pantheon looked on, aghast at the sight, feeling that the blow was one well aimed, and that struck at the very heart of their power. When we look at durable results, which seems the more eventful incident, the escape of the great Captain, or that first success of the lowly missionary? The course of the soldier, after a series of the most splendid triumphs, in which, to use his own favourite phrase, he seemed to chain victory to his standards, closed in defeat and captivity. The career of the conquerer of Lodi, of Austerlitz, and of Jena, was terminated in disaster and exile. The flames of Moscow and the rock of St. Helena were a melancholy comment on the instability of all earthly glory, and the utter impotence of all mortal prowess. The year in which your association was formed, 1815, was that which smote down his power on the field of Waterloo. In vain was his gigantic genius, in vain the remorseless conscriptions that drained France of her sons—in vain the energy of despair wielding all the resources of his consummate tactics. A few years after, the Great Captain died, on a lonely island in the ocean, his soul seething impatiently with wishes never to be realized, his mind teeming with vast projects that perished in their conception; with his parting breath muttering indistinctly and deliriously of armies which he no longer headed. But the missionary said in his later years that he had no wish that was left ungratified. Who was then the happier man? The brilliant victories of the one scarce kept pace, in their number, with the dialects into which the other translated the lively oracles of God. Give to the mighty warrior the honours of an exalted intellect, with which that of the humble missionary can never be compared—give to him the unmatched influence he exercised over the diplomacy and civilization of all Europe—give to him the 2,200,000 conscripts that perished in his service, and the myriads that were sacrificed in the armies of his adversaries. Set over against these the gates of eastern dialects opened to the scholars of Europe by that missionary; Christian churches planted, and the Christian scriptures translated; and an impulse given to the mind of heathen India, of which it is equally idle to dispute the present extent or

to calculate the future limits. Does it not seem as if each year is now effacing the monuments of the one and expanding the influence of the other? And who shall show the field in which that missionary's fame and his power were cloven down? *His* fame and *his* power we called them. They were not his. The glory of his attempts and achievements was Christ's; and the power that wrought in him mightily, and wrought with him effectually, was Christ's. You are engaged, my brethren, under the banners of the same Captain of our salvation. Do the odds seem against us? The force of numbers is not with us. The literature of the world is not thoroughly with us. The laws of the world are not with us. The fashions of the world are not with us. But if God be with us, it is enough. The prince of darkness, in mustering all his hosts to the encounter, bears on his scarred brow the print of the Master's avenging heel. Hell has been already foiled in that hour now past which was the true crisis of the world's history; and prophecy shows us the whole earth soon to be subdued to the obedience of the faith.

ASIA.

CALCUTTA.

In a letter relating principally to business details, Mr. Thomas writes thus, September 21, 1844:—

Brother Yates has been for some time very unwell, but he seems improving. It will be necessary for him to try a little change during the ensuing cold weather. Brother Pearce has also been rather unwell; the rest appear in tolerable health. Makepeace has not yet arrived, but we are daily expecting him. Brother Small is preparing to leave Calcutta for Benaras. May the blessing of the Master go with him!

CEYLON.

A letter has been received from Mr. Dawson, dated Colombo, September 25, containing the following cheering particulars:—

My last letters have been of a melancholy nature. It now falls to my lot to communicate things of a very joyful kind.

First, though not first in order of time, I must acquaint you with the safe arrival of Mr. and Mrs. Davies. For many days previously had our eyes been wishfully directed along the horizon (our house being at the seaside) in search of the "Brunette," and now that our dear friends are safely lodged under our roof, we know not how to feel sufficiently grateful to the Preserver of men. Mrs. Davies was confined to her cabin nearly the whole voyage with sickness, and consequently arrived in a very weak state. It is our happiness, however, to see her daily gathering strength, and our hope that she will ere long be perfectly well. Mr. Davies is also slightly indisposed, but thinks a few days will set him right. I need not say to any who know them, that they are lovely and amiable persons. They will doubtless be a bright ornament to the mission, and a great blessing to the land. It is mutually agreed for them to stop at Colombo till more help arrives, and then to proceed to Kandy.

Second. It is extremely gratifying to know that the death of our dear brother Daniel has been the means of seriously impressing the hearts of many who were unimpressed by his living voice. The natives in many villages appear sensible of the loss they have sustained, and some are alarmed lest he should hereafter be a witness to condemn them.

The 8th inst. was a day long to be remembered. After preaching in English in the morning at Colombo, I visited the station at Kottigahawatta, where brother Nader has been labouring with great success. After preaching in Singhalese to a large and attentive congregation, I administered the ordinance of baptism to twenty persons, fifteen of them females. They had all been candidates for many months—some for eighteen. Their regular attendance,

consistent conduct, and earnest expressions of attachment to the Saviour, seemed to render further delay improper. In the presence of Mrs. Dawson and Miss Wells (a lady connected with the Female Education Society), I put to them many searching questions, which they answered to our satisfaction. The cases of several were extremely interesting. Five were from village schools—the fruit of the labours of pious teachers. One lad, about thirteen, discovered much shrewdness. When he applied for baptism, his pastor said to him, "You are too young, and too small." "Sir," said he, "my body is small, but my soul is not. And though I am young in years, I know that I am a great sinner, and that no one but Jesus Christ can save me." Some time after, on again applying, he was asked why he was so anxious to be baptized. He replied, "I know baptism will not save me, but Christ has commanded it, and how can I call him my Saviour if I live in disobedience to his commandments?" "But were you not baptized in your infancy?" "I have been told so," he said, "but know nothing about it. The scripture says that those who repent should be baptized, and as I have repented I wish to do all that my Saviour has commanded." At the close of the ceremony ninety-five of us partook of the Lord's supper, and sweetly realized his presence in our midst. Brother J. Melder lately baptized six persons, one of them a native man, aged ninety-three. In his latter days he found the pearl of great price, and though subjected to much scorn and persecution, he patiently bore it all, rejoicing that he had found that happiness in believing in the Saviour, to which he had been all his life an utter stranger. His daughter, aged fifty-four, was baptized at the same time.

Third. The lithographic press has arrived, and many thanks are due to Mr. Haddon for the care with which he has collected what appears to be all that is requisite for its effective operation. I long to get it fixed, and see the beautiful Singhalese and Tamul characters printed from its stones.

Fourth. Our devoted brother Garnier, who labours on the estates near Kandy, having been laid aside a short time by weakness, brought on by over-exertion, the planters, to show their personal regard for him, and their estimation of his labours, have raised nearly £20 to buy him a strong horse. He will thus, I trust, soon be able to visit more estates at the expenditure of less bodily strength; at least, his bodily strength. Missionary horses are very needful here, as they enable one missionary to do the work of two.

Fifth. On Saturday last a meeting was held in our Pettah Chapel, at which Sir Anthony Oliphant presided, to determine on the manner of appropriating the sum collected to perpetuate the labours of Mr. Daniel. It was resolved unanimously, "That a sum not exceeding £20 be applied to the erection of a tablet in the baptist Pettah Chapel, to perpetuate a remembrance of the labours of the Rev. E. Daniel, and that the remainder be remitted to his orphan children through such channel as shall appear most advisable." Dr. Elliot, Lieut. Maberly, and brother Davies are appointed a committee to carry the resolution into effect. The subscription list is not closed, and it is expected that £300 will be raised.

Sixth. It looks ungrateful for me to notice so low in my letter the vote of £400 for Kandy Mission Premises, made by the Jubilee Committee. Be assured we feel truly grateful for it, though much more will be needed to complete the object.

On Friday next we are to open a new chapel at Matakooly, three miles from Colombo. The cost of its erection is £70. Already the sum of £40 has been collected.

The following letter was written by Mr. Davies a week after his arrival:—

After a favourable though not a rapid passage of 116 days, we arrived at Colombo on the 16th instant, when we heard the unexpected and painful intelligence of Mr. Daniel's death. Never was the removal of any one more generally and deeply felt and regretted. It presented the dark scenes of heathenism to us in shades of deeper gloom. We were heartily welcomed by Mr. and Mrs. Dawson and Dr. and Mrs. Elliot, whose extreme kindness and value cannot be too highly estimated. Since then Mr. Dawson and I have been trying to arrange things so as to meet present difficulties. He will return to Kandy after a short time, and I will remain here until we hear from you. I have seen most of the native preachers, and many of the schoolmasters. With some of them I have been highly pleased. Some of the stations, I understand, are in a very encouraging state; others greatly need the quickening influences of heaven, and much self-denying and wisely directed labour. The Academy, of course, has suffered through Mr. Daniel's death. This institution seems to me to claim special attention, as under well considered and well adapted arrangement, carried on with energy and perseverance, it will become, under God, a means of incalculable benefit. I hope the committee will consider the necessity of sending out two suitable men for Ceylon; for Kandy must have two, and so must Colombo. It is quite impossible for one to do the work efficiently at either place. At Colombo the village stations have suffered under

Mr. Daniel (who in habits and constitution had become so thoroughly naturalized), owing to his not being able to visit them except very occasionally, since he commenced the Academy. If I could transfer to England the scenes of idolatry, debasement, and wretchedness which I have already witnessed, I think they would move our churches to send us help through mere compassion; but I trust higher motives will prevail. Oh, that almighty God would eminently qualify us to pull down these strongholds of Satan, and in some humble degree advance his glory.

It would be madness to think of living in Mr. Daniel's late residence, for all agree that it greatly accelerated his end. The house where we now are, with Mr. Dawson, cannot be occupied more than a week or two, so that we have been under the necessity of looking out another. After much inquiry and toil we found one to-day in most respects eligible for ourselves and the students, but requiring a little alteration and expense. The rent is £5 per month; and here I would suggest what every one here would most strongly recommend, on principles of economy as well as convenience, the desirableness of the Society's securing some permanent missionary residence, as rents, and all other things in Colombo, have doubled within the last few years, and are expected to go on increasing in value in the same proportion for some time to come. This house can be leased at the specified rent for not more than four years, or it can be purchased. Will you be kind encugh to say a word on this head in your next, as houses here are so very scarce, and as it will be a suitable place for any one who may come out. My own health is good, and Mrs. Davies is much improved since our landing.

AFRICA.

FERNANDO PO.

Letters have been received from Mr. Sturgeon, written in July, from which we give copious extracts, principally on account of the illustration they furnish of the difficulties and perplexities surrounding those who labour among uncivilized tribes. It is on many accounts desirable that these should be understood; and the following details will at once show that faith and patience are needed by those engaged in the work, and that others should count the cost before they offer themselves for so arduous and important an undertaking.

I am interestingly engaged at the present time in examining the candidates for baptism, eight in number; three males and five females. Two of them are promising girls, who two years ago were fast hastening to ruin. The pleasing change wrought within by the gospel is observed by all who know them. They form part of my juvenile class, and are ranked among the teachers of our sabbath-school. The regularity of their attendance at the school, the simplicity and ardour with which they instruct their classes, lead me to conclude that they will be made eminently useful in our neighbourhood. A young man from Holland is also one of the candidates. The labours of brother Clarke were blessed to his conversion on board the "Chilmark," on her way to Fernando Po. As he has only been in Africa a few months, my knowledge of his character is imperfect; but he appears to be a diffident, affectionate, zealous, and truly pious youth. I shall baptize (D. V.) on the 21st instant. We anticipate a refreshing season. The absurd notion of religion not belonging to the young, is but too prevalent even now among the less informed of our people, though so much has been said upon the subject, both in public and in private. Yet it was truly encouraging at our last church-meeting to witness the tender manner in which many of our friends spoke of receiving the youthful followers of the Saviour into the church.

Old Habits.

I have seen too much of the deceitfulness of the human heart in Africa to be oversanguine in my expectations respecting them; but so exemplary has been their conduct, that on no former occasion of a similar kind have I been more confident that the work is of the Lord; to whom, through Christ, be all the the praise. We have a church-meeting on the second Wednesday in the month for prayer, the special object of which is to promote a revival of the good work of the Lord; and on the fourth Wednesday we meet to transact the affairs of the church, to appoint sick-visitors,

&c. These meetings are characterized by great Christian love and candour, and a general willingness to engage in any benevolent plans proposed for adoption; which lead me to hope the Lord is favouring us, and will still more abundantly bless us. My confidence in the people is increasing; and as persons are coming to me all times in the day for instruction, and to make known to me the burden of their souls, my labours are really more refreshing than arduous. Yet have I had much of late to cause me to weep. I have had the pain of excluding eight of the inquirers: three have been restored, and the remaining five profess great contrition for their backslidings. Most of them were dismissed for family quarrels, and cruelty to their servants. One of the men knocked his wife down for a slight provocation; and fearing she would die, he fled into the bush, having previously committed his child to the care of his neighbour; but he soon returned to his home. The poor woman suffered much for several days, having one eye entirely closed, and being greatly affected in her head and face. They have been to me, and expressed their mutual sorrow; but I found the difficulty to be more than trivial to convince the man that his wife ought not to go to the wharf and fetch his palm-oil, while he remained idly at home. It will take many years to eradicate the degraded opinion of female worth. There are, it is true, many gossips and busy-bodies in the matters of others, among the women, but I have many times witnessed the readiness with which they have performed labour which strictly belonged to their husbands, though the latter have been gazing on them with indifference, smoking their pipes or lounging upon their sofas. It requires much of the meekness and simplicity of the gospel on the part of the missionary to behold these things without feeling indignant; but anger must be suppressed, and these abuses patiently borne, and meekly and constantly reproved, ere the gospel will have its legitimate effect upon these semi-barbarians. On no occasion do I feel to need more of the disposition of the "husbandman," who "*waiteth* for the precious fruit of the earth, and hath *long patience* for it until he receive the early and the latter rain," than when I see the poor females treated with scorn and cruelty. Another female of the guilty party came to me one evening about nine o'clock, P.M., whose mouth and face presented a frightful appearance. Her husband had beaten her, and turned her out of doors; and the poor creature intreated me with many tears to give her my advice and protection. I recommended her to sleep at her neighbour's house that night, promising to see her husband next morning; which I did, and after spending much time with him, succeeded in softening his mind and effecting a reconciliation; and I trust they are now living amicably together. The case has given me uncommon trouble, as the young man has been very active in serving me at Clarence, and has been my head-man in the erection of the mountain cottage; and in both him and his wife I had many times hoped that a work of grace had been begun.

Struggle with Temptation.

Contrasted with the disgraceful conduct of those before mentioned, I may refer you to the Christian conduct of one of my female members, who was formerly our servant. She is a widow with three children. She came to me on one occasion, and intimated her intention of marrying a man who was a stranger to godliness. I cautioned her against taking so sinful a step, and set before her the unhappy consequences that would naturally follow to herself and to us. She heard me patiently, and urged the necessity of making provision for her children, which she affirmed she could not do in her state of widowhood. This only afforded me a still better opportunity of encouraging her to keep in the path of duty, use all the means within her reach, and then rest securely in God. She left me rather depressed in spirits, but, as I thought, disposed to act upon the counsel she had received. As she had previous to that time been an ornament to her profession, I was rather surprised at her present state of mind. After the lapse of a few weeks she paid me a second visit, and said that she had agreed to unite with the man in question. I trembled on hearing such information; not only on account of her, of whom I had hoped better things, but for the fearful consequences of such a precedent in an infant church in a heathen country. Many were the admonitions administered to her; and though they were not indignantly repelled, yet they did not sufficiently weigh with her. I visited her several times in her house, in company with Mrs. Sturgeon, and gave her instances of such unholy alliances. She appeared a little moved by my reasonings and scriptural exhortations. As the last resort I resolved upon giving a public address upon the sinfulness of professors of religion uniting in marriage with ungodly persons. I founded my sermon on 2 Cor. vi. 17, 18. The address answered my design. A few days after its delivery the young women came to me, and thus addressed me: "I tink too much 'bout de word you tell we; I can't join wi de man cause him no love Jesus. I no fear for me child; my Fader will do good for dem and me. My heart no give me content till me tell you dis word. Pose I go on wi marry palaver, den me vex de Saviour: now I no go do dat ting, me heart let me for peace." You cannot tell my feelings of gratitude and joy when this statement came from her lips; after I had literally agonized with God in prayer for several days and nights, that her views might be changed, and the church preserved in peace. Her

faith in Christ when she made the confession appeared to surpass the experience of one who had only been called by divine grace a few months. There was no vain boasting, but a steady reliance upon him who hath promised to be a "husband to the widow, and a father to the fatherless." Her conduct since that period has been such as becometh the gospel of Christ. I have greatly rejoiced over her; but I should not have troubled you with the narrative, but for the remarkable circumstances which have since transpired. A few months after the connexion was broken off, the poor man was drowned at sea, the boat in which he was sailing having sunk in a tornado, when he, with a Krooman, found a watery grave. This fact made a deep impression on the minds of our friends. I now have the pleasure of informing you that I am to marry the young woman to-day (July 10th) to George Williams, who is one of the settlers from Jamaica. We consider Mr. Williams to be an eminently pious and devoted man of God. By his industry, affability, and piety he has won the confidence of, and is greatly beloved by all our people. If a large number of such worthy men were to come here as settlers, they would be a great acquisition to your mission in Africa.

Sabbath School.

We have an excellent sabbath-school, containing nearly 300 scholars, the greater part of whom being neatly clothed, they present a pleasing appearance. The school is superintended by Mr. Norman, the teacher of our day-school. His heart is much in the work, and he promises to be very useful among us. We are also greatly assisted by Miss Stewart, a white female from Jamaica, and Miss Cooper, a coloured female from the west. These young persons are teachers of the right stamp, are indefatigable in their labours, and "watch for souls as those who must give an account;" while their methods of communicating knowledge are of a superior order. Our own friends are beginning to view sabbath-schools in their true light. Ten of our members are teachers: four of those who are about to join with us, and two or three others who I think will quickly form part of our number. There are also two of the children whom we hope are choosing the Saviour for their portion. I have had great difficulty in exciting a proper attention to the young; but I have now partially succeeded, though much remains to be done. It is in the hearts of the young that we expect the seeds of truth to vegetate most freely in Africa, for it is a lamentable fact that the old people, as soon as they acquire a little knowledge, indulge much in self-righteous principles.

Village Manners.

We are progressing with our temporary chapel, and my mountain cottage. When I go to the mountain, I usually sleep there in a hut erected for my boy. It is nine feet by seven, and six feet six inches high. A few wild canes tied to some stakes driven in the ground constitute my bedstead, a hair-cloth serves for my bed, my cloak answers for my pillow, and a blanket is my covering. On a recent occasion my door was broken several times in the night, but it was soon repaired, as it consisted of a few palm leaves. The night being rather cold, we made a fire in our hut, which was a rich treat to the boys, who slept very close to it. At a short distance from the hut the head-man was sleeping in his hammock, slung to two of the posts belonging to the cottage, almost directly over a large fire, around which five boys were sweetly reposing, three of whom were under a large sheet, the black cranium of one only being visible. Another was lying upon his back, upon a few wild canes, with only a wrapper about his loins, and his heels not more than two inches from the fire; and the fifth with his face quite as near to the precious element, the large quantity of smoke issuing from which, supplying the place of a soporific dose, as "sleep ketch him too much."

As soon as the sun cheered us with his refreshing beams, we sang and prayed, and then most of the boys went cheerfully to work. At the morning worship I gave a little scriptural instruction; but it is almost impossible to make the people here generally understand, as they have so corrupted the English language as to give to many words an opposite meaning, and to others no meaning at all. Thus, "He don't go to his farm;" i. e. he *has* gone to his farm. And the word "palaver," has a hundred different interpretations. Its primary import it to dispute in a quarrel, as "He made palaver," i. e. he quarrelled. "I no top for palaver;" I shall not remain to dispute the point in question. But it is most familiarly used in the following absurd ways. I have "work palaver," "washing palaver," "eating palaver," "singing palaver," &c.; by which indefinite expressions they simply mean they have labour to perform, washing to do, food to eat, &c. The word "sabby" also signifies to know or understand, or any other meaning you choose to give it; thus, "I no sabby," i. e. I do not understand; "Dat plant no sabby for grow," that plant will not grow; "I no sabby belong to go dat way," I shall not go that way. The use made of the word "lib" (live) is very amusing to foreigners. A captain inquiring for the grave of a gentlemen who had fallen in the Niger Expedition, received the following reply: "Him don't lib dere," i. e. He is in that place, at the same time directing the eye of the captain to the grave-yard.

Sea Monsters.

We have had very heavy rains for the last two months, and the sea-monsters in our har-

bour have been unusually numerous. On the 25th ult. a large number of persons were seen on the beach watching Mr. Scott's men, who were employed many hours in their attempts to catch "devil fish." Toward the close of the day they succeeded in hauling one to the shore. I took the dimensions of this wonder of the deep. It was seven feet ten inches in length, and twenty-eight feet broad, i. e. from the extremity of each fin. Its mouth was two feet wide, and being open about four inches after it was killed, it presented a frightful appearance. It was killed with a harpoon. In the morning one of them had broken a harpoon, which had deeply penetrated its flesh, and made off with it, though death must have soon followed. The one I saw was capable of swallowing a corpulent man with the greatest ease.

Judicial Perplexities.

At Banapa and Basillar, places in which I take a deep interest, as they are within a few miles of Clarence, I am attempting to form stations, and regularly appoint two young men every Lord's day to visit them, and teach them to read. I occasionally visit them in the week. A fortnight ago they were in a very disturbed state. One of my inquirers came to me in an agitated state of mind, and said, "Minister; de Boobie fill me house up; palaver lib in im town (Banapa) cause one man kill im boy in de bush; now de family of dat boy, and de country people too much fear." Hearing from the description of the affair that the friends of the deceased intended to attack the family of the murderer, I went to Banapa the next day to meet the different parties, hoping to bring about an amicable settlement of this unhappy affair. On reaching Banapa, I found Boloko assembled with his people in the play-ground to settle the palaver. Seeing a large number of natives armed with spears, cutlasses, and guns, and having too much reason to conclude their hearts were meditating revenge for the wounds so recently inflicted, I felt it was a critical time. Silently lifting up my heart to God for assistance, I told the king, through an interpreter, that my object in visiting him was to make peace between him and his enemies. With great energy he replied to the following effect: "One man go out, and call him countrymen boy to go for bush; and when he take him he kill him; for popo (intentionally) or no I no understand. Den de boy's fader get too much vexed, and chuke (stab) two child with him spear belonging to the man who kill him one boy. Dat same palaver bring me here to day." The assassin was speedily pursued by the natives, who were brought together by the cries of the mother; but he evaded their search, and it is supposed he is now concealed at Clarence. One of the children died the next day, the fate of the other I have not yet heard. The boy who was shot in the bush was a native of Banapa. His name was Edibo; he was twelve years of age. It was Boila, the deceased boy's uncle, who took revenge upon the helpless children when alone in the house. One of these last mentioned children belonged to Basillar, and the other to Robolo; which makes the case as complicated as it is painful, the families of three different towns being involved in the inquiry. I remained a long time with Boloko, intreating him to use his kingly authority to prevent a repetition of the tragical scene already exhibited. The king and his gentlemen heard me patiently, and I was sincerely thankful to find my statements were not altogether lost upon them. During the discussion of the subject, Boloko said, "Before white man come to look we, we kill plenty: pose one man soot him countryman, den him die quick, and we kill all him family. Now we can't do dat way; we no kill Boila for him bad trick: we belong to take him fowls and goats. We break him house, and den we no let him *lib wi gentleman;* he must sit down him one far away: we no eat wi him, we no peak to him more." To be banished the society of the *gentlemen*, or chiefs, and not be permitted to hold intercourse with the common people, are the greatest punishments the natives can sustain; and would, if acted upon, bring about a better state of things. Being recommended to go to Basillar, to mediate between the king of that town and the king of Robolo, I took that course, and was well received, though I accomplished but little. The father of Edibo was steeled against all remonstrance, and boldly affirmed that he would either kill one man, or take one girl from the family of the murderer to be his wife. Perceiving that he was greatly biassing the king and people by his enraged temper, I smiled, and very deliberately said, "If you hear this God palaver, it will put away your kill palaver, bring you love palaver, and make you happy palaver." They laughed heartily, and after a little pleasant chat, retired to consider the best plan to be adopted. Twelve of the gentlemen constituted the grand jury for this capital offence. They arranged themselves into a circle about ten yards from us. The highest in authority among them addressed his brother jurors with significant gravity and earnestness, but in too low a tone of voice to be heard by us. During this solemn conference (for such it was) several Boobies passed by, but took not the least notice of the gentlemen. Had they offered the slightest interruption, they would have brought upon themselves the severest punishment. In less than half an hour the court broke up, and returned to our party, who were anxiously awaiting the conclusion of the pending trial. Silence having been called, the foreman of the jury, with calmness and firmness, informed me that they were unable to give a verdict; and with

much cunning referred me to Boloko, the king of Banapa, who alone, he said, was competent to decide the case.

We then returned to Banapa, followed by the chiefs of Basillar, and Robolo, and many of the natives. Boloko was waiting in his house, with his gentlemen, to receive us. As soon as we were seated, and had refreshed ourselves with palm wine, the king recapitulated to the chiefs what had been said at our former meeting. A sage-looking veteran then spoke for nearly twenty minutes. He told them of the many sanguinary wars in which he had been engaged formerly, of the battles he had won, the misery and desolation he had caused, but which he now bitterly lamented, and concluded by energetically requesting his fellow chiefs to refrain from fighting, and act according to the "good word," now carried to them. His address was listened to with profound attention. Several times he asked the chiefs and people if they understood him, to which there was a simultaneous reply, "Oula," yes, or we understand. Boloko was the next speaker, and was frequently interrupted by the people shouting, "Long life," "Thank you," &c., as expressive of their great joy. He contrasted the present with the former state of the people, and said that they were accustomed a few years since to killing each other for trivial offences, and to cutting off a man's hand for stealing, &c. Children in earlier times were like cats (stealing all they could get), but now they knew better, and were glad for white man to settle their palaver. Though all was interpreted to me, the chiefs spoke in such an animated strain as to make me forget my weariness and hunger, and rendered the season a most refreshing one. They all appeared disposed for peace before I parted, and I have since heard that my negotiation, which lasted for several hours, had the intended effect of stopping the shedding of human blood. On my leaving many blessings were desired for my happiness, &c.

Concluding Remarks.

Persons coming to Africa should well count the cost; should consider what they will have to teach, what to do, and what to suffer. They should be men who have been proved; who have exhibited an untiring zeal in works of self-denial, strong faith in God, and a growing love to perishing souls. And let none come to labour in Africa who will not cheerfully forego the luxuries of Jamaica, and willingly travel a few miles through a little rain, or grass wet with dew. If persons coming from the west anticipate a comfortable home in Africa, to be waited upon, and fare sumptuously every day; disappointment, shame, discontent, and uselessness will follow, and you will have many loiterers in the field. There are probably but few countries where more good may be done than in Africa, but those who come should be prepared for the worst, and not expect to enjoy the reward until they have patiently endured the toil. These things, and many others, have been said already—publicly spoken and widely spread, but they are not yet understood. The prosperity of our cause in Africa for many years, and perhaps centuries, will greatly depend upon the band of teachers and missionaries who will next be sent out. I therefore with diffidence, and with a degree of trembling, say again, let them be tried men—men who have been accustomed to reading and teaching, and suffering for Christ.

WEST INDIES.

JAMAICA.

The painful intelligence of the decease of Mrs. Evans, wife of Mr. G. P. Evans, missionary at Vale Lionel, has just reached the Mission House. She died on the 14th of October, after premature labour, brought on by a prevalent fever which attacked her six days previously. Her afflicted husband, writing on the 20th, adds,

The deacons of the church rode down to Old Harbour to have brother Taylor's assistance at the funeral, and his sad reply added to my grief. "Mr. and Mrs. Taylor are both confined with fever, increased by the fact of being unable to assist you in your distressing situation." I was permitted to engage in this melancholy service myself, which I assure you has been no small consolation to me.

It will afford me much pleasure if in the next number of the Herald or Magazine the following may be inserted, copied verbatim from my dear wife's diary.

Under date of Nov. 10, 1842, my dear wife writes thus:—

"This afternoon and evening have been to me a time of deep feeling and great searchings of heart. The mission cause, which has so frequently called forth my warmest affections and sympathies, has been a matter of thought and inquiry. In reviewing my experience as connected with this subject, I well remember that from the time I was first brought to the Saviour's feet, I felt a deep interest on behalf of his kingdom in the world. No sooner did I taste his love than I longed to lead others to him, and naturally did I look to heathen lands as an appropriate sphere of effort. I was told that it was the ardour of first love which led me to desire the missionary work, and I must expect to cool down. But the desire has grown and increased with each revolving year, and I now feel it as intensely as ever. An ardent longing to teach the heathen has given me wakeful nights, has occasioned me to shed countless tears, has called forth ardent supplications, and has been within me as a secret flame, threatening by its very intensity to consume my spirit, to injure my health, and take away all my comfort in the discharge of duties connected with my present situation. Often have I been led to ask, 'Did God impart a missionary spirit only to disappoint its fervour?' Or again, 'Will he not grant my request when he has exercised my faith and patience as much as he sees is right for me?' Deep are the mysteries of providence, but just and true are all the ways of him who is the king of saints; and I rejoice in the thought that he shall be glorified in me, even though an irrepressible and ungratified longing break my heart. But is it not possible that I am deceived in my own suitability? Or may there not be some latent impurity of motive which occasions God to deny my request? Or may I not have done wrong in concealing my feelings? Perhaps because I have kept them in my own bosom instead of seeking judicious Christian counsel, God has given me to reap the fruit of unfaithfulness to convictions of duty. Oh, how earnestly do I feel disposed to ask, 'Show me wherefore thou contendest with me; and why thou withholdest my request?' It is my mercy to know that a throne of grace is accessible to me; that Jesus ever lives to plead for me. Again and again may I, and again and again will I, present my supplications to God, that he would fit me for his service, that he would call me to his service, even though that service should involve labour, and suffering, and death."

In a note of April 2, 1843, Mrs. Evans writes:—

"When I review what I wrote under the date of November 10, and contrast it with my present circumstances, I almost think I dream; but my God has, I trust, heard my prayer, accepted my desire, and given me a prospect of employment in the mission field. Gratefully would I acknowledge the indulgent goodness of my heavenly Father in this respect, and especially that he has opened my way under circumstances that leave me nothing to desire. Not for crowns or kingdoms, not for earth's fairest fame or greatest wealth or splendour, would I resign my present prospects—prospects which yet I feel (amidst all the uncertainties of earth) may never be realized. All the unknown future would I leave with that God who has guided me hitherto; my times are in his hands. I feel that I have now an additional motive for cultivating every grace of the Christian character, for how without a large measure of personal piety shall I be fitted for my probable duties? How without it shall I be prepared to sharea missionary's labours, to sympathize with a missionary's peculiar trials and hallowed joys, and ofttimes to be his sole earthly counsellor, comforter, and support? May the language of my future experience ever be, 'I can do all things through Christ who strengtheneth me.'"

Such was the devoted missionary you have lost, and such indeed was the counsellor removed from me.

EUROPE.

BRITTANY.

After an absence of six weeks, spent in seeking contributions towards the chapel which it is intended to erect at Morlaix, Mr. Jenkins has returned in safety to his family and friends. On the 28th of October he writes as follows:—

The sums collected amount to 1047f. 15c., as you will see by the following list: Guingamp, 45f.; Dinan, 5f.; St. Servan, 109f.; St. Malo, 5f.; Rennes, 5f.; from Guernsey, by Mr. T. G. Dobrée, 36f.; Boulogne, 312f. 75c.; Marquise, 15f. 40c.; Calais, 31f.; Rouen, 122f.; Havre, 184f.; and Caen, 177f. My travelling expenses amount to 359f. 65c., in

spite of all my efforts to be economical. I travelled at least 369 leagues.

In a letter I received this morning from Mr. Le Fourdrey he informs me that he had subscriptions at Nantes to the amount of 135f. and that he has already had 107f. at Brest, and that he expects more. I have not had the list of subscriptions from Quimper. We have in hand a sum of about £50. We shall adopt the measures best calculated to obtain the sum necessary for the building. It is probable I shall visit the islands shortly.

During the journey I have just made I received much kindness from ministers and Christian friends of the reformed church and of the church of England, and of other denominations. Many took a lively interest in our labours among the Bretons, a people so little known and so much neglected, that many of even the French were astonished to see a specimen of their language in the tracts we have printed in it. I met with some pious and worthy ministers and friends in the reformed church. Their number is on the increase; but I did not find that the gospel made great progress in the parts I visited. However, we have reason to believe the good seed which is sown will spring up, for it is the powerful word of the Lord. You are aware that some wonderful movements take place in France in favour of protestantism, and it appears that a great work is going on. I rejoice exceedingly that our society has directed its attention to the state of France, and that the committee is desirous of contributing to the great work of evangelizing this country. I hope and pray the Lord to open the way before you. I regret to state that our countrymen, both gentlemen and mechanics, who come over to France, are in general far from conducting themselves according to the word of God, and showing in their conduct the superiority of the religious privileges which are enjoyed in their native country. Infidelity prevails among some of them. Mr. Clegg, the Wesleyan minister at Calais, informed me that there were about 4000 English mechanics employed in factories in that place, that very few of them were pious, while the generality of them were so impious that they even held infidel meetings. Several Scotch and English hands are employed in a large factory at Boulogne. There are about half-a-dozen faithful baptists among them. I held a meeting with them, which I hope was felt to be a blessing to us all. They deplored the manner in which their countrymen live in France. I asked them whether those who were reckoned at home to be pious people, abandoned religion when they came to this country? They told me that they had not seen cases of that kind, but that those who at home frequented public worship, while they were strangers to the regenerating influence of the word, became very indifferent about religion and morality. The Welsh and English employed in Mr. Sherwood's iron works are desirous of enjoying religious privileges. There is a room to preach in, but no preacher. Mr. Jones, the manager, with whom I spoke respecting the desirableness of having some good and prudent man to labour as a minister of the gospel among the people, said he greatly wished it, and that he expected a Welch preacher would come over, but that he could preach only in his native language. This place offers some advantages for a missionary acquainted with both languages. It is thought Mr. Sherwood would give something towards his support, and there is a wide field of labour open among the French population. A missionary stationed there would not be very far from that part of France where there are some French baptists.

I was very desirous of knowing something about the few baptists which are in France. What I have been able to learn about them is very little. Mr. Poulain, the evangelist supported by the Société Evangelique at Boulogne, is a baptist. It appears that he is a pious man, and a good preacher. He is highly spoken of by many. He knows a good deal about the baptists which are about Lisle, in the north of France, as it appears he is from that part of the country, and was brought to the knowledge of the Saviour among them. From what he told me it would appear that there was some years ago a cheering prospect in that part, and that much good was done, but that owing to dissensions, and the want of proper persons to direct them, their present state is not flourishing.

HOME PROCEEDINGS.

JUVENILE MISSIONARY HERALD.

Our young friends will be glad to hear that the Committee of the Baptist Missionary Society have resolved on publishing a new Missionary Magazine, specially designed to interest the young in the great work of Christian missions.

The title will be *The Juvenile Missionary Herald;* and the price will be one half-penny.

It will be adorned with wood-cuts, contain sketches of the manners and scenery of foreign countries, give information of the proceedings of the Society at its various stations, and reports of Juvenile Auxiliaries at home. It will also contain occasional illustrations of scripture, taken from the journals of missionaries, and anecdotes illustrative of the usefulness and claims of missions. A part of each number will be devoted to biographical sketches of missionaries and others, while the Parent and Sunday-school Teacher will generally find some hints for their guidance in the instruction of the young and the management of schools. No pains will be spared to make it worthy of the extensive support of our friends, and as the price will be exceedingly low for the size (24 pages), we rely upon the exertion of our friends to secure a wide and general circulation. The first number will be published on the first of January next.

CANTERBURY JUVENILE MISSIONARY ASSOCIATION.

A friend at Canterbury says, "I am happy to inform you that the association comprises thirty-five collectors, in addition to whom twenty-eight boxes have been issued. Our society was formed in August last, by the Rev. W. Fraser, and at the close of September the collectors paid in their monies to the amount of £10 10s. 1d.: the sum derived from boxes will not be carried to account till December next. While, therefore, we cannot with correctness decide on the amount of revenue which may be raised per quarter, we trust that our exertions will prove acceptable to the common cause. Although the association is kindly aided by the supporters of the Canterbury Auxiliary, yet a considerable portion of our receipts accrues from other sources, which the efforts of the collectors have rendered available."

FOREIGN LETTERS RECEIVED.

Africa	Clarence	Clarke, J.	July 25 & 31, Aug. 16, 23, & 24
		Merrick, J.	July 27.
		Saker, A.	July 31, Aug. —.
		Sturgeon, T.	August 23.
	Graham's Town	Nelson, T.	September 6.
America	Paterson	Hosken, C. H.	September 12.
Asia	Calcutta	Evans, W. W.	September 17.
		Thomas, J.	September 17 and 21.
	Colombo	Davies, J.	September 23.
		Dawson, C. C.	September 25.
	Cutwa	Carey, W.	September 8.
	Muttra	Phillips, T.	September 18.
	Patna	Beddy, H.	September 8.
Bahamas	Nassau	Capern, H.	Sept. 14, Oct. 12.
	Turk's Island	Littlewood, W.	August 16.
Brittany	Morlaix	Jenkins, J.	Oct. 28.
Holland	Hellevoetsluis	Byl, W.	Oct. 27.
Honduras	Belize	Henderson, A.	September 19.
Jamaica	Brown's Town	Clark, J.	September 19.
	Falmouth	Francies, E. J.	October 5.
		Henderson, J. E.	September 20.
		Knibb, W.	Sept. 20, Oct. 5 and 21.
	Jericho	Phillippo, J. M., & Abbott, T. F.	October 17.
		Phillippo, J. M., & others.	October 17.
	Kettering	Knibb, W.	September 12.

KINGSTON	Oughton, S	September 21.
	Wood, J. H	October 8.
LUCEA	Francies, E. J	Sept. 22, Oct. 16.
MANCHIONEAL	Kingdon, J.	September 21.
MANDEVILLE	Evans, G. P	September 6 and 20.
MONTEGO BAY	Cornford, P. H	September 18.
MOUNT CAREY	Burchell, T	September 20.
OLD HARBOUR	Taylor, H. C.	September 17.
PORT MARIA	Teall, W	October 5.
SALTER'S HILL	Dendy, W	September 19.
SPANISH TOWN	Phillippo, J. M.	September 20, Oct. 22.
ST. ANN'S BAY	Abbott, T. F	September 10.
THOMPSON TOWN	Whitehorne, S	October 17.
VALE LIONEL	Evans, G. P	October 20.
WALDENSIA	Henderson, J. E.	September 29, Oct. 21.
TRINIDAD	PORT OF SPAIN — Cowen, G.	September 20, Oct. 21.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following friends—

Mrs. Kitson, Brixton Hill, for a box and parcel of useful and fancy articles, for *Rev. J. M. Phillippo, Spanish Town*;

R. B. Sherring, Esq., Bristol, for a clock, for *the Theological Institution, Calabar, Jamaica*;

The proprietors of the "Child's Own Book," for 200 copies of that work for *Jamaica*, and 100 copies for *the Colonies*;

Ladies at Bristol, for a case of useful and fancy articles, for *Mrs. Clark, Brown's Town*;

Friends at Stepney, for a box of useful articles, for *Rev. B. Millard, Ocho Rios*;

Friends at Prescot Street, for a case of useful and fancy articles, for *Mrs. Clark, Brown's Town*;

Friends at Maze Pond, for a case of useful and fancy articles, for *the same*;

Mrs. Forster, Tottenham, for a parcel of useful articles, for *the same*;

Mrs. Moore, Queen Street Place, for a parcel of clothing, for *Rev. J. Merrick, Africa*;

Mr. Thomas Harvey, Leeds, for a box of medicines, &c., for *Rev. J. Clarke, Africa*;

Ladies' Working Association, Union Chapel, Manchester, for a package of clothing (151 articles) for *Africa*;

W. R. Callender, Esq., Manchester, for a parcel of magazines.

CONTRIBUTIONS

Received on account of the Baptist Missionary Society, during the month of October, 1844.

	£	s.	d.
Annual Subscription.			
Lindop, Thos., Esq., by Mr. Fleetwood	1	1	0
Donations.			
Alexander, G. W., Esq., Stoke Newington, for *Schools in Hayti*	2	10	0
Allen, Stafford, Esq., for *Schools*	2	0	0
Allen, George, Esq., for *ditto*	1	10	0
Allen, W., Esq, for *do.*	1	0	0
Barclay, J. G., Esq., for *ditto in Africa*	5	0	0
Barrett, Richard, Esq., for *Schools*	1	0	0
Barrett, Messrs. W. and H., for *do.*	1	0	0
Barry, J. T., Esq., for *do.*	1	0	0
Bevan, Thos. Esq., M.D., for *do.*	1	0	0
Big, Mrs., Tottenham, for *do.*	1	0	0
Bowden, Jas, Esq., for *do.*	1	0	0
Burton, Rev. J., *towards expenses of Trial in Bahamas*	0	10	0
Collins, W., Esq, for *Saw Mill, Africa*	20	0	0
Darkin, Rev. C.	2	0	0
Forster, Robt., Esq., Tottenham, for *Schools*	2	0	0
Fowler, Mrs., Tottenham, for *do.*	1	0	0
Friend, for *Schools in Africa and Hayti*	3	0	0
Friend, Plaistow, for *Schools*	0	2	6
Gilpin, Mr. C., for *do.*	0	10	0
Grimshaw, W., jun., Esq., Peckham, for *ditto in Africa*	0	10	0
Gurney, Sam., Esq., for *Miss. Vessel*	20	0	0
Gurney, Samuel, Esq., Plaistow, for *Schools.*	10	0	0
Hodgkin, Dr, for *Tuscarora Schools*	1	0	0
Horn, Mrs., Tottenham, for *Schools*	1	0	0
Horn, Mr., Robt, for *do.*	0	10	0
Jermyn, Mrs., Peckham, for *do.*	1	0	0
Miles, Mr. E., for *do.*	0	10	6
Moreland, Jno., Esq., for *do.*	1	0	0
Norton, Thos., Esq., Peckham, for *do.*	1	0	0
Norton, Thos., Esq., for *do.*	1	0	0
Norton, W., Esq., Peckham, for *do.*	0	10	0

	£	s.	d.
Rosling, S., Esq., Peckham, for *do*	1	0	0
Sterry, Jos., Esq., for *do.*	1	0	0
Sterry, Jos., jun., Esq., for *do.*	1	0	0
Sterry, Henry, Esq., for *do.*	1	0	0
Sturge, Samuel, Esq., for *do.*	1	0	0
Waymouth, Henry, Esq., for *Saw Mill, Africa.*	5	0	0

LONDON AND MIDDLESEX AUXILIARIES.

Alfred Place, Kent Road, Sunday School, for *Africa*	1	1	0
Blandford Street, Sunday School, for *Jubilee Fund*	0	5	0
Horsley Street, Walworth, Juvenile Society	5	10	0
Lion Street, Walworth, Sunday School, for *Patna Orphan Refuge*	1	1	0
South Street, Walworth, Sunday School	1	3	6

BERKSHIRE.

Newbury, by Rev. J. B. Pike	7	5	0
Reading—			
Collections	24	1	3
Contributions	10	13	0
Do., Juvenile Society	13	16	3
Do., Sunday School	1	5	0
Wallingford, on account	17	0	7

BUCKINGHAMSHIRE.

Chesham—			
Glover, Mrs. Stephen	1	1	0

DERBYSHIRE.

Derby—			
Collections (moiety)	7	3	0
Contributions	1	19	7

DEVONSHIRE.

Bovey Tracey—			
Collection	3	12	4
Contributions	5	8	7
Do., for *Colonies*	0	8	6
Chudleigh—			
Rouse, W., Esq.	30	0	0
Do., for *Jamaica Schools*	5	0	0
Graystone Bridge—			
Collection (moiety)	0	8	0
Newton Abbott—			
Collection	2	4	1
Contributions	2	4	0
Paignton—			
Collection	1	11	4
Contributions	7	7	0
Torquay—			
Collection	2	15	10

DURHAM.

Bishop Auckland, Collection	1	15	3
Shotley Field, do.	3	14	6
Shotley Bridge, do.	1	8	10
Wolsingham, by Mr. Jno. Angus	0	17	0

ESSEX.

Old Sampford	6	1	0

GLOUCESTERSHIRE.

Blakeney—			
Collection	4	7	6
Contributions	1	3	6
Lydney—			
Collection	7	1	0
Shortwood—			
Collection	15	8	0
Contribution	63	13	9
Do., Sunday School Girls	0	5	0
Sodbury—			
Collection	0	18	0

HAMPSHIRE.

Newport, I. W.—			
Collection	11	17	1
Contributions	4	1	6
Wellow and Yarmouth, I. W.—			
Collections	3	9	6
Contributions	1	4	6

HEREFORDSHIRE.

Kington	9	0	0
Leominster—			
Collections	10	16	4
Contributions	1	18	4
Do., Sunday School	0	4	10

HERTFORDSHIRE.

Boxmoor—			
Collections	4	4	3
Contributions	6	16	0
Do., Sunday School	0	10	3

KENT.

Maidstone—			
Friends, for *Schools in Africa*	0	15	0

LANCASHIRE.

Accrington—			
Collection	11	17	0
Contributions	2	4	0
Do., Sunday School	0	4	6
Bacup—			
Public Meeting	6	12	4
Rev. T. Dawson's—			
Collection	5	10	6
Contributions	10	5	1
Rev. S. Todd's—			
Collection	4	14	8
Blackburn—			
Collection	3	0	0
Burnley—			
Collections	12	0	0
Contributions	7	0	0
Do., Sunday School, for *Native Teacher*	8	0	0
Cloughfold—			
Collection	3	1	0
Boxes	0	10	0
Colne—			
Collections	6	19	0
Contributions	1	1	4
Haslingden—			
1st Church—			
Collections	7	14	9
Juvenile Boxes	5	5	9
2nd Church—			
Collections	3	1	4
Box	2	3	8
Heywood—			
Collections	4	2	0
Ogden—			
Gurside, Rev. —	1	0	0
Rochdale—			
Collections	43	0	3
Contributions	158	13	7
Sabden—			
Collections	8	13	0
Contributions	9	8	5
Do., Sunday School	4	6	10

LEICESTERSHIRE.

Appleby—			
Collection	1	1	6
Arnsby—			
Collections	9	16	9
Contributions	2	16	0
Blaby—			
Collection	2	14	2
Foxton—			
Collection	0	17	0
Leicester—			
Public Meeting	8	7	0
Harvey Lane—			
Collections	24	7	9
Contributions	63	18	6
Do., Sun. School	1	4	6
Loughborough—			
Collections	6	11	5
Contributions	3	5	0
Do., Sunday School	0	6	0
Monks' Kirby—			
Collection	2	0	0
Oadby—			
Collection	1	11	0
Waldren, Mrs.	2	0	0
Sheepshead—			
Collections	6	3	3
Contributions	5	0	9
Sutton in Elms—			
Collections (at Sutton and Cosby)	6	19	0
Contributions	2	0	0
Syston—			
Collection	0	18	1

LINCOLNSHIRE.

Grimsby—			
Collection, 1842	7	0	0
Kermington—			
Collection, 1842	1	6	1
Contributions, 1842	1	0	0
Killingholme—			
Collection and Boxes, 1842	3	6	3
Limber—			
Collection and Box, 1842	1	3	0
Lincoln—			
Collections	11	12	0
Contributions	14	6	10
Do., Sunday School	2	7	0

NORFOLK

Norfolk, balance, by T. Geldart, Esq.	64	3	10

NORTHAMPTONSHIRE.

Aldwinkle—			
Collection	4	0	0
Bythorn—			
Collection	3	2	5
Ringstead—			
Collection	2	7	0
Contributions	0	17	6
Rushden—			
Collection	1	7	10
Thrapstone—			
Collections, in part	4	12	9
Contributions	11	13	4
Do., for *Africa*	3	0	0
Do., Sun. School	1	11	6

	£	s.	d.
Woodford—			
Collection	1	8	10
Abbott, Mr.	1	0	0

NORTHUMBERLAND.

	£	s.	d.
Newcastle—*			
Angus, Mr. W., by Rev. J. Angus	5	0	0
Newbridge, Collection, by do.	1	16	0
Newcourt, on account, by Mr. H. Angus	28	0	0

SOMERSETSHIRE.

	£	s.	d.
Bristol—			
Sherring, R. B., Esq., for *Saw Mill, Africa*	10	0	0
Highbridge—			
Collection	2	5	0

SUSSEX.

	£	s.	d.
Brighton—			
Manfield, W., Esq.	10	0	0

WORCESTERSHIRE.

	£	s.	d.
Evesham—			
Balance of Contributions, 1843-4	3	16	2
Collections, 1844-5	7	8	8
Tenbury—			
Collection	1	4	0
Boxes	0	6	0

YORKSHIRE.

	£	s.	d.
Hebden Bridge—			
Contributions	1	3	6
Leeds—			
Contributions	87	16	6
Ditto, Juvenile Society, South Parade	4	10	7
Do., do., for *Entally*	9	0	0

* In the unparticularised receipts of the Society from the Newcastle-on-Tyne Auxiliary, for 1842, there is a sum of £3 6s. 8d., a legacy from the late Miss Methnen, which ought to have been distinctly acknowledged in the Report of that year.

	£	s.	d.
Rawden—			
Collection	6	1	4
Contributions	6	8	6
Shipley—			
Collection	9	12	0
Contributions	17	1	0
Sutton—			
Collections	6	6	10
Contributions	6	17	8

NORTH WALES.

	£	s.	d.
Amlwch Bethel Cerwaes Soar	6	0	0

SOUTH WALES.

	£	s.	d.
CARDIGANSHIRE—			
Aberystwyth, on account	10	0	0
Bethel Siloam—			
Collection	0	12	0
Contributions	1	17	6
Moriah and Llanvriangel—			
Contributions	1	9	9
Swyd and Bont—			
Contributions	1	9	8
CARMARTHENSHIRE—			
Aberduar—			
Collection	1	0	0
Contributions	0	18	6
Do., Sun. School	2	2	6
Bethel and Salem—			
Collection	0	16	3
Contributions	0	12	6
Do., Sun. School	1	3	9
Carmarthen—			
Penuel—*			
Collection	2	8	8
Contributions	5	10	0
Do., Sun. School	1	1	1
Tabernacle—			
Collection	4	19	11
Contributions	5	10	0
Do., Sun. School	1	14	6
Logyn—			
Collection	1	2	4
Sunday School	1	9	6
Newcastle Emlyn—			
Collection	1	9	6
Contributions	6	10	6
Do., Sun. School	2	0	0
Salem Mydrim—			
Collection	2	4	4

	£	s.	d.
PEMBROKESHIRE—			
Blaenllyn—			
Collection	1	14	6
Contributions	4	10	6
Caersalem—			
Collection	0	10	1
Contributions	0	10	0
Fynnon—			
Collection	1	15	5
Contributions	6	17	5
Do. Sun. School	1	3	8
Do., do., Dyffryn Conin	1	2	2
Do., do., Glanrhyd	0	19	4
Groesgoch—			
Collection	1	9	6
Contributions	0	8	6
Letterson—			
Collection	0	19	2
Contributions.	1	1	6
Newport—			
Collection	2	13	4
Contributions	2	15	0
Tabor—			
Collection	0	17	3
Contributions	0	5	0
RADNORSHIRE—			
Presteign	1	0	0

SCOTLAND.

	£	s.	d.
Arbroath—			
Friends	0	17	6
Dundee—			
Collection, Free St. John's Church	6	12	6
Contributions	12	18	0
Montrose—			
Collections—			
Public Meeting	8	15	0
St. John's Free Church	5	13	3
Independent Chapel	5	5	0
Contributions	1	2	6
Do., for *Africa*	15	0	0
Do., for *Canada*	0	5	0
Perth—			
Collection, Mr. Thompson's	5	13	6
Contributions	5	5	6

FOREIGN.

	£	s.	d.
Hamburgh—			
Collected by Mrs. Oncken, for *Africa*	2	0	0

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by W. B. Gurney, Esq., Treasurer, or the Rev. Joseph Angus, M.A., Secretary, at the Mission House, Moorgate Street, LONDON: in EDINBURGH, by the Rev. Christopher Anderson, the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW by Robert Kettle, Esq.; in DUBLIN, by John Parkes, Esq., Richmond Street in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at NEW YORK, United States, by W. Colgate, Esq.

IRISH CHRONICLE.

A GOOD CONSCIENCE.

This is a jewel beyond all price. The wealth of worlds cannot purchase it. The testimony of a good conscience sustained martyrs at the stake, and has enabled the Lord's people, amidst all their trials, ever to rejoice.

A good conscience can only be possessed when we have a conviction that every claim has been met to the full amount of our ability. We cannot have it in relation to that which we have knowingly neglected. The declining year reminds us of our own rapidly approaching end. Permit us to ask whether Ireland has yet been *occupied* as a missionary field? We know how your zeal towards other lands has abounded, and how God has honoured it. But should your own neighbours be suffered to perish, when strangers are relieved? Should the cry which comes from a distance, however piercing, justify a disregard of a similar cry immediately at your side. Go on, brethren, as you have begun, in every quarter of the globe; but we pray you to give more determined effect to all the kind feelings you cherish for Ireland. How else can you have a good conscience towards her people?

Brethren, if ever there was a time when Ireland might be neglected, this is not that time. We have no choice but to advance with honour, or retire with aggravated disgrace. Our efforts have been too successful not to excite deep attention in many quarters. New and promising stations are opening in different parts of the field. In connexion with other labourers, our efforts have given an impulse to public opinion, of which advantage must be taken. Dare we stand still? Dare we retire? It must not be. Forward we must go, or we cannot have a good conscience towards Ireland.

The present year will soon bid us farewell, and carry its testimony to the eternal Judge. Among its many just accusations, will omission of duty to Ireland be one? The new year is hastening on. It is about to commence its record. Shall *it* also accuse you? God forbid.

Come then, brethren, to the foot of the cross. There think how much you owe to infinite love! While melted by that love, listen to the cry, borne to you by every gale from Erin's fertile but unhallowed shores. Send forth, we beseech you, more labourers into the harvest. Supply a force somewhat adequate to the work to be done. Let not the stigma of deficient funds any more sully your otherwise honoured name. Do in Ireland, as you have done in other lands, "attempt great things for God, and expect great things from God." He will bless your efforts. But should you not see success, you will, at least, have a good conscience.

W. E.

The following kind letter will show that Ireland's cry, so eloquently enforced by our brother in the preceding paper, is not disregarded. May it occasion many more of a like kind :—

In the Chronicle for October, there is a letter from Mr. Mulhern, expressing his ardent desire for a scripture reader, stating that no one is employed in that district, though a suitable person is waiting. I think no agency more adapted for usefulness in Ireland, and it is sad that any missionary should apply in vain for such help. I know not what the expense of a reader is, but if any other friend will supply the deficiency, I

will gladly give you £10 for the first year, that the person referred to by Mr. M. may be employed.

I am, dear Sir, yours truly,
J. B. Burr.

Beaulieu, Hants, Nov. 8, 1844.

A letter from Mr. Mulhern to the treasurer, dated Oct., 11, forms a beautiful sequel to the foregoing, and will yield peculiar pleasure to our generous friend, as well as delight all our friends:

You will be glad to hear that we still go on at Conlig. After a long and hard struggle, opposition is fast dying away. The enemy, from different directions long kept up a hot fire upon our little citadel, but the Lord being on our side, they found it impregnable. Their ammunition being spent, and their strength exhausted, they are now, one after another retreating, while our banner, which we first set up in the name of the Lord, is still seen waving in the breeze!

Yesterday evening I baptized the last of fifty-seven of my fellow countrymen within these four years. Surely this is far more than a reward for our feeble efforts in the cause of our exalted king. We have, by the good hand of God, achieved more than the temporal salvation of fifty-seven worlds! Oh! what honour hath the Lord put upon us. After the baptism, another candidate was proposed. This has cheered me more than the conversion of any other, because he is the *first fruits* of our sabbath school. He is a promising lad of about seventeen years of age.

How I am cheered by seeing, in the Chronicle for this month, the letter of brother Burchell. To me, its contents are truly refreshing. This effort is an indication that more will soon be done for Ireland. May the Lord put it into the hearts of many of our churches in your happy land to follow this example. Truly this is the time for increased and vigorous efforts. Fruit begins to appear in all directions; and it is my firm conviction, that our society, if they faint not, will soon reap more abundantly.

Again brother M. reports, under date of November 6th:—

Our prospects are still encouraging. The congregations are good, and new stations are inviting my attention. The week before last I preached six times, in five different places. I lately baptized an interesting young person, who has occasionally attended for the last two years. We were last week favoured with a visit from brother Gould, as a deputation for our missions. Our church gave him £4. Brother Wilson and myself have made arrangments for visiting Carrickfergus once a fortnight.

The following extracts of a letter from brother Eccles, will be read with interest, dated November 12:—

We are still going on. The congregations are more encouraging than ever. One was added by baptism the week before last. The light of God's countenance is evidently lifted upon us. I trust soon to have very cheering news to report.

The Glasgow friends, it seems, are getting quite enthusiastic in reference to Ireland. I am written for to go there, next week, to plead its cause. Dear brother, pray for me. I am weakness itself in the midst of difficulties.

We have recently received an encouraging account of the state of the Parson's Town Mission, a comparatively new station. Mr. Mullarky writes thus:—

At no time, since our commencement here, were our prospects more encouraging than at present. A great work seems to be going on at Banagher. At our last meeting the house was filled, and several are anxiously inquiring, "What shall I do to be saved." The congregation at Birr is also increasing. Persons who seemed heretofore unwilling to have any intercourse with me, have invited me to visit them at their own houses. So anxious are the people in several villages to hear the gospel, that I had to preach four times last Lord's day. My Roman catholic neighbours are also willing to hear the word. One sick man told me yesterday that he trusted in Christ alone for salvation. He had not been to the priest for the last twelve months, and does not intend to trouble him any more. A poor woman, who attends constantly, was during a late illness, in a state of unconsciousness; her friends brought the priest to her at this time. When told on her recovery what had taken place, she expressed herself greatly displeased; and now that she is up and well, she is generally the first at meeting, and wishes to be baptized in the name of Jesus.

The spirit of confidence and hope which pervades the following remarks from Mr. Bates's last letter, is truly admirable. We wish every pastor and member of our churches were imbued with it:—

As for myself, I am still going on in my Master's work. To look at present circum-

stances *only*, might fill one with despair. But standing on the promises of God, and by faith viewing the prophecies of divine truth, a scene rises up sufficient to inspire the most exalted hopes. I seem to see these deluded devotees "new creatures." Every high thing cast down—superstition destroyed—light dispersing darkness—priestly power broken—"the man of sin," in all his forms overthrown—and Ireland a land of light, liberty, and joy! Yes, my brother, these scenes must be realized even here, where Satan's seat is; for "the mouth of the Lord hath spoken it."

I am sorry the funds are low. This is sure to be the case sometimes. Faith and patience must be tried in every form, that it may be known what is in our heart. There is money enough in the church of Christ for the efficient support of all agency, when she is made willing to lay it at the foot of the cross. Oh that the Lord may bless us, and give us favour in the eyes of the people.

JOHN TALBOT writes to his superintendent, October 31:—

In one of my last journals I informed you of a parcel of young men purchasing a Douay bible, and perusing the same with diligence. There are now many houses in the parish found with bibles, and what they call other good books. The people are formed into classes for the purpose of meeting at those houses to instruct one another through the winter. This will open a wide field for my labours. I endeavour as much as possible to be friendly with the priests, so there is not a time they come to this place to visit the sick, or hold a station, but they send their horses and gigs to my house. You may remember the young man who came to hear you preach, and dined with you. When returning last Friday with you, he insisted on my going in with him. He seemed cast down, but after awhile he began to say how much he was indebted to me. I inquired what for. He laid his hand on his breast and said, there was something deposited there, which he hoped the world would never remove; and that he thanked me, under God, for the same. On the present sheet I cannot give you any account of what passed, but it was very pleasing indeed.

From a large mass of intelligence received from the readers in the Cork district, we have only space this month for a short extract or two. MCCLURE writes:—

A most gracious spirit of inquiry is excited in the minds of the people in this part, concerning the truth. Some, who for years, did not attend any place of worship are now constant in their attendance. Three and often four romanists come to hear. A woman one of these who attended several sabbaths, recently left, and is now constantly hearing the gospel where she resides. I gave her a New Testament on her going, and she is a diligent reader of it.

WILLIAMS, another reader who resides in the city, writes:—

Some romanists often drop into our chapel, and other places of worship. We hope to have, ere long, a whole family, consisting of seven persons. A catholic named Fowkes, whose husband is a protestant, has had her mind, for many years, often impressed with the truth; but his bad example led her to think there was no reality in his religion. I often visited her, and ceased not to point her to the Lord Jesus. She died on the 10th instant, trusting, I humbly hope, in the merits of a crucified Saviour.

Mr. WILSON is going on favourably at Belfast, as we learn from his last letter dated November 12th:—

You will be glad to hear that we have obtained a suitable place of worship, and have commenced services in it, with every prospect of success. It is a large room, which is occupied during the week as an academy, for which we pay £10 per annum. It will hold between two and three hundred persons, and is in a central part of the town. We have had an increase of *five* members within these three months. Four of our members are military men; two of them lately returned from India, and are the fruit of our mission there.

About three weeks ago I opened a new preaching station in a neglected outskirt of the town. I was offered a room by a pious family living there, who were greatly concerned for their neighbours, very few of whom attended divine worship at all. The first evening the place was crowded, and many were obliged to go away for want of room. There were some romanists present. At our next meeting the attendance was still larger, an *adjoining* room being fitted up for our accommodation. This interesting station has opened through my preaching on board vessels, as the friend whose house is open to us, being present on one occasion, conceived the idea of getting me to hold meetings at this place. The design is now happily effected, and we have reason to hope it will be owned and blessed.

POSTSCRIPT.

We have lately received very many proofs of the increasing interest awakened in behalf of the Society. The Chronicle is beginning to be used at missionary prayer meetings; and several brethren have expressed the great pleasure felt in perusing its contents. We wish it was larger, or the society could afford to increase its size. There is no lack of intelligence; the want which exists is want of space. In future, our friends must in general be satisfied with the insertion of the *amount* of collections and subscriptions, especially from large towns, as the insertion of every name occupies so much room. It is scarcely necessary when exact particulars are given in the Report.

We met a kind friend in the West of England, who lately determined, in addition to his general contributions to the cause of Christ, to act upon a suggestion thrown out at a missionary meeting last April, of putting by a penny on every animal brought into his shop for sale. The produce in six months was £3! We recommend this plan, of laying some articles under tribute every week, to other Christian tradesmen. They will not feel the contribution when regularly made, but the amount will surprise and gratify them.

CONTRIBUTIONS SINCE OUR LAST.

	£	s.	d.
Hailsham Church, by Mr. Green	5	0	0
Milton, Northamptonshire, by Miss Dent	2	16	0
W. E. Lilly, Esq. Cambridge	10	0	0
Stanwick, by Mr. Walcot	1	3	6
Chelsea, Collection 6 0 0			
Juvenile Association 4 4 0			
	10	4	0
Herbert, Mr. Coleford	1	0	0
Harrison, Mr. Bromsgrove	0	10	0
Derby, by Mr. Thompson 3 3 4			
Friends, by Miss Barnard 0 14 0			
Douglas, Mr. Burton 0 5 0			
	4	2	4
Hebden Bridge, Collection at Rev. J. Crook's	8	5	6
Bromley Cliff, Mr. J.	1	0	0
Halifax—			
Abbott, Mr. J. 0 10 0			
Akroyd, Mr. J. 1 0 0			
Batty, Mr. 0 5 0			
Batty, Master 0 2 6			
Browne, Mr. H. Don. 0 10 6			
Browne, Mr. G. B. 0 10 6			
Burgess, Mr. and Mrs. 0 10 0			
Edwards, Mr. G 0 10 6			
Fawcett, Mrs. 0 5 0			
Hitchin, Mr. 0 10 0			
Swindel, Mr. 0 5 0			
Walker, Mr. J. 0 10 6			
Walker, Mrs. 0 5 0			
Young Friend, by S. W. 0 10 0			
	6	4	6
Shipley—			
Aked, Mr. T. 1 1 0			
Aked, Mrs. 1 1 0			

	£	s.	d.
Hipper, Mr. J. 0 10 0			
Rhodes, Mr. 0 10 0			
Teale, Mr. 0 10 0			
	3	12	0
Huddersfield—			
Bentley, Mrs. 0 10 0			
Brook, Mr. C. 0 10 0			
Schofield, Mr. J. 0 5 0			
Shaw, Mr. B. 0 10 0			
Whitaker, Mrs 1 0 0			
Willett, Mr. R. 1 1 0			
	3	16	0
Shakespeare's Walk Juvenile Association	1	3	0
Shortwood, by Mr Newman	30	0	0
Sandhurst, by Mr. Angus	2	2	4
Chudleigh, W. Rouse, Esq., by Mr. Nicholson	5	0	0
Paignton, Mr. Troward and Friends, by ditto	3	1	0
Camberwell, Collection	21	1	9
Bishop Burton, a Friend	1	0	0
Peto, Mr. and Mrs. Don.	50	0	0
Bewsey, Mr. Bristol	1	0	0
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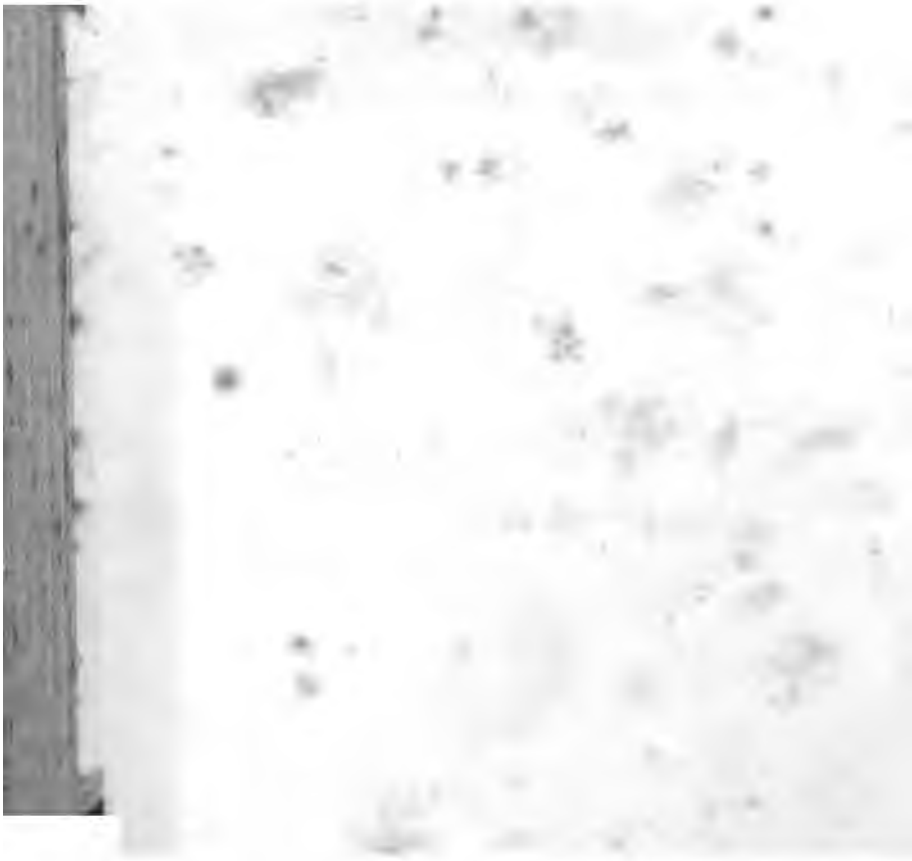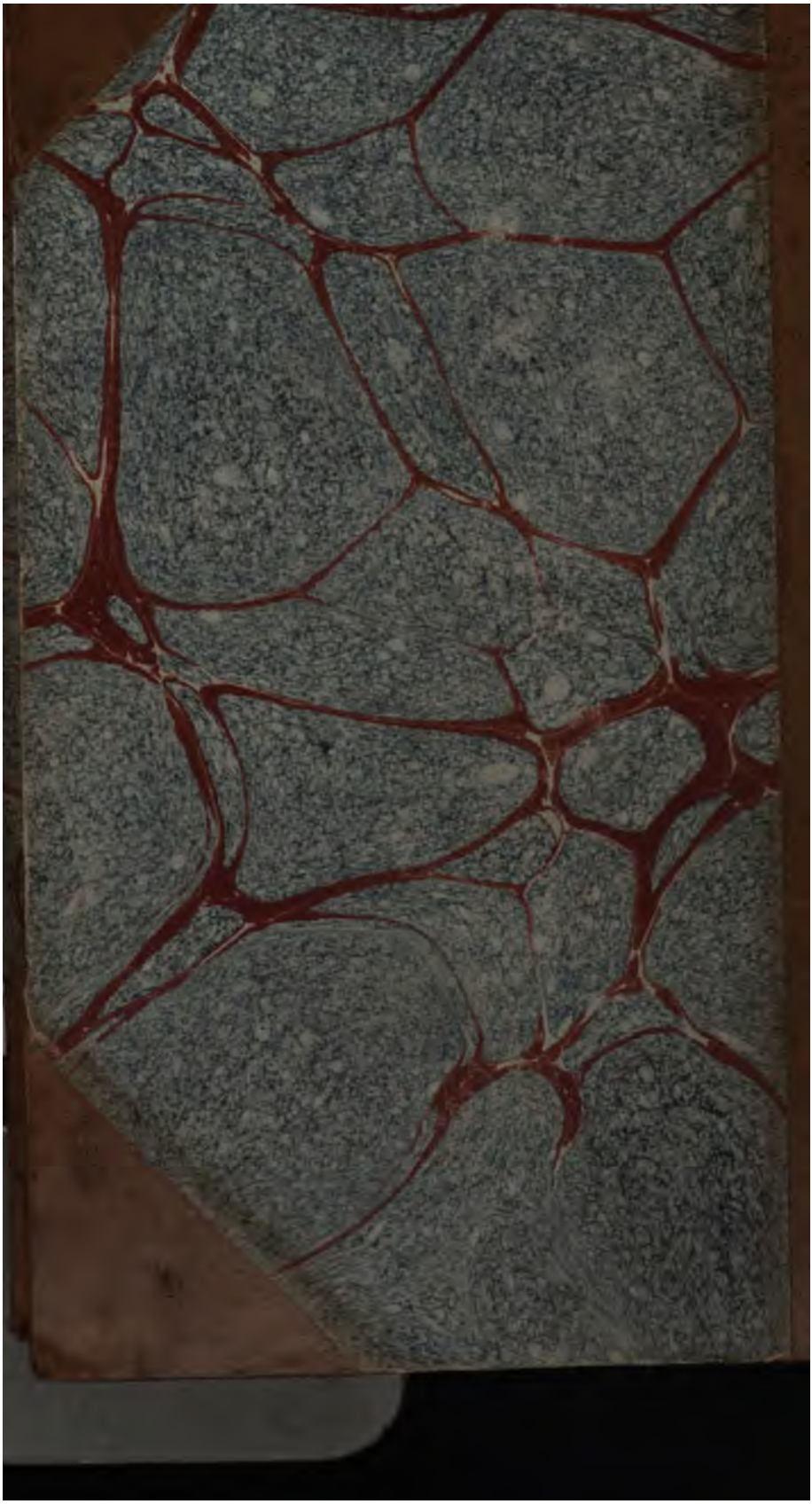
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